GOSPEL HERALD

Tuesday, July 4, 1967

Volume LX. Number 26



Pentecost:

What Does It Mean?

By John R. Mumaw

Pentecost marks the beginning of the Christian church. It was the day of arrival for the Holy Spirit. G. Campbell Morgan said, "On the day of Pentecost the Spirit of God came into relationship with the whole of humanity." It was indeed a memorable occasion full of meaning then and now.

Jesus had finished His teaching ministry. He had passed through death on the cross and after three days left the tomb empty. The apostles were receiving their last instructions when suddenly the clouds received their living Lord out of their sight. The one command He left for immediate obedience was, "Do not leave Jerusalem but wait for the 'promise."

During the days of Christ's ministry and on various occasions the apostles were promised the extended presence of a person. He would minister to their needs as Jesus had done. What He told them about the purpose of the Spirit was so important that He referred to His coming as "the" promise. It was the one overarching factor in the ongoing work of the kingdom. Without this event there would be no church.

Pentecost Represented a Promise

Ierusalem was designated as the location of their waiting room. On the day of Pentecost (50 days after the Passover and 10 days after the ascension) the believers were gathered and faithfully waiting. It took faith to meet day after day with no more evidence than a "promise." They continued, however, "with one accord in prayer and supplication." It does not say they prayed for the Spirit; that would not have been very appropriate. Jesus had made the promise; so what appears to have been more important was the self-conditioning necessary for the occasion. Having witnessed the resurrection of Christ and having so recently heard Him repeat the "promise," there was no occasion to doubt that it was going to happen. Although it is not described, we are left with the impression that their major occupation while waiting was praying. The ten-day prayer meeting in the upper room was conducive to an essential humility of mind and yearning of heart so necessary for the coming of the Spirit. Albert Day describes this kind of praying as a "passionate fervor of a whole self that pants to know God and His will above all other knowing." It must have been a time of unhurried confession of need, of deep searching for truth, and of real expectancy in supplication. The Spirit came on this tenth day. It was the one time in history when the event of Pentecost could occur. All that has happened in the church since then has taken place in a living and continuing relationship with the Holy Spirit. There has been no other Pentecost. The promise was fulfilled. The Spirit came to stay.

Pentecost Fulfilled Prophecy

The news of what happened to the believers in the upper room spread all over Jerusalem. It was no secret: some great event had taken place. Large crowds of people gathered to inquire about it. Peter used the occasion of this mass meeting to preach the gospel. It was a powerful sermon. He introduced it by answering the sharp questions about the meaning of all this; the sound like that of the wind, the manifestations like those of fire, and the ability of each to understand the testimony of the apostles, each in his own language. These were the object of honest curiosity and great wonder. Peter insisted that this was the fulfillment of Hebrew prophecy. He accounted for the whole event by relating it to Scripture and quoted the words of the Prophet Joel who said, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.'

There were absolutely no grounds for charging the apostles with drunkenness. Instead of being filled with new wine, they were filled with the Spirit. It was all in line with the propher's words, that God would pour out His Spirit and inaugurate an ewage. Joel predicted this time when a great movement should begin. The presence of the Spirit would be universal. He would inaugurate a new power. During the age of the Spirit, significant dreams, visions, and prophecies

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should occur. Peter stood up and told his critical audience, "This is that" which Joel predicted should come. So what the people were witnessing that day was nothing other than that which God had planned for the origin of the Christian church. A new reality of divine presence and power had appeared.

Pentecost Provided a New Presence

The story of Pentecost tells of the beginning of a new kind of life. This event contained what Jesus had promised in the appearance of another person. What people heard, what they saw, what they felt was evidence of a majestic presence. It was happening exactly as Jesus said, that another person would join their company. Already a great fusion of human spirits had taken place. The event of Pentecost had initiated the era of the Holy Spirit.

Never before had the Spirit of God come to earth to stay. Never before had He touched a whole company of people at one time. Never before had He come to indwell permanently any single person. A new dispensation was beginning. Disciples were upheld by a newfound courage. The boldness of Peter was clear evidence of a change in personality. His message cut across the grains of opposition and unbelief. He was dauntless in laying the guilt of crucifixion upon the crowd. This bright spark of aggression was without precedent. All the disciples were thrilled with daring. The initial glory of the church began to glow. The great day of universal redemption had come. The dawn of a new age appeared. The church had become the residence of the Spirit. And all who repented and were baptized received the infilling of the Holy Spirit.

The Spirit immediately began to teach believers new truth about redemption. Disciples saw meaning in the Scriptures they had never understood before. They discovered a new power to communicate the gospel. The presence of the Holy Spirit became the distinguishing mark of the church. Without Him no assembly of people could be the church, for the reality of Christian experience is guaranteed by the gift of the Spirit. And ever since Pentecost the test of the reality of the church lay in the presence or absence of the Spirit.

Pentecost Initiated a New Power

The symbols that accompanied the arrival of the Spirit on the day of Pentecost represent the release of new power for the church. The sound like that of a violent wind was from heaven. Tongues, like flames of fire, touched down to accent a visible manifestation for all. And the apostles being filled with the Spirit were given power to speak in different languages.

Jesus had told the disciples that after the Holy Spirit came upon them they would have a new power. Then they would be witnesses to Him in all parts of the world. They would undertake the staggering task of preaching the gospel "to all creatures."

The power bestowed upon believers on the day of Pentecost was conferred for the discharge of new responsibilities. As Frank Stagg says, "This presence of God in power in the Christian community is a turning point in the life of the community, taking its place among the most significant events of the sacred story."

The resurrection of Christ was the climax of God's redemptive provision for mankind. Pentecost was the initial and decisive event of the church. The resurrection victory and the culminating ascension prepared the way for the dramatic outpouring of the Spirit. He became the dynamo of energy in the church. His presence and power became a permanent reality for the entire Christian community. Immediately on the day of His coming men and women were convicted of sin. righteousness, and judgment. Thousands were converted. People of great diversity of culture and beliefs were united in a common faith and lovalty to Jesus Christ, J. Oswald Sanders says, "Had Pentecost been omitted from divine counsels, it would have been like perfecting a costly machine, and then failing to supply it with the necessary motive power." Pentecost provided the facility for perpetual power to the church. It put into motion the machinery for human salvation.

Pentecost Expressed a Divine Purpose

God had in mind for a long time to establish the Christian church. Prophets who spoke of coming events did not understand this. The church was a mystery whose meaning was unknown to Israel. However, the predictions identified the purpose of God to offer salvation to all people. Help knew there should be a day of universal blessing, but they did not see how or when. That decision was made in heaven before the creation of the world. It was determined through those eternal coursels that the source and nature of redemption would be found in Jesus Christ. With the plan of redemption completed in Christ, the way was opened for the establishment of the church. On the day of Pentecost God's long intention came to pass.

Pentecost was the occasion of the formation of the church. With the descent of the Holy Spirit the church became an organic reality. It was formed spontaneously and existed without civic authorization. The Spirit's presence and power were the real factors which achieved that divine purpose. The assembly of believers was transformed into the body of Christ. The community of saints became a holy temple. The followers of Christ were related in a living union with Christ.

On the day of Pentecost the coming of the Spirit changed the character of the waiting disciples into a band of aggressive witnesses. It transformed a group of dislocated people into a corporate whole. A sector of Roman citizens were constituted the church of the living God.

The creation of a "new man" with all the essentials of the church became a new institution for praise, prayer, and prophecy. None of these functions could be fulfilled without the abiding and enabling of the Holy Spirit.

The Holy Spirit is the key to effectiveness. His presence in the church makes valid the claims of redemption. His power puts force into the witness of faith. His illumination makes the use of Scripture authoritative. His guidance gives direction to the ongoing work of the church. He represents a promise, fulfills prophecy, provides an indispensable presence, gives power to the church, and expresses thereby a divine purpose.

My Prayer

A Time for Trust

I attended the reading of "Twilight Auction" last evening. It is an incisive play by John Ruth about the communication problem between the generations. Has a young person lost his faith because he must find new forms to express it? Must he be rejected without a hearing by parents and friends because they have made up their minds ahead of time that he has lost out spiritually? How can the young person whose horizons have been broadened demonstrate to the older generation that he intends to be faithful in spite of the fact that he no longer fully endorses certain cultural practices which have been identified with faithfulness?

Do older folks see what they do to sincere young people whom they charge with "losing out spiritually" when, in fact, the young person is trying desperately to find a faith that makes sense in his kind of world? Rather than condemnation. may he not need an unusual share of brotherly understanding? Do young persons realize how deeply rooted are the convictions of older persons, how intertwined is their religion and their culture, and how difficult it is for them to accept someone who no longer accepts their ideas? How can parents be helped to see that they have not failed because their children's pilgrimage leads them to a different point? These and many related questions are raised by "Twilight Auction." As a Christian education device to sharpen the questions on an increasingly crucial issue, I would recommend it. After presentation, ample time should be scheduled for discussion. A good discussion leader should be appointed. Both the young and the older should be encouraged to participate freely.

Without scheduled discussion, there will be discussion anyway—but unguided. The wrong people may get together and talk about the wrong things. And the gap may thus be widened.

John Ruth says that his sympathies lie equally with the persons at both ends of the problem—those who are trying desperately to retain the faith "once delivered" and those who must rediscover what "faith" means in a radically different context.

We are at a point where understanding is extremely difficult. For many, the intergenerational gap is more like a chasm. The generations are forced to shout back and forth to each other across a widening rift. This is no time to be judgmental. It is a time for trust. This is the hint toward a solution that "Twilight Auction" projects. If we cannot understand each other, let us at least trust each other's sincerity. —Arnold W. Gressman.

O God. Give us eyes to see Our neighbors' need. And may we not fail To feel our brothers' wounds. Give a greater concern For those who sin against Thee And a larger love For those who treat us ill. Give us clear vision And firm faith. Teach us to relu On Your promised strength In times of temptation. Then, God. Make us courageous, For we need courage To share, to bear, and to care. Deliver us from discouragement Which flows from focusing Our minds on the evils Surrounding us Rather than on Your Everlasting love and promises. Amen.



Rock Hill, McConnellsburg, Pa.

The work in the McConnellsburg area was begun in 1949 as an outreach from the Chambersburg Church. The building was erected in 1951 and Sunday school rooms were added in 1963. Harold Hunsecker is resident pastor and the bishop is Amos Martin. There are 43 members. Sunday school attendance averages 80.

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second class postage paid at Scottdale, Pa. 15683

General Conference Theme

In the August General Conference sessions at Christopher Dock High School, Lansdale, Pa., the theme will be, "As he is, so are we in this world" (1 John 4:17).

Alexander Maclaren wrote, "Large truths may be spoken in little words." In this Conference theme of nine short monosyllables, the Christian is said to be the living likeness of his Lord. The resemblance is distinctly stated, "As he is, so are we." This statement speaks of what we are rather than of what we believe. It describes our nature rather than our knowledge. And this likeness to Christ, according to the context, is in love. Love reveals us as believers in Christ, as His representatives, disciples, and followers. It is the love which moves toward others in the spirit of self-sacrifice. Fear shrinks from others in the spirit of self-preservation.

Our likeness to Christ is shown first by our love for God. We are like Christ in being joined to God, in holding fellowship with God, in joyful submission and obedience to God, in walking as Christ walked, and in being concerned about that which concerns Him.

Our likeness to Christ is shown also in our love for others. His compassion and concern for others is ours. We are like Christ in our willingness to suffer and sacrifice for others and in our desire to live for others rather than for ourselves.

"So are we." John speaks here of a likeness to the Lord which is present and certain. It is not "maybe" or "should be" or "shall be," but an inevitable "we are." This likeness was so apparent in the early church that enemies began to call Christ's followers Christians.

Our only cry, when we see this statement of our calling, is a confession that we are so far short of really realizing in experience what we are in Christ. Is our love such that it can be compared to Christ's love? Is our commitment to God such that it can be likened to Christ's commitment? Is our love for God such that all fear is gone?

Christ has entrusted His reputation and honor to us, His disciples. And there is a sense in which, as we are, so is Christ in this world. We portray Christ. Our lives reveal Christ to unbelievers.

But in a much greater sense Christ sent His Holy Spirit to us so that the very life of Christ might be manifest in our bodies. He produces the fruit of the Spirit. We grow in the graces of the Lord Jesus as we give ourselves to the Holy Spirit. We grow in His likeness. We are changed from one degree of glory to another by the Spirit. We are molded into the same image. We are being conformed into His likeness. The living Christ is being repeated and reproduced in our lives by His Spirit. "As he is, so are we in this world." So in a real way we are like Christ and we are becoming like Christ. And we are in the world. We are, as He is, now in this present world. The world is our sphere and our antagonist. Here is where our character is evoked. "In this world" speaks about the current physical and moral situation.

Into the world Christ came to reconcile men to God. Here too we receive the word and ministry of reconciliation. And we see our mission in the light of Christ's mission. He says, "As my Father hath sent me, even so send I you." We see our motive in the light of Christ's motive. He says, "I came ... not to do mine own will, but the will of him that sent me." We see our purpose in the light of Christ's purpose. "The Son of man is come to seek and to save that which was lost." That was His clear purpose. "God was in Christ, reconciling the world unto himself." "As he is, so are we in this world."

So identification with Christ means identification with Christ in His mission. Christ came to redeem the world. Now it is nice to say that we are identified with Christ, that we are "in Christ" and He is in us. But this is not a pious feeling. We are not identified with Christ really unless we are identified with His mission.

And this is exactly the purpose for sending His Spirit. His Spirit gives us a sense and conviction of our mission. The Spirit gives the power to proclaim the good news. The Spirit glorifies Christ and makes Him real to us and reveals Him unto the sinner. This happens as the good news of Christ is proclaimed by His followers and produced in the lives of His disciples.

May God give us a new understanding of and commitment to what it means when the Scriptures say, "As he is, so are we in this world," during General Conference sessions, Aug. 21-24.—D.

George Henry Atkinson, first home missionary in the Oregon Territory in 1848, established many of our early churches as well as the academy which today is Pacific University.

Lacking goods and money, but possessing great resourcefulness, he planted two apple trees, which became known as the Missionary Apple Trees. The apples from one, when sold, supported home missions. The other supported foreign missions.

Good stewards always set aside something for others.— Walter C. Giersbach.

Becoming the Church

By B. Frank Byler

Am I responsible for the neighbor two doors down the street whom I do not know? Should I take any initiative in speaking to him about the gospel? This was a question in Sunday school class on Jan. 22, 1967. The lesson was about maintaining a constant testimony as an expression of our mission in relation to Christ's mission.

A Uruguayan member of the congregation responded after a long silence. She did not feel we were responsible to be aggressive in bringing the Word in either spoken or written form to masses in our area. Bather, we were to witness to those with whom we have natural contacts and natural opportunities to speak because we work with them, buy from them, or have other dealings with them. She felt that aggressive efforts to evangelize the many unknown neighbors are probably an error or at least not accertable today.

Responsibility for Aggressive Witness

Albert Buckwalter and I tried to analyze why our church today tends to refuse to see the unknown neighbor as a responsibility for aggressive witness. By aggressive witness I mean taking the initiative to discover or create opportunities for sharing the gospel message through printed or spoken words as part of our mission to a lost world for which Christ died.

This "freedom from responsibility" to unknown neighbors, it was suggested, is a result of our urbanized society. In such a society responsibility seems not to be so much to people who are geographically near but rather to friends and contacts who are spread over a wide area. My neighbor is the person with whom I work, with whom I talk, or from whom I but.

The person two doors down the street is unknown; so I seek neither to know him nor to concern myself with him. He might rob me of my freedom or privacy if I open myself or my home to him. I protect myself by maintaining a frigid anonymity. We become near to people far away, and far from people who are near.

This urbanized society expresses its concerns for others through its interest in people in the news. Almost everyone reads newspapers, listens to radios, and watches television. He knows therefore what is happening among Negroes in southern United States, to Cuban refugees, in the struggle in the Dominican Republic, and as a result of injustices in Vietnam. The Christian then concerns himself for these poor

people. They are topics of conversation, objects of Christian intercession before God and human governments.

At the same time people tend to become blind to individuals or families in the neighborhood. They do not see lost fellowmen next door nor struggling families down the street. Such people do not get into the news, so that when life and concern are woven around words and pictures ordinary people fail to see this reality next door. Even Christians caught up in this way of life often fail to see Christ in the brother nearby and tend to see Him only in the faraway situation where they are unable to help.

Independence

A third attitude reflected in urban society is respect for other people's privacy, independence, and personal opinions. Such an attitude tends to prohibit the intrusion of strangers into one's private world and frowns upon those who intrude into the lives of strangers. It condemns to loneliness and to error the people next door or down the street. It condemns to solitude people who need the help of Christians and true friends as well as the truth they possess which could make them whole. This frigid anonymity refuses to offer the Christian testimony to others for fear of imposing an idea upon them. It does not offer one's self and his resources for help and healing to an unknown neighbor.

This picture is naturally somewhat overdrawn, but tendencies in this direction are often felt and expressed in conversations among believers in our churches. Practical help near us is difficult to bring to expression, while the concern for those farther away is a continuous theme for conversation.

Outside the concern for natural contacts, action becomes limited to talk and theory to a great extent. What is done becomes impersonal giving through funds for projects away from home, or efforts on high levels of political influence and legislation. Christians tend to excuse their local failures by saying that an individual is unworthy, or local church resources are too limited to helo significantly.

To become the church we need to consider again who is our neighbor. We must hear again the lesson about breaking down the barriers that hinder our help to unknown persons near us. In Luke 10, religion was the barrier. It prohibited involvement with unclean people because religious people feared contamination by involving themselves. Now "religion" prohibits the imposition of gospel concerns on the one next door because of respect for privacy and fear of proselyting. This condemns our neighbor to error when he actually needs

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the truth of the gospel in order to be made whole.

To become the church we must discover again the place of the local congregation in redemptive action in the community. Its members must become again the personal disciples of Christ, concerned for the unknown neighbor at their doorsteps. We must be careful not to concern ourselves so much with attempting great things on upper levels and faraway places that we fail to act near at hand.

Ernesto Suarez did not hesitate when I asked him if our church perceived the world's needs and if it was sensitive to them. He observed that we speak often about that. We do feel and perceive those needs. It was more difficult for him to show specifically where we express our concern for those needs beyond words. He could of course mention our free medical clinics and our offerings for them. These are truly practical expressions, but it is hard to eite creative thinking beyond that.

The "big world" we now know and in which we live tends to blind us to the small world of the individual person. We can talk about tremendous needs in our big cities, but it becomes difficult to find practical ways for a local congregation to help. In Montevideo, Ernesto Suarez wanted to enroll his daughter in a public high school for a course in commerce. She along with 3,000 others was refused admission because of lack of space and teachers. If they had money, they should establish 1,000 more teaching positions. Private schools help to alleviate this situation, and more such schools could be established, but this is beyond the possibilities of a local congregation.

Our present world view tends to make us feel that what is done for the individual family is too insignificant to be worthwhile. Great need demands big action. In evangelism this means that winning one person at a time is too slow to offer hope of a solution or any salvation for our world.

To become the church we must rediscover these small ministries within our possibilities. An individual can find Christ's love and relief in the local congregation, in his own small world, even though the big world of the masses may not be changed or relieved. Great tribulation is only as great as the individual's own suffering. It seems greater when many suffer, but for the individual it can never be any greater than his own suffering alone. Great relief or great salvation is also individual relief or salvation, even though it may seem greater when many individual persons are helped. The church must recover this sense of great salvation for individuals. This is within immediate possibility. As it rediscovers local possibilities, of course, it must not lose sight of its continuing contribution to larger projects of intercongregational and denominational character.

Deeds and Words

Since sharing the gospel is traditionally done by speaking, our urban isolationism tends to downgrade prodamation and to make witnessing a matter of deeds rather than words. The theory is that if we do good deeds people will be awakened to their need and will ask us about the gospel and thus be evangelized. In practice, however, the Christian today is not often radically different from any other good humanistic

person. Thus few people ask us about the gospel.

To become the church it seems to me we must not confuse the issues of evangelism and right living. All Christians should live righteously and be holy; so they will naturally do good deeds. All Christians should also evangelize so that they will therefore announce the good news. Evangelism is only one of many good deeds a Christian does. Doing good deeds does not mean that one has evangelized any more than putting an offering in the plate means that one has offered a song of praise. They are two separate deeds, both of which are good and necessary, but they are not interchangeable nor are they identical.

To evangelize is basically a matter of words either spoken or written. It is to bring good news. This should be done for all men. To testify is also basically a matter of words. It is to affirm what one has experienced or what one has seen and heard. The way we act may show that we have experienced something, but it does not say what we have experienced. Testimony is chiefly a matter of words explaining the experience. To become the church and fulfill its mission, a congregation must rediscover this ministry of evangelism and witness. I think we should stop saying that to witness in tof first of all words, but deeds, thus wresting urgency from speaking. We should rather maintain the urgency of both by saying that evangelism is serious proclamation backed by deeds that help and heal.

Here in Montevideo (Uruguay) we are trying to be the church and are finding some specific ways of becoming the church. Milka Rindzinsky says that she has found a small fellowship group of single ladies a real expression of Christian edification. Prayer has become meaningful to her in this group experience. Conversation on spiritual matters has become practical. The group is not all Mennonite, nor all Protestant, but their fellowship oriented in Christ is a reality. This of course is a group of people from a wide area and acquainted with each other.

Our congregation decided to try to become specific in meeting needs. We focused on a family with an invalid son and difficult economic struggles. We decided to buy a lot so that they could slowly put up their own home, perhaps with the help of voluntary labor, and thus avoid rent. We hope that this will give them a sense of security and dignity as well as a feeling that the Christian brother-hood is interested in them in a material as well as a spiritual way. This still happens to be 20 miles away, however.

A sign near the street invites our neighbors to share with us morship. Some have come, and we have found opportunities to learn to know persons with spiritual concerns. We have been able to make ourselves and our church a witness that we hope will at least make faith in Christ a live option for them as they seek to find answers to their concerns.

There are signs of becoming the church in spite of the hurdles yet to be jumped. There is at least a concern that we become more practical locally. Where there is a live concern, we trust that the Lord will lead to vigorous attempts to make the church meaningful on the individual level, to those on the inside as well as to those on the outside.

The Better Way

By Vernon Leis

I have always liked Mark Twain's statement about his response to the Bible. He said, "It's not the parts of the Bible that I don't understand that bother me, but it's the ones that I do understand." Perhaps I Corinthians 18 was one of the passages that made him uncomfortable. It is one of the best-known passages of the Bible and most Christians know rather well what Paul says. Explanation of the passage is not needed as much as illustration of its meaning.

To illustrate love is not easy. One person wrote:

To live above,
With saints we love,
That surely will be glory.
To live below,
With saints we know,
That's quite a different story.

Paul was thinking about love that could be exercised here below. I Corinthians 13 is embedded in the context of disorder and confusion. As the Corinthians tried to exercise their gifts of the Spirit, they were having their difficulties. It is to this situation that Paul speaks. What does he say about love?

The Expediency of Love

Verses 1-3 say that love for Paul is the all-important virtue of the Christian life. A man can have great spiritual gifts and if he lacks love, he is a good-for-nothing. The possession or lack of love makes or breaks a Christian.

Paul says that no language on earth or in heaven can take the place of love. The man that is taken up with speaking in tongues is saying rather than doing. Such a person is nothing more than a hollow sound, or we would say that he is an empty windbag. Always it is a temptation to become quite fascinated by eloquent speech. When we are taken up with saying rather than with loving, we pass over what is of crucial importance. One way to paraphrase verse one is to say. "If I speak like a Billy Graham from a cold heart, my talk is like the empty chatter of a Cassius Clay."

It seems surprising, but Paul says that the possession of love is more important than the gift of prophecy and the faith to do miracles. The Corinthians emphasized the gifts that Paul mentions in verse 2. For them the possessor of such dramatic gifts was a very important person. But for Paul a person could have great spiritual insights and the power to accomplish the unbelievable and yet be nothing more than a loveless, sensation-loving good-for-nothing.

Surely, the generous steward who is involved in the stewardship program of his church is acting from unselfish motivation. Not always. It is possible to give for the sake of selfglorification. Paul suggests that some people might even die for the sake of winning the favor of people. Without love the greatest gifts and the greatest deeds are nothing. Nothing can compensate for a lack of love.

The Expression of Love

Love cannot be kept to oneself; it must be expressed. Love is patient with people. There were difficult people at Corinth according to Paul's epistles. Such people must have tried Paul's patience as they try our patience. Sometimes we say, "So-and-so gets my goat." Then we are like the person who said, "Being a missionary would be all right if it would not be for the people." Patience demands self-restraint; kindness calls for self-expression. Love gives itself in service to others; love responds with goodness toward those who ill-treat it.

Love does not express itself in an envious, begrudging way. A person who loves can rejoice with those who are rejoicing. The gifts that God in His grace has given to the church give us the occasion to be thankful. It should be the concern of each Christian that the given-gifts of the church should be exercised faithfully. This raises the question, "When did we last give encouragement to a brother as he sought to exercise his God-given gift?" Apparently some Christians at Corinth boasted about their gifts; they were unmindful of the fact that God in His grace bestowed the gifts on the church. Thus it is altogether unbecoming for a Christian who has experienced the grace of God to be boastful or to assert himself.

Verse 5 says that love expresses itself in mannerly conduct. Paul is saying that Christians who love are charming and winsome people. The Corinthians were anything but graceful. They refused to listen to each other. Their meetings were disorderly. Some people said, "You do it our way or else. . . ." The desire to have one's own way can be so strong that it affects one's health. At Hidden Springs in Brantford, the social workers frequently ask their patients, "Do you want to be right or do you want to be well?" Bruce Larson in his book, Dare to Liew Now, comments, "When we stop having to prove to ourselves and to others that we are right, we have come a great way in learning to transmit love."

When Paul says that love is not resentful, at the end of verse 5, he is using a word that was connected with keeping accounts. The suggestion of the word is that resentful people keep careful record of slights. They brood over unpleasant experiences and remember mistakes, especially the mistakes of others. Unfortunately, such black notebook people, as we call them, are sometimes found in the church. Constantly they remind people that they have forgiven and forgotten, but Paul says that love is not concerned about keeping a record of wrongs done.

Moffatt's translation of the clause, "It does not rejoice in wrong," is, "Love is never glad when others go wrong." It is all too characteristic of Christians to take pleasure in the misfortunes of others. Rather than gloat over and gossip about the failures of another, the Christian should weep and pray about them. Perhaps sometimes Christians are like some athletes who sit on the bench hoping that someone will get hurt so that they can get into the game. Have you heard people say, "I knew they shouldn't have given that responsibility to him"? One gets the feeling that the failure of another has a way of making us feel comfortable—perhaps comfortable in our own sins. It is trateic, but too true.

Love will sometimes be expressed by quietly suffering. The cross of our Lord is the supreme expression of suffering love. Such love is trusting love that is eager to believe the best about people. William Barclay writes, "It is true that we make people what we believe them to be." Love that hopes is like the love that a mother has for her son. She can see his potential and encourages him to live up to his calling. Such love does not give up.

Verses 4-7 are a call for the Christian to communicate his love by word and action. Somehow love must be expressed in the Christian's life. Perhaps we in the church are like the fellow who had been married for fifty years. He was loyal to his wife, but words often failed to come to him. One day he said, "Martha, I love you so much, I can hardly keep from telling you."

The Endurance of Love

The final paragraph of the chapter emphasizes the fact that love will never end. Love is timeless; it is for now and it is for eternity. Love is the greatest thing in the world. It has a promising future. Fittingly the last word of the chapter is love.

How can we love when we disagree on matters concerning eschatology, nonconformity, or stewardship? It will be helpful to us if we remember Paul's mirror illustration. Now we know only in part. Our knowledge has its limitations, but our love can compensate. The Bible says, "If God so loved us, we ought also to love one another." Someone has said, "They who love are but one step from heaven."

Love is the distinctive quality of Christian discipleship. However, it has not been the predominant characteristic of Christians Christians have taken the way of love with reservations and misgivings. Rudy Wiebe in his book, Frst and Vital Candle (p. 242), writes: "Men's deeds of love today are like taking a cupful of water and pouring it on a house that is burning. When the fire burns on, people say, See, water does not put out fire. "We've just fooled around the cups of love; it doesn't work and we throw a bomb. That'll show them! How do you expect it to work?"

Missions Today

What If?

By J. D. Graber

A series of cartoons with the above title appears in a well-known Christian magazine. In one release the question was raised regarding the church at Antioch. What if the Church Council had said, "But we can't spare Paul and Barnabas"? The nurture of our own children comes first, and we cannot let our best teachers go to regions beyond.

What if they had said, "We have a building program and therefore we cannot promise any support for this rather unpredictable missionary program?" This is not a fartetched imaginary situation. Our office received a letter recently, and we quote from it verbatim: "Presently the congregation is building a church. They have decided that none of our regular offerings will go out of the congregation until this project is finished."

Congregations dte of suffocation. If interest, concern, resources, offerings, and gifts are all plowed back into the congregation in order to keep it strong, the reverse takes place and the congregation is weakened. Constantly we must examine our budgets and commitments. The question is not only how much we give but also for what?

The question is not whether I have been able to give a tenth of my income to causes that qualify for tax deduction. This makes the revenue department of government the judge of my giving. We must learn to give as unto the Lord and not as unto the Internal Revenue Department.

What tf we build unto ourselves a \$100,000 church edifice but do not redeem our self-service by giving at least a tenth as much to help a struggling congregation, at home or abroad, to get a modest chance for their mission?

What if we provide the best possible church library for our congregation, and supply the best in nurture and Christian education materials but do not concern ourselves for our brethren in disadvantaged cultures and areas where little good literature is available and where nurture materials are practically nonexistent?

What if we gain much wealth but suffer spiritually because of it? What if we learn some time and then practice sacrificial giving? What if the Lord should meet us in the way and ask, "What are you living for? What are you trying to get out of life? Have you looked out upon the multitudes in spiritual poverty and human misery?"

What ff, when I reach the end of life's road, and stand before the Judge of all the earth, He should ask me, "What have you done on earth worth recording in heaven?" This question, in one form or another, He will ask. What will be my answer?

What We Know About Heaven

Once upon a time (and this is no fairy story) I received upon request a travel brochure about New Zealand. That island must be a beautiful, interesting, and, to me at least, a novel country. I'd like to see it when. . . .

Once upon a time (and this is no fairy story either) a man walked this earth and this man said that he was "the Son of man who came down from heaven." We capitalize the "S" in Son because his statement included the Greek word "ho" meaning the one and only, as in "the only begotten Son of God." So we know by the testimony of the Son of Man that heaven was and is His homeland, for He came from there. lived here, returned there, and is coming again from there to get His own people to take them there. If that far-off (or near-here) country produced the likes of Him, then that place is for me when I move out of "this earthly tabernacle" -tent. As believer-Paul put it, "For we know that when this tent we live in-our body here on earth-is torn down. God will have a house in heaven for us to live in, a home he himself made, which will last forever" (Today's English Version, published by American Bible Society). Paul said this thing near the close of his life when his borrowed earth-stuff was about to be committed back to its source, at which time Paul would go to be with the Christ (the Son of Man) in whom he had trusted

Explanatory Note

As you may have gathered, this piece of writing is designed to be in the nature of a travel brochure and not a complete compendium of biblical and other references. For such treatment consult concordances (Strong's or Smith's) or a good work on Bible doctrine. If you are already on the way to heaven, we want to cheer you along the road; and if you're not yet on the road, we aim to entice you to start without delay.

The night the Son of Man was betrayed to crucifixion He spoke of heaven. He said that He was going away purposely to prepare a place for those who believed in/on Him. He used a Greek word which indicates "to the inside of" or "to the very content of." He meant not mere belief "about"

Him. His believers, said He, would have a prepared place "in the Father's house." "There are many rooms in the Father's house," said He. This speaks of space, a permanent dwelling place, and a never-ending condition.

Believers in the 1960's

Now we believers living in the last third of the twentieth century since that day have the identical prospect of putting off this physical overcoat which covers and entwines our souls and putting on new and spiritual forms to be taken along with the Son of Man to the prepared place where He went. Paul said that this is to happen to us believers at the reappearance of the Son of Man. We shall go "up" to be always with Him, "the Lord," as Paul called "the Son of man," Oh. I do not understand all the terms, nor the full meaning, doubtless, of those terms I think I understand, even as I do not understand all about New Zealand, having never been there. But I am intrigued no end by the prospect of a oneway trip to "the place which . . . [the Son of Man] is preparing for me/you." If that place is HOME for Him, then for sure that is the place for me, and my friends, and any other persons to whom I can give the good news. In fact, such "giving the news" is part of heaven here below.

When I take a trip, I can't take everything along with me. In fact, my wife helps me to decide to take less than I often intend to take along. In like manner, there is much accustomed baggage which my Travel Prospectus for Heaven says I shall be leaving behind, and the choice is not mine to make at all. Because I shall have a changed body, like the Son of Man's body, I shall leave behind (what good riddance!) all aches and pains of body and spirit, the aging process, my tears, all poverty, thirst, hunger, deceptions, shame, "deeds of darkness"—I'll leave, in fact, all that has marred the original man who was made in the image of God.

John, the Privileged Narrator

Is such a heaven and heavenly state the mere figment of a wishful imagination? Oh, no! But how do we arrive at such ideas, anyway? In the days of the "Son of man's" stay on earth there was a man named John who was an associate of the Son. He was an ordinary fellow and was good, and honest, and, above all, an accurate reporter. For

J. Paul Sauder, Tampa, Fla., is well-known Mennonite minister and writer.

three years he listened and learned and then, on a painful day, he saw the Son of Man crucified, saw Him die, and saw His dead body pierced by a spear, from which wound "blood and water flowed." Yet a few days later John first peered into and then went into the rock-hewn tomb where the Son of Man's corpse had been put. There he saw the graveclothes, vacated (not unwound), just as if the body had evaporated from them. That evening, behind closed doors, he saw the Son of Man appear, recognizable but changed. Half a century later John was to say to his brethren in the faith, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." So we, with John, are among those waiting for the reappearance of the risen Christ from heaven into which John and his fellow disciples saw Jesus ascend. And surely that transformation into the likeness of Jesus, the Son of Man, will be heaven indeed!

And John again saw this same One in a gloriously changed form while John was an exile on the Greek island Patmos. There John was invited to look into the presently unseen heaven and into the as-yet-unrealized future. He was asked to be a recording reporter. And we believe his testimony. He saw "a new heaven and a new earth" "and there was no more sea." And down out of heaven came a city, the "new Jerusalem" (smaller than heaven, of course) -a city 1,500 miles in length and equal in breadth. But this unique city, unlike anything on earth, was also 1,500 miles high. Space, space, space. The dimensions permit 22.000.000,000 (billions, not millions) people to have ten feet of head room and 62 square miles, yes, miles of space each. Talk of room! And that is only the city! Our understanding cannot envelop the meaning of such terms, even as we do not comprehend the infinity of interstellar space. But, as Paul said, "Then shall we know as we are known." "Plenty good room," says the old spiritual. No ghettos there! There's room for everybody; so-"Come, we that love the Lord. . . . We're marching to Zion.'

We Marchers

The Son of Man was here, yet He said, "The kingdom of Cod is within you," and "I and the Father [God] are one."

So, believe it or not, we're in the kingdom of heaven now already if so be we have pledged our allegiance to the Son of Man. That automatically makes us "Strangers and pilgrims in this world," for it is certain that the bulk of mankind has not so pledged. So we pilgrims try to live as well-behaved foreigners should while traveling through a country not our homeland. We feel with Paul that "the Lord will rescue me from all evil and take me safety into his heavenly kingdom" (TEV). Think of a heaven-ful of beings like the resurrected Son of Man! Then we will be, as Paul said, "absent from the body, and ... present with the Lord."

The Colony of Heaven

But why didn't we "leave the body and be present with the Lord" the moment we first pledged our allegiance? Why not go to heaven immediately? Why are we, as someone has expressed it, "a colony of heaven here below"? One such colonist, beloved poet, penned a piece, "I Like It Here." He dwelt on the blessings God showers on His children. Of course we shouldn't be (and maybe aren't) a disgruntled set of colonists. We emulate pilgrim Abraham who "looked for a city . . whose builder and maker is God."

We tend to cling tenaciously to our mortal life, as witness our health habits, our hospitals, doctors, drugstores, health food stores, instructions to our children, and our cares and worries. And how we pray for the recovery of sick ones! Indeed sometimes one wonders, as did a former summer Bible school pupil, now a father. At the time of the Cuban missile crisis, when knowledgeable Floridians understood the gravity of the situation, this man asked me, "Why does everybody want to live when we know that we can't go to heaven as we are, in these bodies? Everybody says he wants to go to heaven, but nobody wants to die. How come?" We shall not answer for all men, but Paul has this to say to "the colony of heaven": "For what is life? To me it is Christ! Death, then, will be gain. I am caught from both sides: I want very much to leave this life and be with Christ, which is a far better thing; but it is much more important, for your sakes, that I remain alive" (TEV), So, for colonists of heaven-the presence of Christ from here on out, out, out. . . !

Heavenly Trust Co., Inc.

Oh, yes, lest we forget, heaven is a good place in which to "value" or treasures ... where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." And if you wonder how, in this world, you can lay up treasure in that world, just pray, brother or sister, pray by asking and then listening. And read the Sermon on the Mount in its entirety in the Today's English Version, the plainest spoken English version we've yet encountered. This version will help you on your pilgrimage, we predict.

Cost of Travel

Oh, yes, it costs to travel. What's the fare to heaven? Only all you have, and cheap at the price, so far as you are concerned. Your fare cost the Son of Man an awful price; but that's another story. Suffice it to say that He has removed the barrier to heaven. The barrier? Sin. yours and mine. To do so "he became sin for us who knew no sin that we might be made the righteousness of God by him." Since He belongs in heaven, we do too, with "his name written on . . . [our] foreheads." That's what heaven is like-a righteous me there with His name on my forehead. That's what heaven is like-all the former earthling "colony of heaven" there. What a great assemblage "from every nation, tribe, people, and language," dressed in white robes, this clothing being "the righteousness of the saints" who have "washed their robes white in the blood of the Lamb." Who wouldn't swap every earthly thing for such a place and such companionship? Yet some fools hesitate when they could have such bliss, for keeps.

Those present in heaven, as John saw prophetically, were all enrolled in the Book of Life. Are you, your

neighbors, your relatives, your friends, and, yes, your enemies, if any, enrolled in that book? For, John says, in that undefiled city there will be no darkness, no night there, the Son being the city's light. No pain, hunger, idolatry, shame, poverty, lies, nor makers of lies, no sorrow, and no death. And on the positive side there will be "the tree of life," with monthly fruit and leaves "for the healing of the nations." And too the "river of water of life" proceeding out of the centerpiece of the heavenly display, "the throne of God and of the Lamb." And there is an unending service program for us all. Till when? There will be no "when," for "when" and "time" will be outmoded concepts, abolished. I cannot comprehend it, just as I cannot comprehend New Zealand either, not having been there. I'll wait to get there, then I'll understand. Meanwhile. I'll wait by working, for when He was here the Son of Man always said that working is the way "to wait for the Son of man who comes from heaven."

Beside the Well

By Lorie C. Gooding

Mary, grown older, stood beside the well And watched the children scamper in the street While she remembered days of long ago And far away. Her memories were sweet. She saw reminders of her firstborn Son, The way this Jad would smile or that one run.

Another woman stood and watched them, too, Gray-haired and sad-faced. Mary turned and smiled.
"I love to watch the children play," she said;
"They bring back memories of a precious Child."
Turning her face away, her tears to hide,
"I had a son," the unknown one replied.

And Mary, with her ready sympathy
And deep compassion, born of love and joy,
Stepped close to her, and clasped her by the hand,
And gently said, "Tell me about your boy."

"Oh, he was fair," she answered with a sob,
"As any mother's firstborn son is fair.
His cheeks were ruddy, and his eyes were bright.
The sunlight made a halo of his hair.
And he was good! What is there more to say?
He grew to be a man, and went away."

"My Son was fair and good," said Mary then,
"A Son who never brought His mother shame,
The goodliest and gentlest of men.
His name is Jesus. What was your son's name?"
The unknown mother turned away her head,
"His name was Judas Iscariot," she said.

What's

The Mennonite Commission for Christian Education met for its regular spring meeting on May 5 and 6. Prairie Street Mennonite Church in Elkhart was the host. Since the Commission is an agency in our total brotherhood, the question rightfulls comes. "What's the Commission doing?"

I write this account having listened for two days to the reports and discussions. Principal input came from three pretheren: Paul Lederach, representing the Curriculum Development and Service Department at the Mennonite Publishing House; Arnold Cressman, who is Field Secretary of the Commission; and Willard Roth, as Secretary of Youth Ministry. From their reports and the deliberations which followed, I'd like to tell you what the Commission is doing.

Here are some of the current things happening:

A first order of business was a projected budget for the next two years. Ideally budget reflects program, but the Commission has a problem. Its creative ideas surpass the financial resources available. Secretary-Treasurer J. J. Hosteller used an interesting device—parallel budgets: one based on a 15 percent increase over the present biennium and the other a "dream budget" based on program visions by Commission leaders. Much responsible thought went into the compromises necessary to hammer out a realistic budget projection of the Commission's work. The final budget will go to Mennonite General Conference for review and adoption.

Then there are staff needs. Since personnel and program go together, the Commission plans to expand its field services. This calls for obtaining persons able and consecrated to leadership positions in the church's program.

The Leadership Training Series planned by the Commission has been used widely in our congregations. A fifth text, Learning to Work Together, written by Arnold Roth, will be introduced through workshops across the church this fall.

The second Uniform Lesson quarter in 1968 is being replaced in our denomination by a peace emphasis on both the youth and the adult level. Two new booklets were introduced at this meeting of the Commission: During-the-Week Witnessing, by Nelson Kauffman, and What Makes Service Christian? by Boyd Nelson.

Harold D. Lehman, Harrisonburg, Va., will teach as professor of education at Madison College, Harrisonburg, this next year.

MCCE Doing?

By Harold D. Lehman

In the youth area Willard Roth reported on the planning for 1967 Servanthood Workshops and the leadership training sessions used to kick off the program. This is an example of a cooperative project in which the Commission works with other agencies of the church. Present studies are also under way restructuring the youth program in our denomination. In the future the Commission's youth ministry will be involved more with leadership training for youth work and less with promotion of a top-level youth organization or program.

Since the Commission acts as a counseling and reference group on curriculum development to the Publishing House, the Commission heard a progress report on the current revision of the preschool Sunday school curriculum. Also in progress is revised material for instruction of new church members. The continuous production of Sunday school, summer Bible school, and other curriculum materials is a big task requiring vision, creativity, conviction, and purpose. The Commission performs an important advisory service for the Mennonite Church in this area.

Here are some things in the planning stage:

In various stages on the drawing board the Commission has many new projects. For instance, a churchwide Christian Education Convention is being planned for 1968. There were also some proposals for making this convention an inter-Mennonite project sometime later in the seventies.

Howard Kauffman, Secretary of Home Interests, proposed a seminar on see ethics with the possibility of a larger conference on the subject to follow. Research projects suggested included gathering data 10 find out what the typical teacher is like in our Christian education program in the congregation—a teacher profile. A kindred study would produce a Mennonite youth profile. Project Triple C hopes to identify creative congregations who are doing a good job in fulfilling their mission. By this method perhaps the essential elements can be found for a congregational model for the seventies and eighties.

Here are some of my impressions:

I came home from Elkhart with four distinct impressions about the Mennonite Commission for Christian Education and its work.

 The wide expanse of its concerns. Because Christian education undergirds the church in mission the Commission has interests in a tremendous range of activities. Likely a history of MCCE would show how items have been added to its work through the years. My impression is that some boundary setting may be necessary for the Commission.

2. The interlocking relationships with the total church program. Since "our mission is one," such relationships are necessary. The Commission must have liaison with boards in the areas of missions; relief and service; publication; collegiate, secondary, and elementary education, etc. On the other hand, I suspect the current study on church organization will tend to streamline some of the structure and eliminate unnecessary duplication. Stewardship of servant and money resources is important in kinedom work.

3. A changing philosophy of Christian education. Letty Russell in Christian Education in Mission* says there are two things wrong with Christian education. First, it has been a possession of the church; i.e., it has been applied as a Band-Aid to various problems of institutional survival. Second, in separating Christian education from other parts of church life it has denied the unity of the church.

The Commission's current emphasis on wholeness is our answer to Miss Russell's criticisms. The Commission views Christian education as a continuous process across the life span. Priority has been focused on adult education rather than on the nurture of children. The purpose of Christian education is mission.

4. A changing role of the Commission. Growing out of the changing philosophy, the Commission has revised its task. Instead of a primary emphasis on administering agencies and programs of Christian education, the Commission is moving toward the service of providing frontier philosophy and policies for Christian education. The Commission regards the congregation as the context for Christian education, the family of God where God untrutes His children in Christ. Emphasis has been placed on helping congregations identify and utilize the variety of settings they have for teaching and learning.

The two days at Elkhart were busy days. In fact, part of the agenda was postponed until the fall meeting. As your servant the Mennonite Commission for Christian Education is doing many important things.

*Letty M. Russell, Christian Education in Mission (Philadelphia, Pa.; The Westninster Press, 1967), pp. 20, 21.

Two GI's in South Vietnam have been sentenced to life imprisonment for the murder of four Vietnamese, which means that some of our boys simply never learn the difference between the right time and the wrong time to kill somebody—Saturdau Review.

By Moses Slabaugh

Who Is
On the
Wrong Side
Of Fifty?

Since we don't have the knack of Joshua to make the sun stand still, time moves us on to that final and onetime experience when old age pulls the string. Youth is a trick, but old age is an art. We must accept at least a part of John Calvin's ideas of predestination. So it may be useless to debate the merits of one period of life as being better than another. Age is like the weather; about all you can do is comment about it. Our culture has accumulated some barnacles about youth and old age and it's good we dock occasionally and look on the underside.

The U.S. borrowed the arbitrary age of 65 from Germany some years ago. That supposedly is when you are on the wrong side of fifty for 15 years and are to get on the gravy train called social security. From there on you ride. The more you ride, the sooner you arrive at that parlor they call the undertaker's where they administer the last professional service. While riding this glorified train it is hard to decide whether they envy you or pity you. Nice names have been invented for you, such as "Senior" or "Retired persons."

In olden days they called a man "Simon the tanner" or "Joseph the carpenter." The dignity of a man's trade went with his name. Our culture retires a man and leaves him, as Doc Peck says, "unoccupied, unwanted, unuseful, and pretty unhappy." Little wonder some have the notion that past fifty is being on the wrong side. This is just one of the ways highly civilized man is all out of joint.

Let's look at the other side of fifty. Our culture acts and advertises youth. They perpetuate a myth that doesn't exist. There is no such thing as "ceternal youth." If youth is so wonderful, why do they need all these lotions and potions to stay young? One gets a sneaky hunch that the users of all these cosmetics are downright dissatisfied with themselves. Look at all they do with their hair and breath. You'd think the Creator didn't have any sense the way youth adds trapings to the natural beauty and dignity of the human bodypings to the natural beauty and dignity of the human body.

And what about all this talk about the use of LSD? Youth must not only be unhappy about how they look physically; they must feel terrible. They call it a "trip". They must buy their emotional experiences at a pharmaceutical counter Now, there must be something out of joint when they buy their emotions. That side of fifty can't be so wonderful. These are hard sayings about youth and anyone publicizing them is not running for MYF president.

Take the 'term "adolescence." It conjures up a world of thought. The terms "teenager" and "youth" also flood memories. They are not all delinquent, but by some of the erratic and irresponsible ways of these youth, that side of fifty seems like a colossal flop. Now we will say that a divine providence has given youth the good looks and fine graces. But there is a reason for that too. It would be tough getting a running mate without those physical attractions.

But youth and the fine physical graces do not last. Rapid depreciation takes place. Humans, like plants, rush toward maturity to avoid the killing frost of time. The young man so interested in the young chick need only look at her ma and remember that a chick is always a hen in the making.

A Harvest Time

We must not be too stern with the first fifty years. They are a sort of seed-sowing time and the second fifty are a sort of harvesttime. In fact, the last chapters are a conclusion and summary of the first. If you didn't get your share of living in the first fifty, don't be ridiculous and try to be a youth again. There are some events final and being fifty is one. No turning back. Predestination again. That milestone may look bleak and foreboding if you let it. The depreciation has taken place and you live by your wits and sense now.

If you are not able to go it on your own by now, you are hopeless. True, you don't have that Hollywood look, but who has time to fight nature when so many other important accomplishments are at hand?

This is a time to avoid skeletons. Those grinning dentures setting (or are they sitting) in Polident are just about the worst reminders that time has lassoed you. It is best to accept those pink omens as giving off a cheerful leer and decide that things are not half so bad as they seem. When in place, they can grace a pleasant smile.

Moses Slabaugh, Harrisonburg, Va., is director of Senior Citizens' Week at Laurelville Church Center, Mt. Pleasant, Pa.

Don't let gray hair or crow's feet frighten you either. They are but status symbols, and indicate mileage. Look at the good running start you have. If you are lean and hawk-eyed, you are in the best of shape for the home stretch.

Facts Fall into Place

Like the teeth, there are a few unpleasant facts to manage, but by fifty the mercury of the spirit begins to register. If self-pity doesn't get the upper hand, life can be useful and meaningful. By now you know which direction you are going. Like the farmer who does only 5 percent of the work, you have learned to trust a divine providence. This lets you take the foot off the accelerator and slow up. After fifty the facts fall into place. There are no boy philosophers.

Your running mate is just now putting on some charm. She has been like a faithful filly all these years, pulling her share of the load up and down hill. There are no little children. The wife has given up that habit and your responsibility to be an ancestor was turned over to the daughter when the minister asked, "Who giveth this woman in marriage?"

By now retirement is looming on the horizon. American culture stresses the social and security side of life. The two terms are married, and their offspring is named Medicare. (It remains to be seen whether this government chap will amount to anything.) This phase of life may look like a pretty nice apple out there, especially when payments have been scrounged from your paycheck all those hard years. Just be sure you hold your head high and don't become a slave to so-called free handouts. There is nothing much to do about social security but accept it and go along. But there is danger that men lose their dignity and independence.

Some sour heads can see only the gall of life after fifty. This class has a whittled down soul and to them old age is about as welcome as Oral Roberts at Mayo Clinic. True, there is some 40 percent more chronic illness among oldsters and they have less physical strength to cope with it, but when you begin to distill the essence of the spirit, life has a different meaning and the physical doesn't count so much.

By now you are convinced that life is not a primrose path and your problems become a sort of companion to keep you useful and humble. The world problems are no longer yours to solve. (There are plenty of young fellows that try that stupid task). That lesiure stuff too is no longer a fooler. Work is in the blood and if you can't lead the parade, you can at least prod those in the front ranks. It's more fun to prod anyway.

It'd like to see oldsters stand up straight and push those glasses up on their noses where they belong. Shake off self-pity, and roll up at least one sleeve.

Share the Best

Why shouldn't all the mature and sensible people get their heads together and share the best things in life? In recent years the camp idea has caught on. It's not a sleeping-out experience like that of Jacob, with a stone pillow, ladders, and angels, but a get-together where people are about the same age and have the same interests. Now no oldster would feel at home with a set of screaming swimming youngsters who claim to be having a "bang up" time.

So the camps have arranged a week for "Senior citizens." If your local camp committee has no such camp, write to your conference moderator (go to the top) or organization chairman and tell him to wake up. These seniors are people and deserve and have earned a vacation too. Let's get over this idea that Grandpa and Grandma baby-sit or keep the farm going while the youngsters and middle-age people do all the traveline.

Why do older people finance their children for education, business, travel, and just about any wish the pampered set has and not spend some money and time for their own intellectual, emotional, spiritual, and physical well-being? It may be time to tell Junior to sign his own notes. You and Ma have some plans of your own.

At Laurelville, Mt. Pleasant, Pa., the camp date for Seniors is Aug. 29 to Sept. 1. Dr. Noah Mack will be sharing some valuable information every older person should know about the body. It is important that we keep it in good repair even though it does lean and sag a little. There will be Bible studies and other inspirational matters too. It will be a sort of emotional and spiritual and, we hope, intellectual tune-up. The final run is the important one, you know. Oh, yes, there will be other activities, such as ceramics, faney cooking, light woodworking, and quilting. The afternoons are free for recreation, such as resting, etc.

Now why don't all you older people on the right side of fifty (you represent about 9 percent of the population) rise up and get in on your share of living? Apply to your local camp committee or write to Laurelville Mennonite Church Center, Route 2, Mt. Pleasant, Pa., and tell them you are on the right side of fifty and would like to take in the Senior Week.

If you are too old to go it alone, get Junior to take you. If he says he doesn't have time, remind him of all the times you ran errands for him. Remind him of the fact that you housebroke him, signed notes for him, and he wouldn't even be here but for you.

Now I know just how you oldsters are thinking. You are saying "yes" right now, but you have enjoyed the privilege of procrastination (that means you don't have to do it right now) so long and you like it. Now roll up that one sleeve and let folks know you are still in the race. There are enough Senior Mennonites (and they have more time and money than anyone else) to fill all the Mennonite camps across the country. If some of you Junior Seniors read this, pass it on to Ma and Pa.

The long-winded lecturer had been holding forth for over an hour, except for brief pauses from time to time to gulp a drink of water. Finally, during one such intermission, and an in the audience leaned toward his neighbor and announced in a loud whisper: "First time I ever saw a windmill run by water!"

To some people a reckless driver is a motorist who passes them on the highway in spite of all they can do to prevent it.

Book Shelf

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Switzerland, Rhineland, by John Gurdon, Marc Alexander. Illustrated by Barbara Crocker; maps by Broad Oak Studios. Rand McNally. 1967. 96 pp. \$1.00.

These two useful pocket guides represent a series which so far covers 12 regions of Europe. All 12 are a welcome addition to travel literature. With about 15 to 20 factfilled chapters each, these booklets are of immeasurable help in preparing a trip to Europe, convenient and practical to have with you while there. The descriptions of history, language, castles, festivals, currency, accommodations, camping, boat tours, public transportation, bike and walking tours, and more, are accurate, sufficient, and up-to-date. If the booklets seem slightly British, it's because they were first issued in Great Britain. But this in no way detracts from their value. The other volumes now available in the series are Austria, Florence, Greece, Ireland, Italian Riviera, London, Paris, Portugal, Scotland, Spain.

Rhineland deals with the specific region known by that name, not the entire Rhine valley. This region, generally speaking, stretches from the Dutch border upstream to the cities of Mainz and Wiesbaden. In this region more than 2,000 years of history and its many remains lie compacted amidst scenic grandeur. If the tourist has been lured to the Rhine region by colorful posters of halftimbered houses and vineyard-terraced hills capped by romantic castles and majestic forests, he will not be disappointed. The Romantic Rhine is one of those places that lives up to its claim as an ideal area to visit.

If your summer includes travel to Europe, the booklets covering the areas you plan to visit should be essential items in your suitcase. Travelers to Mennonite World Conference will probably find the Switzerland, Rhineland, Austria, Paris, and London volumes most valuable. Unfortunately there is no volume available now for Holland.-Jan

Gleysteen.

The Doctrine of Sanctification, by Arthur W. Pink. Reiner Publications. 1966. 206 pp. \$1.95.

This is one of the most biblical, simple, lucid, and experience-related books I have ever come across on the subject. The author has an appealing style. His 22 chapters are short. He speaks of the meaning, the necessity, the problem, the solution, and the nature of sanctification. He then discusses its author, its procurer, its securer, its rule, and its instrument. The relation of sanctification to regeneration and justification is clearly described in a most simple and biblical way. The question of sanctification as a second work, and its relation to the concept of holiness, is discussed,

For any Christian seeking victory over sin and the answer to problems of guilt and forgiveness, this book can be of enormous help. There is hardly any area of the life of victorious living that is not touched. I would highly recommend this book for group study.-Nelson Kauffman.

Profiles of the Christ, by Rodney A. Kvamme, Augsburg Publishing House, 1967. 95 pp. \$1.95.

In this book of meditations, Christ is presented as born to die. This story of the life of our Lord is given in such a fashion that the person unfamiliar with Christ will be interested and those acquainted with His life will find freshness. Good illustrations make the book readable and fascinating. The redemptive element in the work is excellently portrayed. Examples of the profiles are Christ walking, loving, seeking, salvaging, dying, waiting, hosting, alive again. This paperback is a good one for the youth of the church.-Edwin J. Stalter.

Behind the Dim Unknown, edited by John Clover Monsma, G. P. Putnam's Sons, 1966. 256 nn. Cloth. \$4.95.

This is a collection of monographs from 26 noted scientists from 20 fields of natural and physical science ranging from outer space to the mysteries of human life, explaining why they believe in God as they pursue the wonders of their fields. The reading of this book is a spiritual experience provoking wonder, adoration, and worship. These writers are competent in their fields. They do not minimize what man has done, but they reveal that in every field the unknown, the mystery, and the quest for answers lead them to confirm and to confess their faith in the Creator and in the revelation and insights of His Word. This is a faith-building book.

This book is a must for parents who have children struggling with scientific questions. Two Mennonite scientists, H. Harold Hartzler and Merlin W. Zook, have written chapters.-Nelson Kauffman.

Conscientious Objectors On Vietnam Front Line

Because the war in Vietnam has no welldefined front, conscientious objectors in relief and refugee work in that country are constantly on the front line, according to William Keeney, chairman of MCC peace section who visited Vietnam recently

In Hue and Ouang Ngai the Vietnam Christian Service units hear the firing of the mortars, sometimes not more than a half mile away, Keeney reports, In Ouang Ngai there is a foxhole, a slit trench, or a sandbag shelter beside every straw hut along the route from a refugee camp where the VCS team works.

Even in Saigon an evening buffet supper may have the dull rumble of bombing as background sounds. At a picnic on the rooftop porch of a Mennonite mission home the flares floating on parachutes outside the city are plainly visible in the evening.

Some of the workers are even more exposed to the dangers of war, according to Keeney. At one location two male volunteers live in an area which has been hit three nights in a row by Vietcong mortar fire. They are not the object of attack. A military compound in the city is the intended target, but the fire cannot be accurate when the Vietcong move in the mortars and set up under cover of darkness.

Two units were traveling with safety over roads near the city where they are located. Earlier they were mined at night but cleared by the military by 9:00 a.m. Recently mines were placed on the roads in the daylight hours; so they are no longer safe at any time. One unit has ordered steel plates to place in the bottom of its vehicle and has resorted to sandbagging to offer protection against accidental explosions.

At another unit the program director was visiting when a terrorist attack hit the city. He had to spend the night under a bed to have shelter from stray missiles. Later the unit members were evacuated from the city after they had to leave their house four nights in a row because of Vietcong activity in the area.

Unit members weigh carefully whether they should leave when the area becomes too insecure to carry on their work, according to Keeney. Sometimes they may expose others to danger because these people have associated with Americans. But to minister to the needs of the people who must live where they have some risks, the VCS workers must also take some calculated risks.

It seems clear that where the VCS people are known they are not the objects of attack, Keeney says. This is true of some other voluntary agency people. In one city, for example, in a terrorist attack all American homes except those of the International Voluntary Service workers were hit.

CHURCH NEWS









Jim Bishop

Stuart Showalter

Beverly Burkey

Dianne Shriner

Two Editors, Bookkeeper, and Secretary Join Staff

Four persons joined the staff of the Mennonite Board of Missions at Elkhart, Ind., recently. Jim Bishop and Stuart Showalter have accepted assignments as editors with Information Services while Beverly Burkey and Dianne Shriner have been employed as bookkeeper and secretary respectively.

Bishop, son of Mr. and Mrs. J. Vernon Bishop of Route 3, Doylestown, Pa., will serve for two years as editor of youth publications. He will edit Agape, the voice of Mennonite Voluntary Service, and write news releases for youth personnel and activities.

Bishop graduated from Christopher Dock High School, Lansdale, Pa., in 1963. In 1967 he graduated from Eastern Mennonite College, Harrisonburg, Va., with a BA in English.

While at Eastern Mennonite, Bishop was a staff member of the Weather Vane, the campus newspaper, and the Phoenix, the creative arts magazine of the college. He has also contributed numerous articles and poems to church publications for youth.

Showalter, son of Mr. and Mrs. Owen F. Showalter, Timberville, Va., recently began employment as adult editor. He will edit Mission-Service Newsletter and handle news releases for overseas missions.

Showalter is a graduate of Broadway High School and a 1967 graduate of Eastern Mennonite College, Harrisonburg, Va., with a BA in English. He was editorin-chief of the Weather Vane during his senior year.

Miss Burkey, daughter of Mr. and Mrs. Paul Burkey, Route 1, Wakarusa, Ind., is employed as a bookkeeper in the administrative office. She is a 1967 graduate of Wakarusa High School. Daughter of Mr. and Mrs. Russell Shriner of Route 3, Elkhart, Ind., Miss Shriner serves as secretary in the Relief and Service Office. She is also a 1967 graduate of Wakarusa High School.

Relief Agencies Explore Middle East Approach

A joint investigation by Mennonite Board of Missions, Elkhart, Ind., and Mennonite Central Committee, Akron, Pa., will assess damages in the war-torn Middle East and establish guidelines for emergency relief and rehabilitation, it was announced at the annual mission board meeting June 19-25.

Wilbert R. Shenk, secretary of overseas missions for MBMC, and William T. Snyder and Orie O. Miller, executive secretary and executive secretary emeritus of MCC, will spend ten days evaluating damages, noting refugee locations, and speaking with personnel in the area under the two agencies.

Currently, there are four Mennonite couples serving in Israel under the Mennonite Board. Eight persons under MCC, who were located in West Jordan, are now in Israeli-held territory.

At the mission board meeting Shenk said, "We have been in the area for more than 15 years, working throughout the Holy Land. We must realize that we are working with people and seek to align ourselves with their needs.

Robert W. Miller, director of MCC's overseas services, commented, "I trust there will be a very close relationship here between MCC workers and the missionaries in the days ahead.

Board Adopts Record Budget

Highlights from the business sessions of the 61st annual meeting of the Mennonite Board of Missions in Hesston, Kan, June 19-25, included the adoption of a \$1,843,500 budget, approval of an administrative visit to the Middle East, an extension of relief projects, and decentralization of the I-W program under conference administrators.

The basic budget funded by general contributions for the next year will be supplemented by other revenue to raise the total anticipated expenditures to \$2,024,023. The Board projects a 6.7 percent increase in contributions over last year's \$1,691,336.

Wilbert R. Shenk, secretary of overseas missions, and William T. Snyder and OTI O. Miller of MCC will conduct a joint investigation of the situation in the Middle East to establish guidelines for emergency relief and rehabilitation in that area.

Ray Horst, chairman of the Relief and Service Committee, reported on four mee locations for VS units: Greensboro, N.C.; Adriel School, West Liberty, Ohio; Nyssa, Ore.; and Brooklyn, N.Y. Horst also reported that because of crop

failure in India, MBMC has contributed \$19,000 in funds to that drought-stricken area to augment MCC's \$70,000 goal for India.

Ellis Good, director of short-term and summer VS, reported that approximately 1,350 Mennonite youth from the United States and Canada will participate in 122 work camps for ten days or two weeks.

Action was taken to change the name of I-W for the earning alternate service program to Civilian Peace Service after discussion with other coordinating agencies.

The Board also decided that in the future conference administrators will be responsible for alternate service projects in their districts as well as the men who are serving in those districts.

"We should be willing to direct our programs toward the areas of greatest need in cooperation with the agencies there.

"In the Middle East this may mean doing more than handing out medicines, food, and clothing-perhaps vocational training and agricultural assistance might be provided by personnel there in addition to rendering these other services."

Shenk added, "We hope to stage our program for maximum long-term benefits, avoiding the handout approach that has often characterized relief in the past."

Plan Material Aid 1967-68

"A total of 998,052 pounds of supplies was contributed to Mennonite Central Committee in 1966, a 12 percent increase over 1965," stated John Hostetler, director of material aid, at the nound MCC material aid advisory committee in Chicago, May 25. "This is only 11,948 pounds short of the 1,000,000 pound goal."

Comparing material aid requests made and shipped in 1966 indicates that the following materials requested for 1967 can be met:

Description	1967 Requests	1966 Shipped
Heavyweight blankets, comforts, and quilts	20,000	23,000
Lightweight clothing—bales	1,100	1,200
Heavyweight clothing—bales	800	2,660
Tropical Christmas bundles	18,715	14,050
Regular Christmas bundles	21,300	32,140
Layette bundles	25,000	23,507
Shoes—bags	280	123
Health kits	7,000	7,700

A considerable increase in contributions of supplies will be needed, however, to fill the following requests:

	1967	1966	
Description	Requests	Shipped	
Bandages—rolls	150,000	75,000	
Leprosy bundles	11,140	7,742	
Bar soap—tons	50	16	
Laundry soap—tons	110	90	
Lard—tons	15	2	
Meat-tons	420	260	
School supplies—cartons	1,552	300	
Lightweight bedding-blankets and quilts	33,000	25,500	
Sheets—yards	30,000	9,000	
Towels—vards	65,000	40,000	
Yard goods—vards	325,000	175,000	

Considerable time was spent discussing the material aid needs reported by relief workers. One obvious point was the difficulty in setting standards for various types of kits suitable for all the countries.

Although needs may vary only slightly from country to country, reasons for the variations make it somewhat impractical to set standards. For example, one question asked was: Should ball-point pens be included in educational supplies? Although most of the countries replied in the affirmative, Hong Kong says no. "They usually don't write because they're dried up."

One set of materials received unanimous approval from eight countries responding: the lavette bundles.

A total of 46,190 Christmas bundles were shipped in 1966. Thirty percent of these were tropical; the remainder were regular bundles. This year it is hoped that 50 percent of the bundles will be tropical ones.

The first Christmas bundles were primarily sent to Europe. The climate in these countries is similar to ours. Therefore, the sweaters and other warm articles were necessary.

tries is similar to ours. Therefore, the sweaters and other warm articles were necessary.

Now, however, many Christmas bundles are shipped to the Congo, Haiti, Tanzania, and other countries where warmer climate demands lightweight clothing.

Representatives of clothing centers at Ephrata, Pa.; North Newton, Kan.; Reedley, Calif.; Kitchener, Ont.; and Yarrow, B.C., helped each other by sharing various problems and discussing solutions. Manitoba was spotlighted several times for the cooperation of the entire province in special projects.

Millard Moser, a Berne, Ind., businessman, was reelected chairman of the advisory commiller. Moser is former director for MCC in Hong Kong, Norman Shenk, assistant treasurer of Eastern Mennonite Board of Missions and Charities, was elected vice-chairman.

Uncompromising Cooperation

The Baptist General Conference mission director stood in the narrow doorway of the Mennonite mission's rented literature office at Nazareth, Ethiopia. His head almost touched the low ceiling of the ten-by-15-foot room where a translator, an editor, and typist were at work

"I've come to make a proposition," he said, as he took a chair across from my desk. "Our literature director is going to the States for furlough soon, and we need your help to carry on our literature program."

Both Baptists and Mennonites (Meserete Kristos Church) had small literature programs —the Baptists in Addis Ababa and the Mennonites in Nazareth 60 miles away. With each small department trying to do every step of the publishing process—writing, editing, printing, distributing—not very many pieces of literature were being produced.

Baptists had just completed a two-story office and printshop in Addis Ababa about the time their literature director was ready for furlough. They had a staff best fitted for typesetting, layout, and photography. We had experience in translating and editing. Why wouldn't combining our skills under one roof be the obvious thing to do?

Yet, we were hard to convince. We had many questions. Some of them we asked; others we only thought.

Why pay higher rent for staff dwellings in



A Sunday school teacher in Addis Ababa, Ethiopia, teaching a lesson using the materials prepared and published by the Globe Publishing House. The Publishing House is staffed jointly by the Meserete Kristos Church (Mennonite) and the Baptist General Conference Mission.

the capital city? Why get involved in the administrative problems of a combined organization? Will we lose the freedom to work on denominational publications if we cooperate? Do we agree on the kind of literature to produce?

When we were ready to lay aside our fears, we found that there were many advantages in working together. The office space of the Baptist press building could be fully utilized. With literature headquarters in Addis Ababa, commercial presses would be close by for jobs that we could not do economically ourselves. Work could be allocated to persons according to their qualifications. And most interesting of all was the fact that, except for short catechisms that we each had prepared, all other publications had already been geared to the larger evangelical Christian community of the country. So we agreed to try cooperation for a year.

One year has gone by. Neither group would now think of dissolving this relationship. Although formal negotiations have not yet taken place, we have named ourselves the Globe Publishing House. We hope that our venture will encourage other groups to cooperate in a similar manner.

Advantages of cooperation that were not immediately apparent became clear as time passed. Working together facilitated the production of Sunday school materials, a project that we had agreed to work on jointly three years ago. Because of the need for extensive consultation, this work had not been able to move forward. After joining forces, we produced lessons for an entire year on the junior level, eight quarterlies in all, within six months.

Then, too, we found that one man could see jobs through the commercial press, make distribution contacts, and buy supplies, allowing translators and editors to stay at their desks.

Not the least of the advantages was the experience that personnel could bring to our literature work. As the staff shared in congregational activity during weekends, they brought back reports from congregations and church leaders responding to literature already produced and requesting future publications. This wider sharing among ourselves and with other groups has added a dimension to our thinking that is difficult to acquire within the confines of one's own organization.

We at Clobe believe that there is a way to cooperate without jeopardizing our distinctive teachings, and in cooperation we have found new reasons for what we believe and new meaning in our faith. We have come to realize that the goal which lesus set, "That they be one," is not beyond possibility so long as we keep before us the needs of the whole Christian church. As one member of the staff puts it, "We are engaged in something greater than our own denominations when we join efforts to provide literature for all the churches."

—Nathan Hege.



Summer 1967 VS group attending orientation classes at MCC headquarters in Akron. Front row (I to r): Ruth Friesen, Sharlene Becker, Eldora Ewert, Carol Baltzer, and Ruth Epp. Second row: Marilyn Groening, Joyce Boyd, LaDonna Regier, Bruce Harder, summer VS director. Third row: Ronald Megert, Donald Linscheid, Elizabeth Beyler. Fourth row: Donald Dickens and Harold Penner.

MCC VS-ers Begin Assignments

Thirteen VS-ers came to Akron on June now in service at this location. 8, were oriented on June 9, and left on June 10. Orientations are also scheduled in Wichita, Kan.; Nashville, Tenn.; Atlanta, Ga.; Washington, D.C.; and Philadelphia, Pa., for a total of 76 VS-ers.

In Atlanta, Ga., eight people joined the regular unit. They will be working in the tutorial program for the third to sixth grade levels. Eleven VS-ers are working at Woods School, Langhorne, Pa., and four at Children's Center, Laurel, Md. Both locations serve mentally retarded.

Four VS-ers will be serving at the South Street Community Center in Nashville, Tenn. Freedom Gardens, Lake Mohegan, N.Y., is a summer home for the physically handicapped. Three summer VS-ers are

Children's Home of York, York, Pa., Junior Village, Washington, D.C., and Wiltwyck School for Boys, Yorktown Heights, N.Y., are institutions for juvenile delinquents. A total of eight young people will be serving at these locations.

Four VS-ers will help children with speech defects at the Institute of Logopedics, Wichita, Kan.

At Friendship House, Washington, D.C., six persons will be helping with this program. Twenty-four VS-ers will be nearby at the National Institutes of Health. Bethesda, Md.

Two VS-ers will work at MCC headquarters, Akron, Pa., and one has been assigned to a hospital in Newfoundland.

George Brunk Elected EMC Seminary Dean

The Board of Trustees of Eastern Mennonite College, on June 5, 1967, elected George R. Brunk as Dean of Eastern Mennonite Seminary. Brunk will take office on July 1, 1967.

President Myron S. Augsburger, commenting on the appointment, stated: "As Eastern Mennonite Seminary has developed through the years it has emphasized the importance of theological studies, of missions and evangelism, and of the pulpit ministry. The election of Dr. George R. Brunk for a term of service as Dean of the Seminary brings to the program one whose studies in practical theology, whose wide experience in evangelism, and whose unique abilities as a preacher will enhance the training of men for Christian ministries. The philosophy of seminary training at Eastern Mennonite Seminary calls for diligent scholarly work, but the goal is to produce men who will be prophets more than scholars, men who will serve as particpants as well as leaders in a brotherhood of disciples,"

Brunk served on the faculty of Eastern Mennonite College from 1949 to 1952, and joined the staff again during the second semester of 1966-67 as Associate Professor of Practical Theology. He holds the ThB degree from Eastern Mennonite College, the AB degree from the College of William and Mary, and the BD, ThM, and ThD degrees from Union Theological Seminary, Richmond. Va. He is a minister in the Virginia Mennonite Conference and has served in evangelistic crusades and Bible conferences.

Joan Sauder Returns from Nigerian Assignment

The most difficult thing about her three years in Africa, says Joan Sauder, elementary educator returned from Nigeria to Archbold, Ohio, on June 9, was being principal of a school for 240 pupils and 12 teachers.



The problems came not so much from Joan Sauder

not so much from curricula and teaching but from being responsible for business management, development, construction, and boarding arrangements for her pupils, responsibilities not often assigned to American school principals.

Miss Sauder is the daughter of the Roy Sauders, Route I, Archbold. She served as a mission associate on assignment for Mennonite Board of Missions at Elkhart, Ind.

Her last two years were spent as principal of the Sir Francis Ibiam Grammar School at Afikpo. East Nigeria. The Afikpo school, still in development, is a boarding school for girls. The school provides the equivalent of grade 12 in the U.S.

A graduate of Goshen College, Goshen, Ind., Miss Sauder holds her master's degree in elementary education from Ohio State University in Columbus.

Previous to her service in Africa and sandwiched between various levels of college and university work were five years of teaching—at Pettisville and Spencer Township schools in morthwest Ohio. Miss Sauder's master's thesis at Columbus was on education in the eastern region of Nigeria.

Miss Sauder left Nigeria just as the internal political crisis was shaping up. Shortly after she left, communication and movement of people were cut off between the secessionist East and the rest of Nigeria.

A few days later other Mennonite missionaries were evacuated—some to other areas of Nigeria and some accelerating schedules to return to the U.S.

Miss Sauder's plans are not yet definite for the future, but she is currently looking for an elementary teaching assignment in the States for at least a year.

Servanthood Work Camp at Camp Amigo

Christ Became Alive

"Work camps are doing instead of just saving!"

"This is the place to meet Christian friends and God in a special way."

"Servanthood work camp is an application of what I believe—that to follow Christ is to serve mankind."

These are the testimonies of Calvin Robinson and Jim Rance, Saginaw, Mich., and Jim Hochstedler, Kokomo, Ind., three of the 20 Indiana-Michigam MyF-ers as they completed their final day of Servanthood Work Camp at Camp Amigo near Sturgis, Mich.

Servanthood Coordinator Ellis Good and I spent a half day June 15 at Camo Amigo talking with the persons responsible for the work camp there, sharing especially with the work campers themsolves

Camp Amigo, owned and operated by the Indiana-Michigan Conference, is managed by John R. Smucker, who served as work camp director during the June 5-15 period. Lotus and Judy Hershberger, instructors at Coshen College and New Paris High School respectively, led the group in the daily activities and study materials. The majority of the work campers were high school sophomores and juniors who attend Bethany High School in Goshen, Ind.

"Camp Amigo officially begins its summer program the first week in July," said John. "So these youth had plenty to do as far as cleaning, painting, and general preparation for the opening of camp were concerned."

"We usually spent three and one-half hours working in the morning, then two hours of recreation (swimming and hiking) after lunch, followed by two more hours of work, with evenings devoted to study materials and devotional programs.

"The main job not yet completed is the construction and landscaping of the new cafeteria-assembly building to be used as a year-round facility.

"We thought things were going fine until one evening a severe windstorm came along and blew down about 25 trees, some right into cabins and across roads. So we were forced to spend much of our time running chain saws and cleaning up debris

left by the storm," added John.

Lotus and Judy related their positive and negative experiences as work camp leaders. "Our only complaint is that we wished we would have known more about what lay ahead before we came," com-

mented Judy. "Since Lotus and I found ourselves doing all the cooking, we rarely had time to plan the evening programs.

"Personality problems cropping up at first were soon ironed out, but there was always the question of how to convince the kids that they needed eight hours of sleep to put in a full day's work."

Lotus said, "We've really been challenged by working through the questions in the servanthood study guide as well as using the booklet, What Makes Service Christian? by Boyd Nelson. Many personal problems also were discussed as they arose out of discussing this material. I was amazed at the frankness of today's teenagers."

Then Ellis and I drove to the waterfront area, and as we sat on the pier with the work campers gathered around us, we asked them to share a few highlights of the past II days:

"The windstorm!" they unanimously agreed, was the unifying factor that made each person think seriously about how quickly he could be taken out of this life.

"We owe a lot to our wonderful leaders," added Ruth Ann Miller, Nappanee, Ind. "They outlined the study materials so clearly for us and really made us think!" (Lotus and Judy were out of earshot.)

Suzanne Robinson, Saginaw, Mich, added, "It was good to get away from youth at home, have fun, work, and become oriented to Christian fellowship and servanthood." And Clenda Miller, Middlebury, Ind., summed up what I sensed was happening even as we visited with these work campers at Camp Amigo. "This is a place where Christ can come alive in you."—jim Bishop.

New Opportunity Develops in Japan

Hokkaido Mennonite Church is now cooperating with Pacific Broadcasting Association in the daily release of a 10-minute broadcast over three Hokkaido stations. Ralph Buckwalter, missionary liaison in Japan for Mennonite Broadcasts, reported that in its an-



Kaneko-san

approved changing from the former 15-minute weekly program.

The new Monday-through-Saturday broadcasts will be heard just prior to the 6:30 morning news. Buckwalter reports: "This time offers the best hope of reaching a general audience unaffected by television competition, yet at a time the church can afford.'

The new program called "Light of the World" began the first week in May. The varied format includes a short two-minute message by Akira Hatori, singing, music, interviews, testimonies, and news,

The program is centrally produced by Pacific Broadcasting and will be used throughout Japan by evangelical churches. Also cooperating on Hokkaido, Japan's largest island, will be congregations of the Overseas Missionary Fellowship and Free-Will Baptists.

The young Hokkaido Mennonite Church has accepted the challenge of evangelism through mass communications. Buckwalter reports: "As a part of the larger evangelism strategy for the whole church . . . I think we spondence courses to him.'

are going to see the church taking a more active role in every phase of the radio ministry-budget planning, publicity, follow-up.

While most of the cost of this ministry must continue to be borne by the American church, the Hokkaido conference indicated their readiness to assume concrete financial responsibility.

Local congregations of the Hokkaido Mennonite Church make use of the radio broadcasts to support their local program. Hiroshi Kaneko, broadcast secretary and office director, tells of the Kamishihoro congregation:

Their method is worthy of following. When a new person comes in contact with the church, they soon encourage him to listen to the radio broadcasts and introduce the correue as president. A term is two years in

Vern Miller, a pastor in Cleveland, Ohio, will serve his first term on the executive committee.

Closed-circuit television carried the Mission '67 public meetings from Hess Hall to Schowalter Villa and Alumni Auditorium of the Hesston College Library through facilities provided by Tele Vonics, Inc., Wichita, Kan. This is the first time in history that Mission Board meetings employed this medi-

WMSA officers elected at the annual meeting were Mrs. Herman Ropp, Wellman, Iowa, vice-president, and Mrs. Orval Shenk, Penn Laird, Va., GMSA secretary. Mrs. Alvin (Beulah) Kauffman was again appointed executive secretary.

FIELD NOTES

A plan has been developed by the Lancaster Conference in cooperation with the Homebuilders, a women's organization, to report to pastors of each congregation the names of patients that are admitted to the Lancaster General Hospital. Mrs. Betty Enck. widow of Frank Enck, is responsible for this contact plan which has been developed in cooperation with the chaplaincy program of the Lancaster General Hospital. Myron Ebersole is chaplain of the Lancaster General Hospital and has been very helpful in developing this plan. Sister Enck or representatives from the Homebuilders who are assisting her go to the hospital and use facilities and telephone provided by the hospital in calling pastors, informing them of patients who have been admitted each day.

John J. Yoder was ordained to the office of bishop at the Clinton Brick Church, June 28. Amsa H. Kauffman was in charge of the service and Vernon Bontreger was the guest speaker.

Elmer and Dola Barkey from the Olive Mennonite Church, Elkhart, Ind., observed their fiftieth wedding anniversary, June 11. They were married June 16, 1917

New members by baptism: eight at West Liberty, Inman, Kan.; six at Rocky Ridge. Quakertown, Pa.; thirteen at Akron, Pa.

Change of address: Arthur R. Torkelson from Damascus, Md., to R. 1. Box 156. Lavtonsville, Md. 20760. Phone: 301 926-2781.

A meeting has been arranged for church historians during General Conference on Aug. 23 at 5:00 p.m.

Twenty-nine large boxes of non-current records were transferred recently from the Mennonite Central Committee headquarters to the Archives of the Mennonite Church. The files of the MCC Relief Units located in France, Germany, Switzerland, Austria, England, and Holland were included in this material. Two boxes of the C. F. Klassen files relating to relief in Europe were also among the cartons of records.

Norman High addressed the members of the Historical and Research Committee and their guests on "Mennonites in Ontario History" at the time of their annual meeting, held this year on May 25, 26 at Conrad Grebel College in Waterloo, Ont.

P. J. Malagar, director of Mennonite Christian Service Fellowship of India (MCSFI), thanks Mennonite Central Committee for its aid to the drought conditions in

In 1966 MCC shipped 291,920 pounds of food to India. In 1967 it has shipped 161,000 pounds of rice, 81,000 pounds of beans, 20 tons of raisins, and sent \$34,000 for the emergency relief program.

Father Paul Verghese will leave his post in Geneva in August as director of the Division of Ecumenical Action for the World Council of Churches, having served for over five years. He will become principal of the Syrian Orthodox Theological Seminary, Kottayam, Kerala, India.

Wilbert R. Shenk became secretary of overseas missions July 1, moving up from assistant secretary. J. D. Graber is retiring.

James Kratz, returned missionary from the Argentine Chaco, will serve as assistant secretary of overseas missions.

Jesse Glick, district director of Civilian Peace Service, reported that the number of Mennonite young men in alternate service has risen sharply since April 1965. There was a 135 percent increase from 702 to 1640 men with the I-W classification.

Sam Janzen, pastor-elect of the Chicago Avenue Mennonite Church, Harrisonburg, Va., was elected vice-president of the Mennonite Board of Missions during the 61st annual meeting. John Mosemann will contin-

Calendar

Virginia District Conference, EMC Harrisonburg, Va., July 11-14.

Allegheny Mennonite Mission Board Meeting, Martinsburg, Pa., July 14, 15.
Mennonite, World, Conference, Amsterdam, Holland July 23-30.

July 25-30. Indiana-Michigan Combined Sessions of Conference, North Leo, Leo, Ind., Aug. 3-6.
Annual meeting, Iowa-Nebraska Conference, Iowa Mennonite School, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Creek congregation.
Allegheny Mennonite Conference, Scottdale, Pa. Aug. 10-12.

Mennonite General Conference, Franconia Conference, Aug. 21-24. South Central Conference, Pleasant Valley, Harper,

Kan., Sept. 8-10. Education Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21,

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Augsburger, Carroll and Catherine (Busick), Cridersville, Ohio, third child, second daughter,

Christine Kaye, May 18, 1967.

Bauman, James and Alma (Halteman), Wallenstein, Ont., first child, Sandra Joan, June 7, 1967.

Bixler, Vernice N. and Ruth (Sommers),

Bixler, Vernice N. and nutri (common orrville, Ohio, third daughter, Marla Kay, May

Eckman, George, Jr., and Elaine (Dillman), Intercourse, Pa., first child, George H., III, June 11, 1967.

Erb, Roy and Doreen (Gerber), Zurich, Ont., sixth child, fourth son, Mark John, May 12, 1967. Hall, Harold and Judy (Kropf), Silverton, Ore., econd child, first daughter, Paige Angela, May 19,

Hostetler, Jeptha R. and Joyce (Metzler), Columbus, Ohio, second child, Jill Annette, May 14, 1967.

Kirkendall, Wilmer and Glenna (Smith), Elida, Ohio, second child, first son, Donald Eugene, May 16, 1967.

Lester and Grace (Thompson), Lehman, Hollsopple, Pa., second daughter, Pamela Joy, June 2, 1967. Martin, Irvin and Grace (Erb), Zurich, Ont.,

second son, Darcy Allen, June 9, 1967.
Miller, Gary and Mary (Miller), Logansport,
Ind., first child, Raymond Allen, Mar. 19, 1967.

Miller, John J. and Verna (Troyer), Topeka, Ind., fourth child, second son, Ricky Allen, May 27, 1967. Neuenschwander, Dean and Marilyn (Geiser),

Wooster, Ohio, first child, Steven Dean, May 30,

Roth, Donald and Berdella (Miller), Monitor, Ore., third daughter, Karlene Joy, May 27, 1967. Roth, Willard and Edan (Stutzman), Milford, Neb., second child, first son, Marvin Lee, born Mar. 16, 1967; received for adoption, May 3, 1967.

Sharp, David and Patricia (Headings), McGaheysville, Va., first child, Curtis Wayne, May 28, 1967.

Sommers, James and Miriam (Funk), Kidron, Ohio, first child, Gregory Alan, June 12, 1967. Stutzman, Gene and Diane (Roth), Milford, Neb., second child, first son, Todd Alan, June 1, 1967.

Unzicker, Carl and Arleta (Miller), Bristol, Ind., second son, Antony Joel, Apr. 28, 1967. Van Petl, Jake and Marijun (West), Canby, Ore., second daughter, Juli Ann, May 29, 1967. Zimmerman, George and Lois (Brubaker), Harrisonburg, Va., first child, Timothy Lee, born Dec. 12, 1966; received for adoption, Jepe

1, 1967.

Zook, Leo and Sandy (Bowsman), Troutdale, Ore., second son, Robert Scott, May 7, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Blosser—Yoder.—Harold Blosser, Wellman, lowa, West Union cong., and Peggy Ann Yoder, Kalona, lowa, East Union cong., by J. John J. Miller, June 10, 1967.

Bontrager—Smith.—Edwin J. Bontrager, Estacada, Ore., Porter cong., and June Beverly Smith, Elida, Ohio, Sharon cong., by Paul W. Smith and Ernest J. Bontrager, fathers of the bride and groom, Mar. 31, 1967.

Deck.—Pierce.—Leon L. Deck and Reba B.

Deck—Pierce.—Leon L. Deck and Reba B. Pierce, both of Manheim, Pa., Erb cong., by H. Howard Witmer, May 6, 1967. Finkbiner—Lauver.—Jay Christian Finkbiner,

Lancaster, Pa., Mountville cong., and Twila Jean Lauver, Oakland Mills, Pa., Lost Creek cong., by Donald E. Lauver, May 20, 1967. Gerber—Souder,—Steve L. Gerber, Apple Creek, Ohio, Orrville cong., and Grace Marie

Creek, Ohio, Orrville cong., and Grace Marie Souder, Sellersville, Pa., Blooming Glen cong., by David F. Derstine, Jr., June 17, 1967. Gerber-Steiner.—Clarence Gerber and Lydia

Steiner, both of Kidron (Ohio) cong., by Bill Detweiler, June 6, 1967.

Graybill—Shafer.—John Walter Graybill,

Richfield, Pa., Cross Roads cong., and Connie Carol Shafer, Port Trevorton, Pa., Susquehanna cong., by Donald E. Lauver, Mar. 18, 1967. Miller—Brenneman.—Wayne Miller, Nampa (Idaba) cong. and Sharon Brenneman. Flida, Ol

Miller—Brenneman.—Wayne Miller, Nampa (Idaho) cong., and Sharon Brenneman, Elida, Oio, Salem cong., by Richard E. Martin, June 10, 1967.

Miller—Stevens.—Paul Miller, Holmesville, Ohio, Maple Grove cong., and Carol Stevens, Presbyterian Church, by Bill Detweiler, June 10, 1967.

Nauman—Fahnestock.—Frank W. Nauman, Manheim, Pa., Hernley cong., and Vera Fahnestock, Lititz, Pa., Church of the Brethren, by H. Howard Wittner, June 10, 1967.

Saner—Peachey.—Clair Orlyn Saner, McAlisterville, Pa., and Dianne Kay Peachey, Mifflintown, Pa., both of Lost Creek cong., by Donald E. Lauver, Sept. 3, 1966.

Swartley.—Histand.—Dennis Swartley, Perkasie, Pa., Blooming Glen cong., and Darlene Histand, Perkasie, Pa., Trevose cong., by Paul Histand, father of the bride, and David F. Derstine, Jr., May 20, 1967.

Watts—Graybill.—Richard Keemer Watts and Marlene Elizabeth Graybill, both of McAlisterville, Pa., Lost Creek cong., by Donald E. Lauver, Apr. 28, 1967.

Apr. 25, 1907.

Zook—Shisler.—Wilmer Zook, Belleville, Pa.,
Maple Grove cong., and Margaret Shisler,
Harleysville, Pa., Salford cong., by Clayton

Beyler, June 10, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Barge, Ira J., son of Jacob and Mazie (Kreder) Barge, was born near Straburg, Pa., May 18, 1882; died at Ronks, Pa., May 17, 1967; aged 84 y. 11 m. 20, d. on Nov. 24, 1910, he was married to Hettie H. Hershey, who survives. Also surviving are one son (Melvin K.), one daughter (Miriam H.). 5 gradchildren, 4 great-grandchildren, H.). 2 brothers (Witner J. and Millton R.). He was a member of the Straburg Charolin, the Control of the Straburg Charolin, the Charles E. Good officiality of the Charolin of the Charol

Bear, Franklin W., son of Encch and Hulda (Spithale) Bear, was born in Putnam Co., Ohlo, Spithale) Bear, was born in Putnam Co., Ohlo, Feb. 4, 1886; died at the home of his daughter, Mabel, Apr. 24, 1967; aged 81 y. 2 m. 20 d. On Apr. 9, 1910, he was married to Margret Hicks, who preceded him in death. One daughter (Margret) and one son (David) also preceded him in death. Surviving are 7 sors (Paul, Clarence, Harold, Manford, Joseph, Norman, and Jacob), 3 daughters (Rowens—Mrs. Eugene Hammond, Claudies Bernnenan), 42 grandchildren, and 17 great-grandchildren. Funeral services were held at the Sharon Church, Apr. 27, in charge of Ohbo B Shenk and Paul W. Smith; interment

in Cascade Cemetery.
Beck, Sarah, daughter of Jacob and Mary
(Rychener) Nafziger, was born in Fulton Co.,
Ohio, Jan. 22, 1881; died at Detwiler Memoral
Hospital, Wauscon, June 9, 1987; aged 89; 4 m.
18 d. On Dec. 25, 1996, she was married to
Peter Beck, who survives. Also surviving are
one son (Harley) one daughter of the concomment of the control of the control of the concomment of the control of the control of the concomment of the control of the control of the concomment of the control of the control

Cemetery, 18
Crob. 118
Cro

Hershberger, Daniel J., son of John K. and Elizabeth (Schweitzer) Hershberger, was born

in Miford, Neb, Agr. 2, 1889; died at Seward Memorial Hospital, May 14, 1967; aged 78 y. 1 m. 12 d. On Dec. 30, 1914, he was married to Alta Eash, who survives. Aho survives are 4 e Midnen. (Geraldine-Mrs. and Marilin). 9 grandchildren, 5 greatgrandchildren, 3 presuprandichildren, 5 greatgrandchildren, 5 prothere (John, Elmer, and Earl), and 4 sisten; Groza-Mrs. Noah Reber, Lenson 4 sistens (Groza-Mrs. Noah Reber, Lenson 1 prothere (John, Elmer, and Garl), and 4 sistens (Groza-Mrs. Noah Reber, Lenson 6 prothered (John Mrs.) Im Barnett). He was preceded in death by one son (Lawrence) one daughter (Martyne), one sister, and one brother. He was a member of the East Fairwise Church, Furneral services of the East Fairwise Church, Furneral services (Horst, Anna Augsther of Herny and Susanna Horst, Anna And Sperling U. Stauffer officiating, Horst, Anna, daughter of Herny and Susanna (Lawrence).

(Horst) Bæer, was børn in Washington Co., Md., Apr. 8, 1877, died af Mauganswille, Md., May 31, 1967; aged 90 y. 1 m. 23 d. On Dec. 1, 1903, she was married to S. Lesher Horst, who she was married to S. Lesher Horst, who Mrs. Ira Strite, Marthas—Mrs. Jacob Martin, Lydis—Mrs. Amor Miller, Fannie—Mrs. Lewis Martin, and Rhoda—Mrs. Landis Risser), one son (Phares S., 33 grandedhefen, 80 great-son (Phares S.), 33 grandedhefen, 80 great-great Mrs. 1988, and S. S. Sander Martin, Lizzie Hege, Benjamin Bæer, dam Bæer, Lash Martin, Lizzie Hege, Benjamin Bæer, and Martha Bæer). She was a member of Reiff's Church, where to Mrs. 1988, and Mrs. 1988, and Martha Bæer of Mrs. 1988, and Mr

King, Frank D., son of Samuel B. and Anna (Smith) King, was born at Larned, Kan, Feb. 4, 1890, died at Coshen, Ind., June 5, 1967; aged 77; y. 4 m. 1.d. On June 17, 1935; aged 77; y. 4 m. 1.d. Con June 17, 1945; assurives. Also surviving are 2 children (Edith—Mrs. C. Richard Yoder and Harold S.), 8 grandchildren, 4 brothers (Elmer R., Alvin B., Samuel M., and Chaunevey B.), and 5 usterer and Mrs. Herman Yoder). He was a member of the Goshen College (Church, Where funeral services were held June 8, with John H. Mosemann and A. E. Kreder officiating, interneut in Violett.

Leatherman, Walter J., son of Jacob and Laura (Kratz) Leatherman, as born in Bucks Co., Pa., Oct. 9, 1910, died at Lancaster Ceneral Hoopital, May 23, 1967; aged 56 y. 7 m. 14 d. On Sept. 24, 1839, he was married to Buth E. Lehman, who survives. Also the survives and the survives of th

Loewen, Jacob R., son of David and Mary Loewen, was born in Manitoba, Canada, July 8, 1896; died at Bloss Memorial Hospital, Atwater, Calif. June 1, 1967; aged 80 y. 10 m. 24 d. On July 15, 1912, he was married to Susie Loewen, who survives. Also surviving are 7 children (Mrs. Mary 1998) and 1998; and 199

Overholt, Annie K., daughter of Jacob S. and Elizabeth (Kulp) Kulp, died at Grand View Hospital, Sellersville, Pa., June 1, 1967. She was married to Abram M. Overholt, who preceded her in death. Surviving are 2 daughters (Betty—Mrs. Charles Brooke and Mary—Mrs. John Quinn), 2 sons (Jacob K. and Norman K.), 10 grandchildren, 7 great-grandchildren, and one brother (John K.). She was a member of the Souderton Church, where funeral services were held June 4. with Norman E. Yutzy and Russell

B. Musselman officiating.

Reber, Alice, daughter of Levi and Barbara (Stutesman) Kauffman, was born in Howard Co., Ind., Sept. 29, 1891; died at her home in Fairview, Mich., June 6, 1967; aged 75 y. 8 m. 6 d. On Apr. 2, 1916, she was married to Elmer Reber, who survives. Also surviving are 6 children (Alton, Mavis-Mrs, Reuben Esch, Kathryn-Mrs. Chriss Esch, Ronald, Norma-Mrs. Emerson Troyer, and Melva-Mrs. George Miras), 22 grandchildren, one great-grandson, 2 sisters (Mrs. Clara Sharp and Mrs. Freda Trover). and one brother (Fred). One son (Grant) preceded her in death. She was a member of the Fairview Church, where funeral services were held June

9, in charge of Virgil S. Hershberger.

Ropp, Lewis, son of Christian and Lydia (Yoder), Ropp, was born at Kalona, Iowa, Dec. 1, 1891; died there June 7, 1967; aged 75 y. m. 6 d. On Nov. 11, 1915, he was married to Lena Hershberger, who survives. Also surviving are 10 children (Esther, Lydia, Ernest, Omar, Ada, Edith, Effie, Martha, Verda, and Vernon), 42 grandchildren, 5 brothers (Sol, Joe, George, Jeff, and Christ), and 3 sisters (Lena, Anna, and Fanny). Two children (Mary Jane and Ella Mae) preceded him in death. He was a member of Sunnyside Conservative Church, where funeral services were held June 10, with David L. Yoder and Morris Swartzendruber officiating; interment

Roth, Daniel, son of Nicklaus and Mary Roth, was born in Williams Co., Ohio, May 29, 1881; died at Detwiler Hospital, Wauseon, Ohio, June 8, 1967; aged 86 y. 10 d. Surviving are 2 sisters (Lena and Lizzie Roth) and one brother (John). He was a member of the Central Church where funeral services were held June 11, with Charles Gautsche and Henry Wyse officiating; interment in Pettisville Cemetery.

Short, Dale D., son of Cletus and Mary (Wyse) Short, was born near Archbold, Ohio, Dec. 23, 1921; died of a heart attack at Napoleon. Ohio, June 13, 1967; aged 45 y. 5 m. 21 d. On Dec. 31, 1941, he was married to Evelyn Nofzinger, who survives. Also surviving are 3 children (Verle Dean, Lee Allen, and Jane Kay), his parents, 2 brothers (Willard C. and Walter S.), and 3 sisters (Doris-Mrs. Andrew King, Deloris-Mrs. Marvin J. Wyse, and Evelyn-Mrs. Wesley Wyse). He was a member of the Central Church, where funeral services were held June 16, with Charles H. Gautsche and Dale Wyse officiating; interment in Pettisville Cemetery,

Shrock, Edd P., son of Peter S. and Barbara (Troyer) Shrock, was born near Shipshewana, Ind. Aug. 14, 1899; died at Elkhart General Hospital, after a short illness, May 20, 1967; aged 67 y. 9 m. 6 d. On July 10, 1919, he was married to Fanny Yoder, who survives. Also surviving are 8 children (Alma—Mrs. Elmer Knepp, Paul C., Martha—Mrs. Calvin Slaubaugh, Silas, David, Martha—Mrs. Caivm Maubaugn, Mas, Leavou, Edward, Jr., Fred, and Phyllis—Mrs. John D. Schrock), 30 grandchildren, 2 great-grandchildren, and 2 brothers (Sam P. and his twin, Fred P.). His parents, one son, 3 brothers, 3 sisters, 4 grandchildren, and one great-grandson pre-ceded him in death. On Oct. 8, 1933, he was ordained to the ministry for the Berea Church, near Montgomery, Ind. In 1941 he was ordained bishop for that area. After moving to Elkhart in 1961, he served as assistant pastor at the Salem church near New Paris, where funeral services were held May 23, with Harold O. Myers and Tobias Slaubaugh officiating; interment in Prairie Street. Cemetery.

Snyder, Christ E., son of the late John G. and Fianna (Eby) Snyder, was born Oct. 14, 1873; died at St. Joseph's Hospital, Apr. 22, 1967; aged 93 y. 6 m. 8 d. He was married to Emma H. Bucher, who survives. Also surviving are 6 children (Mary—Mrs. Henry B. Heller, Mrs. Lottie Smith, Martha B., Mrs. Earla Dombach, Elam B., and Mabel— Mrs. Harry Kauffman), 23 grandchildren and 34 great-grandchildren. He was a member of Hernley's Church, where funeral services were held Apr. 25, with Homer Bomberger, Clyde Metzler, and Paul Witmer officiating; interment in Hess Cemetery.

Swartzentruber, Daniel L., son of Lewis J. and Elizabeth (Yoder) Swartzentruber, was born near Midland, Va., Apr. 28, 1895; died while working at Penn Alps, near Grantsville, Md., May 17, 1967; aged 72 y. 19 d. On June 26, 1917, he was married to Dora Lichty, who also preceded him in death. One son (Herman Earl) also preceded him in death. Surviving are 3 daughters (Betty, Luella—Mrs. Gerald Miller, and Harriett-Mrs. Edward Moon), his stepand Harriett—Mrs. Edward Moon), his step-mother (Mrs. Naomi Swartzentruber), 4 brothers (Eli, Milton, Laban, and Ernest), one sister (Mrs. Sadie Sturpe), one half brother (Simon), and 5 grandchildren. On Apr. 6, 1952, he was ordained to the ministry to serve in the Casselman Valley area. Funeral services were held at the Gortner Union Church, May with Walter C. Otto and Paul Bender officiating.

Wiebe, Mary Sarah, daughter of Abraham and Suzanna Duerksen, was born near Corn, Okla., Jan. 13, 1895; died Apr. 11, 1967; aged 72 y. 2 m. 29 d. On Dec. 24, 1915, she was married to Abe N. Wiebe, who survives. Also surviving are 2 sons (Wallace and Freddie). 2 daughters (Mrs. Edger Skidgel and Mrs. Edward Copus), 2 brothers (Abe and Dan E.), 7 grand-children, and 3 great-grandchildren. She was

children, and 3 great-grandenhoren. She was a member of the Waka Church. Wingard, George, son of John and Susan (Weaver) Wingard, was born in Cambria Co., Pa., Mar. 21, 1882; died at the Church of the Brethren Home, Scalp Level, Pa., May 27, 1967;

aged 85 y. 2 m. 6 d. On Aug. 4, 1903, he was married to Cevilla Knavel, who survives. Also surviving are 8 children (J. Clifford, Algie C., Guy K., Nile B., Nina, Zelda, Merna, and Ivan G.), 22 grandchildren, 38 great-grandchildren, and one brother (Ammon). One son (Charles) and one daughter (Lucy Marcel) preceded him in death. He was a member of the Pleasant Grove Church, where funeral services were held May 31, with David C. Alwine and Sanford G. Shetler officiating; interment in Dunmire Cemetery.

Yoder, Lisa Kay, one-year-old daughter of David K. and Janet Yoder, Goshen, Ind., died May 28, 1967. Surviving besides her parents are the grandparents (Mr. and Mrs. Jerry Yoder and Mr. and Mrs. Mose Schrock). Funeral services were held at First Church, Middlebury, May 31, with Samuel Troyer officiating; interment in Grace

with Samuel Proyer omenating; interfrient in Grace Lawn Cemetery, Middlebury. Yoder, Noah Ervin, son of Link and Fannie Yoder, was born near Garden City, Mo., Dec. 20, 1888; died June 1, 1967; aged 78 y. 5 m. 12 d. He was preceded in death by 4 brothers, 2 sisters, his first wife (Elsie Catherine), and his second son (Willard Leroy). He is survived by his companion in marriage of 21 years, Carrie Yoder, 2 sons (Arthur Glen and David Lincoln). and one grandchild. He was a member of the Sycamore Grove Church.

Zehr, Aaron M., son of Andrew B. and Mary (Moser) Zehr, was born in Croghan, N.Y., Oct. 8, 1894; died at the House of the Good Samaritan, Watertown, N.Y., May 7, 1967; aged 72 v. 6 m. 29 d. On Feb. 26, 1919, he was married to Pearl Reyn, who died Oct. 3, 1957. Surviving are 3 sons (Hilton R., Calvin A., and Melvin), 3 daughters (Mary—Mrs. Addison Lehman, Vivian-Mrs. Louis Stoffel, and Jane Ann -Mrs. Melvin Birky), 16 grandchildren, and one sister (Rose-Mrs. Edward Yancey), Funeral services were held at First Church, New Bremen, N.Y., May 10 with Donald Jantzi officiating.

Items and Comments

tive Baptist layman, criticized the churches for failure to help meet human suffering in an address at the Southern Baptist Convention's annual meeting at Miami Beach, Fla.

"Hunger will shape the destiny of nations more than any other force in the world today," he declared. Because the church has not moved to feed

and heal the body, the government has had to act, he told the 15,000 messengers.

Failure of affluent, self-centered American Christians to be concerned for the needs of the starving millions in the rest of the world played a part in bringing about the costly conflict in Vietnam, said Sen, Hatfield, who recalled seeing people dead of starvation in Hanoi when he visited there as a sailor in World War II.

If each of the nation's 320,000 churches would take the responsibility for only three of the one million hard-core unemployables in the country-on the basis that they can be trained for new jobs when they are given a new purpose in life through Christianity. we could wipe out this particular social problem," he declared.

U.S. government foreign policy also got

Sen. Mark Hatfield (R-Ore.) a Conserva- its share of criticism from the Oregon senator when he said. "we cannot become a world policeman.

"Our nation must hear a voice of the people to uphold responsibility, to find alternatives to war, and not to consign our resources to an endless war," he said.

Southern Maryland's Amish colony is small, but come fall it will have its own school system-serving approximately 80 students under 14 years of age.

Through a special act of the Maryland General Assembly, permission was granted to the Amish to set up their own school system so that their children would not have to mix with others and acquire worldly habits and appetites." . . .

More than 95 percent of the nation's college students have no contact with a church, the president of the Campus Crusade for Christ International reported in Minneapolis, Minn.

Dr. William R. Bright, San Bernadino, Calif., said students are "spiritually illiterate" often because nobody has talked to them about Christianity.

Campus Crusade for Christ, which Dr. Bright founded, is an interdenominational movement with a staff of more than 700 persons. It attempts to provide both the initial interest in Christianity through crusades and a follow-up by trained persons in weekly meetings of small groups.

"We never argue with a person," Dr. Bright said. "We must try to present the facts and let him do what God wants him

to do."

Dr. Bright's goal is to have at least one active Crusade Staff member on each of the estimated 3,000 campuses in the United States.

If a person does not become a Christian before he reaches 25, Dr. Bright said, the chances are much less that he will become one later.

The Church of the Lutheran Reformation, available June 5, is one of seven books on the subject of Luther and his times that Concordia Publishing House is releasing during 1967 as a printed contribution to the 450th anniversary of the Protestant Reformation.

Authored by theologian Conrad Bergendorr, former president of Augustana College and Seminary, Rock Island, Ill., the book surveys the history of Lutheranism, tracing it from the pre-Reformation era to the present.

Howard C. Raether, executive director of the National Funeral Directors Association, has urged funeral directors to discourage a trend toward private funerals.

Calling for open casket ceremonies and public funerals, Mr. Raether said, "It's unhealthy to repress grief, as we do in funerals which are private or when there is no funeral at all.

"The more closed caskets, the more private funerals, the more committals at the funeral home instead of at the cemetery, the less funeral there is and will be." he said.

"And when there are no funerals, there will be no funeral directors."

A commission set up to assess war damages to the holy places in and near Jerusalem said, in a preliminary report given in Jerusalem, that they seem to be "very light."

The report noted that these were only "first findings."

It gave extensive details, however, on the damage to one shrine, the Church of the Nativity in Bethlehem, which is considered the oldest Christian church still in use.

The Sunday Times, 108-year-old religious magazine published in Philadelphia, formerly known as The Sunday School Times, has been purchased by Tyndale House of Wheaton, Ill., publishers of Christian Times.



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Coming Next Week

The Most Preventable Cause of Death Evan Riehl
The Holy Spirit Convicts Henry Swartley
The Mennonite Church in the Eyes of Its Youth

Cover photo by Paul M. Schrock

JOHN M. DRESCHER, Editor Boyd Nelson, Contributing Editor J. C. Wenger, Ellrose D. Zook, Consulting Editors

The Gospel Herald was established in 1908 as a successor to Gospel Winess (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical second Tuesda of February and the Tuesday following Thanksgiving Day, Subscription price (in U.S. dollari): \$5.00 per year, three years for \$15.25. For Every Home Periodical Periodical Periodical Science (1908) and the Periodical Anglesia Science (1908) and the Periodical Periodical Science (1908) and the Periodical Pe

Tuesday, July 11, 1967

Volume LX, Number 27



The World Is Too Much with Us

Alicia Iwanska, a Polish anthropologist, in describing her observations upon an American farming community, made some generalizations which struck me as extremely pertinent as a summary of American value systems. She said that for the farmers on the large Western farms which she had studied, the universe was divided up into three different categories. She labeled the first category landscape. It included the distant mountains, the trees, the scenery, the environment of the farmers insofar as this environment was not manipulated by them. They looked at it; they enjoyed it in a disinterested sort of way, It had no high emotional content for them.

The second category of life she labeled machinery. To these farmers machinery was an important part of their lives. They polished their machines; they cared for them. The machines had high value to them and they rated their machines in terms of their productivity in their farming life. The livestock belonged to this machinery class of the universe. It was important according to its productivity. It was cared for and kept with much the same earnestness and much the same eye to profits that the machinery had. Real affection and interest, and a great deal of value, was placed upon the machinery category.

Finally, the third category was that which she labeled people. People were neighbors, individuals who came in for a cup of coffee, folks who cooperated in times of need or emergency. People were human beings with whom one grew up and lived and died, and with whom one had constant relationships on the social and business level.

The fascinating significance of all this, however, was that not all human beings were people. The Indians, for example, belonged to the landscape class. They were part of the scenery. On a Sunday afternoon one took a drive out to the reservation to look idly and curiously at the Indian communities as one drove by. Mexican migrant workers were machinery. Their value lay in their productivity. Their help was important to the same degree that the help of a cow or the functioning of a fuel pump was important. When their productivity was lessened, they would be discarded in much the same way as an old car would be.

Human beings who were people were different in that they had value in and of themselves regardless of their productivity.

As I listened to her talk, I could see myself in her char-

acterization. There have been many times when I have sensed the temptation to look on certain groups of human beings as scenery, as part of a landscape. Once, on a mission station where I was working for several months on an important language project, there were people of a colorful tribal group who passed my door daily. I found myself idly interested in them as anthropological curiosities, as part of the passing scene. Now as I visit from country to country, this temptation is always there.

The temptation to look on human beings as scenery finds one kind of expression in our romanticization of the mission field. It is reflected in the kinds of form letters which we write home to tell about color and glamour on the field color and glamour of a National Geographic magazine sort but without any real humanity in it.

And how utterly characteristic is the tendency to look on human beings as machinery! We value the preachers in the local church on the basis of the "production" of their weekly quota of sermons and pastoral calls or their converts. It is not that we do not love our machines. We like to take care of them, to keep them in good health; we like to keep them in their proper place, however, like the well-loved dog which is a member of the family so long as it sleeps on the floor. We like to have such human beings come and visit us so long as they keep their place and do not usurp the prerogatives of people, and really expect us to treat them like people.

The Need for Change

If we are going to deal with people as people in a culture that is vastly different from our own, we have to come to the fundamental realization that people are different from society to society, and to do this we are going to have to make the major move to change. If we are going to be persons among people, our privacy, our established patterns of what is convenient and comfortable are going to have to be drastically modified. Our sense of belonging to ourselves will have to be filed away and we will have to develop a sense of belonging to to thers, which characterizes so many societies in the world.

This sort of experience involves a tremendous emotional drain. It is an extremely difficult attitude to take and position to follow. It means "becoming all things to all men so that by all means, we might win some" in the deepest sense, and it means a type of cultural suicide which Paul characterizes as being "crucified with Christ." On the Amer-

William A. Smalley is an anthropologist who has been editor of Practical Anthropology since 1956. Reprinted by permission from Practical Anthropology, Vol. V. pp. 234-36, 1958.



Which view?

ican scene the problem is just as great. It means to count as people, and not simply as machinery, the Negro groups in our communities, so that they enter into the life of people, as people, in our church groups, in our schools, and in our neighborhoods. This requires a transformation of a major sort for the American system of values.

The deep-seated, ingrown values which have been characterized cannot easily be peeled off. Rather, a change involves an internal restructuring. It involves being remade inside, Jesus called it being reborn. It implies an intellectual and emotional conversion on our part to the point where we

can become neighbors with all human beings everywhere.

In all of the discussion about what "worldliness' means in a biblical sense and all of the examples of various kinds of behavior which have been classified as worldly by one group or another, I think that often has been neglected the very basic fact that the spirit of this world is not easy to identify nor is it easy to shake off. Certainly it lies in the attitude and predispositions of our day more than in any particular thing we do. I believe that an important ingredient in the spirit of the American world is that we so often do not really consider human beings to be people.

Slave Camps, 1967

A "slave auction" was held in Indiana recently under the direction of youth secretary David Cressman. It was a real slave sale. MYF-ers volunteered their labor for the bidder's highest dollar. Persons buying, paid as much as \$18.00 for a day's work. Two hundred and twenty-five dollars were raised.

It costs five dollars for the privilege of being a church "slave" at any one of the one hundred and twenty or so youth work camps scattered all across the United States and Canada.

Figuring ten campers per camp, you get about twelve hundred. This is the kind of committed army of servants that can be expected to get things done. What it will do most of, is to reconstitute the lives of the servants. Think of the value to the church when that many young people go through basic training on the true, practical meaning of servanthood!

It is thrilling to read the sketches of what young people are doing—child care, painting, building, Bible teaching, cleanup, urban renewal, social work, counseling, renovating, etc., etc. It is exciting to learn about the quiet, dedicated efforts of a dozen or more conference youth secretaries who were slaves too. They did the planning; they held leadership orientation sessions, and they worked out the tedious local arrangements.

Is it worth it? Let a work camp leader speak. Glenn Brubacher, pastor of St. Jacobs, Ont., Mennonite Chureh, writes: "Servanthood work camp provides youth with a fresh and exciting opportunity to develop and solidify Christian commitment and ideas.

"Living together as intensely as work campers do is a powerful catalyst. Praying, studying, working, playing together with other Christian youth in a strange and demanding setting breaks some of the crust of superficiality in which so many of our youth are 'clammed.'

"Work campers discover God in their lives as a living and concerned influential person. It is true that this discovery comes in other places in the program of the church. But I know work campers meet God in a climactic way in the days of 'servanthooding' together.

"The service aspect of the work camp widens the horizons of youth. The camps give impetus to unspoken ideals which lie dormant in some youth. Some youth need encouragement. Some need a firsthand look at real need. Some need to get away from the plush luxuries of home. Some need to think seriously for the first time in an actual life situation about their purpose in life. Some need to discover that they can accept, relate to, and care for others not like themselves."

-Arnold W. Cressman.

My Prayer

O God. I thank You For those who love You And who show their love In the way they live. Their encouragement is great In times of trouble and temptation. Keep me always In the knowledge of my need Of You And others. Help me also To show my love In the way I live So that some other May be encouraged And know That I am reallu Your disciple.

Amen.



Hephzibah Church, Georgia

The Hephzibah Mennonite Church is located two miles from Hephzibah and welve miles south of Augusta, Ga. The church was started by John Barnhart and James Eshleman who moved to Georgia from Harisonburg, Va., in 1983, with the idea of doing mission work by colonizing, Services were held in their homes until the present building, was dedicated in August 1964. The membership is 31. Earl J. Hartzler is nastor, with L040 S. Horsti. Davton. Va. serving as bishoo.

Worldliness and Respect of Persons

No doubt about it! Worldliness is one of the most subtle factors we have to contend with. Some people try to greatly oversimplify it by having it apply only to attire and some appliances and equipment. But it cannot be so easily corralled. It permeates all areas of life and evidences its presence in many unsuspecting ways. One of these areas is that of our respect of people; how we feel about and act toward others.

The article in this issue by William Smalley attempts to bring this matter to a focus. Smalley's article was written primarily for foreign missionaries, but it has much to say to

We view some people as statistics; not flesh and blood persons, just numbers to be added to the enrollment or membership list. Such people attend services, but are largely unknown, generally avoided, and certainly not made to feel at home. They are "outsiders" within the congregation.

Other people might be viewed as "converts" A convert is one who has turned, who has been converted. But these "converts" had such a "long" way to come; much farther than "our own" people. They are people who are believers, but whom we have not learned to trust yet.

Sometimes we seem to view masses of people as souls not quite people but those who need to be saved. These masses are largely out in distant regions where our missionaries are located. Because of this, "extra" prayer must be made for the missionaries as they labor with these "souls." They might be considered as "fractional persons"—similar to the three-fifths persons mentioned in the United States Constitution. They are not "capable" of full responsibility the privilege—they don't measure up to our Freundschaft.

Others, I have detected, think of some people as "servants." Oh yes, they are accepted by God, but among us socially they must be hewers of wood and drawers of water. They just are not in.

Then there are those who are viewed as "joiners." These are the children of our "own" people who become members of the church. They are not "converts"; they are eased into the church largely on self-effort and background.

Last of all could be mentioned the adjective Christian. This includes the "Negro" Christian, the "Christian" Jew, the "Indian" convert. For some reason, no one hears in the same context of "Mennonite" Christians.

Unless we can learn to accept human beings as people, our mission efforts will be but a form and a salve for our consciences. We will be engaged in perpetuating cliques rather than building a brotherhood. We will be communing among ourselves about all sorts of worldly things rather than communicating with others about Christ.

Showing partiality and favoritism is not to be a part of the Christian life. We are charged with loving our neighbor, having a heart of compassion; and stooping to help others rise rather than pushing or keeping them down.—Elmer S. Yoder, in Misstonary Bulletin.

Guards and Gardeners

A story is told that many years ago a Russian ezar came upon a sentry standing at attention in a secluded spot of the palace garden. Seeing no particular purpose for a guard in the place, he asked, "Sentry, what are you guarding?"

"I do not know, sir," the guard replied. "I was ordered to my post by the captain of the guard."

Calling the captain of the guard the czar questioned him. The captain likewise could not tell him a reason, replying that regulations called for a sentry at that particular spot.

In order to find the reason for the apparently useless provision, the czar ordered the archives searched to determine the origin of a regulation which kept such a secluded spot under surveillance day and night, year after year. Finally it was learned that, many years before, Catherine the Great had planted a rosebush there and ordered a sentry placed beside it to keep it from being trampled. The

rosebush had been dead for over one hundred years, but the regulation providing for the guard remained.

Like that rosebush, the church can die under the watchful eye of sentries. And although we always need those whose watchful eye sees dangers which confront the church, the church has always been in greater need of gardeners than of guards. Roses need cultivation as well as protection. And no matter how colorful and attractive the guards, they do not keep the rosebush alive. Some churches have been guarded to death by well-intentioned people.

While it would be foolish to fire all sentries, it is good to remember that people do not visit a garden because it is guarded well but because it is kept beautiful by gardeners. And people are not attracted to the church because its faith is well guarded so much as by the fact that its faith is fragrant and flourishing in the lives of its people.—D.



The Holy Spirit Convicts

By Henry Swartley

Keith Miller in his book, The Taste of New Wine, says "as an active and dedicated churchman I had not seen from the inside that to call the Christ of the New Testament Lord of the average congregation's contemporary activity in any true sense was preposterous." Yet, Christ said that the Church is the light of the world and the salt of the earth. It is most difficult to imagine the voice of God getting to people in any other way than through the church. The concern is that the church will lift her eves from her selfness to the cries of the broken world.

Twisted Church in a Broken World

Recently a pastor confided to his wife that he believed that he experienced a bucket of tears in a couple of weeks as he visited the folks of his community. It was the lovely daughter who fell into immorality. It was the confident wife who found her husband unfaithful. It was the discouraged family who lost a son in death. It was another battling her spiritual pilgrimage alone. It was a Greek Orthodox who asked the minister to share communion with her as she saw it. As the pastor shredded the wheat from the kernels and picked the grapes from their stems, she said, "These grapes were washed with my tears," and continued to tell of her broken former years which made her a victim of circumstances and the effects that these circumstances left upon her life. These are very ordinary experiences that come to one who will minister in the broken world.

Many of our social and spiritual problems that are existent

are due to the selfness of the church and her desire to stay

in her secure mold. Most of our conferences are near or border our huge metropolitan areas. Yet I do not know of any conferences that have spoken with any amount of significance to these socially ill ghettos. Every congregation in our denomination is situated where they could speak to literally hundreds of broken lives but we are more interested in our secure community, our beautiful church, our comfortable program, and cover our guilty consciences by justifying the need for an efficient church program. At the same time we are often blocking the spiritual potential in one who could and would arise out of his social bind if there would be Christians who care.

The Church to Be the Church

Most of us have made the church some form of dignified society or clique for which it was never intended, Dr. C. R. Stinnette, Ir., has said in his book entitled. Grace and the Searching of Our Heart, that "The church as the body of Christ holds itself to be nothing less than the pilgrimage home of the person. The distinctive character of the church, however, is not a quantitive standard or a spatial location but an abiding and renewing relationship in which Christ Himself is revealed.

"This means that if the church is to be the church, it must proclaim the Word in such a way that the person is continually opened for new depths of truth. It cannot rely on smooth sayings and escapist religious talk. Rather, it must speak the truth in love. This means, more specifically, that the church is alive only when it stands in judgment over against the person-remembering that judgment and grace are one in Christ. The church and the person are held to-

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gether by mutuality and tension.

"Every neglected, alienated person represents a visible judgment upon what we have made of the church. Every person who approaches the full stature of manhood in Christ is a living witness to the power of God in the church."

Many a congregation languishes at this point because the members are not holding to the Head. Christ, from whom the whole body is nourished and knitted together. The intimate communion of the Holy Spirit, and the Pauline phrase "in Christ" are quite foreign experiences to many Mennonites. The Apostle John could be speaking to us as well as to the rejecting Jew when he said, "He came unto his own, and his own received him not." He quickly adds, "But as many as received him, to them gave he power [right, authority, privilege, and even right] to become the sons of Cod, even to them that believe on his name" (Jn. El.11, 12).

The receiving Christian is always a responding Christian, responding with his head bowed toward the cross for his own deep need of God's grace, and at the same time, with his ear bent to the voice of the Spirit, listening to his Father's call in His kingdom purposes. The seeker who is reaching out in faith with one hand is generally holding the other hand out for fellowship. Unless the receiving Christian is responding to the Father, the seeker comes to a state of apathy and finds no hand to hold and finds the church meaningless.

Life to Us and Through Us

Several months ago I stood by a hospital bed before a man with his head buried in the pillow, sobbing like a baby because he feared that he was near death's door. He was a big man, the wrestler type who wouldn't flinch at anything. He seemed to fear no one. I knew something of the weakness of my own faith. I knew how others felt about this man's vile life, even those of my own church.

I felt helpless, yet, as I talked rather quietly and calmly to him about the Christ who was an answer to my own life, I felt a strangeness in the room. I told him that God was just as near to him as he would allow Him to be. I asked him to open his life to God and allow my Christ to come into his heart. After five minutes of complete slience, I asked, "Richard, did you meet Jesus?" Raising his head from the tear-soiled pillow and his eyes meeting mine, he said, "Yes, I did."

Last week the telephone rang and the voice of a fine, dignified man said, "Pastor, after the service last Sunday, I feel that God is asking me to commit my life to Him and become a part of the church." Later as I sat with him, his moist eyes met mine and said, "Pastor, I want to live for God." This is the greatest thrill in life to me to see individuals come to Christ.

I can hardly wait to baptize these men and receive them into the fellowship of believers. Yet, I don't understand the mystery of the new birth any more than I understand the miracle of physical birth, but I know that "with thee I Christ J is the fountain of life: in thy light shall we see light."

In talking to the woman at Jacob's well in Sychar,

Samaria, Jesus spoke of the new life that He would give her and it would be something like a well of water springing up within her. Sometime later He used the analogy of "rivers of living water." This, says the Word, is the Holy Spirit which they that believe on His name should receive.

Christ assures us that those who are thirsty and come to Him shall have these rivers of living water flowing from his immost being. F. B. Meyer informs us that "Christ is always a brimming river, and the believer who is in union with Him is preserved from the ebb and the fluctuation and is not dependent upon the passing showers or the pattering raindrops, but is drinking of the continual, and eternal, and overflowing springs of God."

Does this sound like the church? The average congregation continues year after year with little happening, most of them too dead to conduct their own funeral. Someone has likened the church to a neurotic person. Dr. Paul Tournier relates that he is often asked about the relationship of sin and sickness. He states, "The son who loves his father is right and healthy. The son who hates his father is not right, and healthy. The son who loves and hates his father at the same time is a neurotic. Neurosis rests upon an inner contradiction."

It can be said that many church members are suffering from this inner conflict. They want to serve God and themselves at the same time. They say they love God but serve themselves. We cannot serve God and mammon. We cannot receive life from the Holy Spirit and life from the satanic powers at the same time. As Christians, we are too involved in sports, in investments, in ease, in our secure communities. We are even too involved in the comfortable pew, and can I go so far as even to mention the high seats of our denomination? Lord, create a thirst in us for only the water of the Spirit.

Adventurous Faith That Bombards All Obstacles

I was quite intrigued with the article by Vincent Harding, entitled, "What Answer to Black Power?" (See Gospel Herald, Dec. 27, 1966.) I find myself feeling deeply with the Negro when he says, "How can you stay with them [the Mennonites] when they have participated by their silence and complacency in the exploitation of your people? This is only one of the many walls between us that the Holy Spirit is going to bombard as God creates within us this adventurous faith.

Most of us remember when many tried to close the door against the late William Detweller with his conviction on radio broadcasting, but where is there a finer and more blest program on the air today? Many of us have stood behind trees and peeped out at the African revival in Tanzania, but where was there a greater blessing to the church, even here in America? I believe that our church is soon to experience a stripping down of all false paraphernalia until we have nothing left but Christ, and all kinds of stops that will be put in the path of the church will be destroyed because of the mighty workings of God's power within us. I pray that the Negro, as well as every other ghetto, will soon be able to sense that we are a Christian

people who are speaking to both, their physical and spiritual being, with the power of the Christ who broke the bars of fear, sadness, deprivation, and sin.

Further, I believe that as the Holy Spirit creates an adventurous faith in us, our colleges, our MYF, our publications, and our pulpits are going to have a power and a purpose that is far beyond what we often see. Too often we have renovated our position so that our names can remain on the rolls of the accepted. We have taught our children to sing, "Dare to Be a Daniel," and then we have "stared and followed the crowd."

So many of us have an insecure feeling and express it by building a huge wall around the rim of our convictions and everyone under our jurisdiction must conform to this pattern or fail to be accepted. Congregations that follow this procedure are experiencing their troubles and they always will because they are failing to exercise an adventurous living faith in the life of the Spirit.

I also know many congregations who began to preach the Word, and mind the voice of the Spirit, and courageously opened the doors to their community. The new converts are urged to be new persons in this new setting, but don't necessarily follow Brother Yoder. Be yourself. Give us your unique contribution to the congregation. Learn to discipline yourself and share in group discipline. Kindly voice your convictions, but remember that other people have convictions too. Never attempt to change the face of the church to the mold of your own personal whims, but by all means share your newfound joys in the Lord with your brethren.

These will find the workings of the Spirit of power and purpose within them because they have taken down their false front. These will confess that they have nothing to stand upon but the solid Rock, Jesus Christ. He stands on Christ, the sure foundation, with his brother who is now so real to him because the false front has been removed, and together, they recognize their continual deep need of God's grace upon their lives.

Congregations of this nature will give a solid witness to the community where only Christ can be seen through the varied acts of the Spirit. It will be out of these situations that stalwart Christian personalities will emerge and help lead the church in tomorrow's complex society, who will too, find their answers, their power, their purpose in the One who claimed that He was the Way, the Truth, and the Life.

From the Mennonite General Conference Moderator:

Why Are We Meeting?

By Harold E. Bauman

The theme for the sessions of General Conference at Christopher Dock Mennonite High School during Aug. 21-24 is a very humbling while at the same time demanding one: "As He Is, So Are We in This World."

Our understandings of the activities of Jesus in this world are so colored by pictures we have received of Him. The great paintings of the Middle Ages accentuate His gentleness, and attempt to portray His divinity at the expense of His humanity. The mental pictures we have of Jesus are often similar, leaving us an unclear, if not distorted, view of Jesus involvement in His world.

One of the major purposes in gathering as Christians, delegated by districts of believers, is to witness to one another as to what God is saying to us through His Word and Spirit in regard to our being in the world today. We ather around His Word to study it and to let it speak,

We view the Word through our experiences in the course of carrying out our daily obedience, even as the early Christians discovered (as recorded in the first half of the Book of Acts). This calls for humility for all believers from various geographical and cultural areas, humility both in their speaking and listening. This calls for an expectant faith that the Holy Spirit can break out with new understandings as shaking as Peter's vision at Joppa or the reinterpretation of Scriptures at the Jerusalem conference.

A second purpose in our gathering is to hear an accounting of the responsibility given to various individuals and committees to carry out special functions in behalf of all of us. We need their explanations to help us sympathetically and intelligently know what they are doing; they need our counsel to help them in planning their continued work. Are they helping the church be the people of God in the world?

Of special significance will be the progress report of the Study Commission on Church Organization. How can our brotherhood best organize for the most effective use of the resources God has given us to select and meet the most crucial needs of our time? Does anyone know the shape of continent-wide organization based on the believers' church understanding? Let us pray the Study Commission can be used of God to help us find His will for us.

We also gather because we are bound together by the Spirit of God into one household of faith. We too often focus on what differences we have rather than on the more significant things that we hold in common in Jesus Christ. Brotherhood-wide gatherings are opportunities not only to renew fellowship with acquaintances, but also to search out one or more persons we may have difficulty understanding and accepting, working and praying that the Spirit of God will remove spiritual pride and all other barriers.

Jesus came in a ministry of reconciliation. Can we look at Him with fresh sight, discerning ways He would send us anew into the world? Let us pray this may happen at Christopher Dock Mennonite High School, Aug. 21-24. □

The Most Preventable Cause of Death

Over 1,000,000 school children presently living in the United States will die of lung cancer due to smoking cigarettes. However, this prediction does not tell the whole story. Lung cancer may represent merely one sixth of the total number of deaths due to cigarette smoking.

R. T. Ravenholt, of the University of Washington School of Medicine, estimates that a quarter of a million persons died from diseases associated with cigarette smoking in 1962. That is six times the 41,376 lung cancer deaths for that year, and amounts to 14 percent of all the deaths in the U.S. in 1962. Ravenholt says, "Cigarette disease is now the foremost preventable cause of death in the United States . . tobacco is an environmental hazard equal to all other

hazards to life combined.'

Emerson Foote, of the National Interagency Council on Smoking and Health, states, " . . . it may be said with sureness that cigarette smoking is today responsible for at least 125,000 deaths each year in the United States. Cigarette smoking may be responsible for as many as 300,000 deaths per year in this country. Either figure represents a national catastrophe.'

The National Advisory Cancer Council reported that the death toll from lung cancer in 1966 was 50,000. This was an average of almost 140 lung cancer deaths per day in the United States. And as indicated above, several hundred additional deaths occurred daily from other diseases attributable to cigarette smoking.

The Surgeon General's Report

In 1962, the Surgeon General of the U.S. Public Health Service appointed a committee of ten scientists from the fields of biology and medicine to investigate the evidence on cigarette smoking and health. This committee of ten was chosen from 150 scientists who had been nominated by interested public and voluntary health agencies, and by the tobacco industry through its Tobacco Industry Research Committee. Each organization was permitted to veto without explanation any of the members suggested to serve on the committee. These men considered over 11,000 pieces of evidence, ranging from animal experiments to statistical studies on human populations. They presented their findings in Smoking and Health, Report of the Advisory Committee

to the Surgeon General of the Public Health Service, in January 1964. Their conclusions were unanimous and unequivocal:

1. That cigarette smoking is associated with a 70 percent increase in age-specific death rates in males and to a lesser degree with increased death rates in females.

(In other words, for every 100 non-smoking men that die there are 170 smoking men who die.)

- 2. That the average smoker runs a 9 to 10-fold increased risk of lung cancer and that heavy smokers have a 20fold increased risk of acquiring lung cancer as compared to nonsmokers.
- 3. That cigarette smoking is an important cause of chronic bronchitis and emphysema, and increases the risk of dying from these diseases.
- 4. That male cigarette smokers have higher death rates from heart disease as compared to nonsmokers.
- In summing up, the committee said, "Cigarette smoking is a health hazard of sufficient importance in the United States to warrant appropriate remedial action."

Seeing Is Believing

Surgeons, pathologists, and radiologists were the first to become convinced that cigarette smoking has bad effects on health. They noticed that many of the lung cancer patients which they saw were heavy smokers. Subsequently, and especially in the last decade, many physicians switched to pipes and cigars or quit smoking altogether.

Recently, a study in Rhode Island showed that 67 percent of the physicians in that state are nonsmokers. Another study showed that 60 percent of the doctors in New Zealand are nonsmokers. A survey by Modern Medicine revealed that of physicians responding to a questionnaire in 1954, 51.8 percent were cigarette smokers as compared to 22.5 percent in 1964. A study of over 40,000 doctors in England by R. Doll and A. B. Hill showed that the death rate from lung cancer decreased 7 percent among the doctors from 1951 to 1961, as compared to a 22 percent increase in lung cancer deaths in the general population during the same period of time. Meanwhile, other investigations indicated that the death rate among physicians who smoke is increasing.

In Smoking and Health: A Progress Report, by William H. Steward, Surgeon General of the Public Health Service, the following figures are given: Americans over 17 years of

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age who smoke, experience 12,000,000 more chronic conditions than an equal number of nonsmokers. Among these chronic conditions are 1,000,000 more cases of chronic bronchitis or emphysema, 2,000,000 more cases of sinusitis, 1,000,000 more cases of peptic ulcer. These same data show that there are 3,000,000 more days of restricted activity among the smokers than among their non-smoking counterparts, and 900,000 more days spent in bed for the former as compared to the latter.

The Medical Bulletin on Tobacco reports that there is 50 percent more hospitalization among smokers as compared to nonsmokers.

Teenagers and Smoking

The smokers most likely to become disabled at an early age or to die prematurely, are those persons who smoke more eigarettes for more years and inhale more deeply. Also, statistics reveal that the person who starts smoking in his teens is the one who goes on to smoke more eigarettes for more years and to inhale more deeply.

Furthermore, teenagers who smoke cigarettes have more illnesses than do their non-smoking poers. Haynes, Krstulovic, and Loomis Bell studied a group of adolescent boys in New Jersey and found respiratory illnesses to be 6.5 times more common among the smokers than among the non-smoking voungsters.

Smoking and Women

Women who smoke cigarettes have increased death rates in comparison to nonsmokers also. However, their death rates are much less than those of cigarette-smoking males. At present there are two explanations advanced for this. Females may have a greater natural resistance to disease. Also, it may be that women have not been smoking as heavily or as long as have the men.

Besides being associated with increased death rates in women, cigarette smoking affects the babies of smoking mothers, J. R. Zabriskie, in a study involving 2,000 mothers, showed that the average birth weight of the offspring of non-smoking females was 7 pounds, 5 ounces while the average birth weight of the children of smoking mothers was 6 pounds, 18 ounces. The prematurity rate was 250 per cent higher for the smoking mothers than it was for the non-smoking mothers, and the abortion rate (miscarriage) was almost 50 percent higher for the smoking women.

Best Tip Yet: Don't Start!

Even heavy smokers who quit smoking, reduce their chances of getting lung cancer. E. C. Hammond found that former one-pack-a-day-or-more smokers who quit for five years, had a 25 percent reduction in death rates as compared to smokers currently smoking one or more packs per day.

However, it is not often easy to give up cigarette smoking. Long-term follow-up studies of persons attending anti-smoking clinies, show only 16 to 33 percent of the smokers licking the habit.

The American Cancer Society promotes the slogan, "Best tip yet: don't start!" They go on to say, however, that even if you already smoke, you improve your chances by quitting.

Smoking in the Future

Will cigarette smoking decrease in the future? Dr. Steward of the Public Health Service says that the number of "healthminded" Americans giving up smoking will rise to a rate of about 1,000,000 per year.

However, Russel Sutton, project coordinator for the Pennsylvania Committee on Smoking and the Health of Youth, says that there are 4,000 U.S. teenagers starting the smoking habit each day.

Nevertheless, public concern over the matter is growing. In 1963, for example, the California Health Department recommended an immediate four-point program of:

- recommended an immediate four-point program of:

 1. Intensive professional and public education, particularly for youth.
- 2. Stricter enforcement of laws on cigarette sales to minors.
- Removal of cigarette-vending machines from health facilities.
 - 4. Establishment of anti-smoking clinics.

The California Health Department recommended further that legislation be enacted (1) to adjust eigarette taxes, (2) to restrict the placement of eigarette-vending machines, and (3) to restrict the free distribution of eigarettes, and of smoking in public places.

Even legislators are becoming worried. The warning label on cigarette packages is the first step, hopefully, toward the control of cigarette advertising. Both voluntary and official health agencies are promoting further regulations on cigarette labeling, through their lobbies in Washington, D.C.

Many persons feel that physicians should play a major role in educating the public on the hazards of smoking. Accordingly, the American Public Health Association, the American Cancer Society, the American Heart Association, and the National Tuberculosis Association collaborate to publish the Medical Bulletin on Tobacco. This is a quarterly which is distributed free of charge among doctors, and is dedicated to the education of physicians on "recent scientific developments on the effects of smoking so that physicians may properly advise their patients and the public."

Smoking and the Christian

Should Christians smoke? The evidence incriminating the cigarette as a hazard to life and health is overwhelming.

The Scripture in 1 Cor. 6:19, 20 is well known, " . . . Know ye not that your body is the temple of the Holy Ghost? . . . Therefore glorify God in your body. . . . Perhaps to some, life has little purpose or meaning. But to the Christian, good health is a gift from God. In the light of all this, cigarette smoking seems to be neither reasonable nor Christian.

What Is Your Name?

For many people name-calling is a deliciously enjoyed pastime. The reader may object that in our Christian communities people rarely engage in calling others uncomplimentary names. Nor does this writer intend to discuss the evils of gossip (which all deplore-but nevertheless enjoy).

But consider as an example Joe Fugate, who has moved from Kentucky to Elkhart. As soon as we discover his background, he is called "hillbilly": he is irresponsible, shiftless, lazy. In short, he is no longer loe Fugate; he is just that ne'er-do-well hillbilly.

Iim Brown has moved from Gulfport, Miss, (But not to Goshen, Ind .- he didn't dare.) For he is "colored"; that is, he is dirty, uneducated, undependable, and has a large family. We hardly dare call him nigger, but just call him "colored." not Iim Brown, a man.

Another favored device is to label someone "liberal" or "conservative" depending how one defines his position.

If one considers himself the former, then the conservative is close-minded, intolerant, unloving, self-centered, concerned only with keeping the status quo. The self-described conservative thinks of himself as one who adheres to the "tried and true." He is one who sees the value of the good in our heritage and wants to preserve it.

He, however, sees the "liberal" as one with no regard for his background, one who accepts whatever new doctrine or idea is offered by the world, one who wildly throws tradition to the wind and looks to the future with no regard for the past. The "liberal," on the other hand, thinks of himself as tolerant, open-minded, socially concerned, oriented toward the future, but hardly unaware of the past.

But don't bother with persons, with people like Mr. Brown and Mr. Fugate. Reduce people to neat labels, such as hillbilly or colored, liberal or conservative. After all, it's much simpler that way. And who wants to bother with individuals?

Paul W. Nisly

Missions Today

By J. D. Graber

Witness and Love

"I have never had an opportunity to talk about God to anyone I didn't love as an individual . . . thus I find that I limit God's using me." This statement, which I recently came across in my reading, struck me as a profound truth. Love and witness are Siamese twins.

Shooting bullets of truth at the unsaved is, by contrast, a most unfortunate way of describing Christian witness. Someone else has termed this kind of so-called witnessing as committing spiritual assault.

Military figures of speech are inappropriate in describing witness activity. The military figures used in the New Testament to describe evangelism are almost exclusively those that speak of " [enduring] hardness, as a good soldier," and of being totally dedicated and obedient to the "captain of . . . [our] salvation." We are told to be "fishers of men," and we all know that fish are lured and not

Military figures for mission advance in foreign countries are definitely resented in these militaristic times. An editor in India reminded missionaries that if they use terms such as "crusades," "taking India for Christ," "the army of the Lord," etc., they will surely be misunderstood and properly resented. These nations have just been freed from political and military domination, and the use of these terms to describe Christian expansion frightens them. It sounds like religious imperialism, and this kind of imperialism is no more welcome than the political, financial, or any other variety.

Witness without love is not only futile, but most likely detrimental also. We wish it were not so. It would be so much easier just to tell someone. There would be some personal satisfaction in wielding the "sword of the Spirit, which is the word of God" and just smiting the unbeliever down.

We confuse spiritual warfare and evangelistic witnessing We do fight the devil and his angels and this is warfare. Here military figures are apropos. We seek to conquer and to defeat the powers of evil. But in witnessing we seek not a victory over a foe, but to bring one we love to the feet of the Master. The objective is never to win an argument but to win a person. It is easy to lose a person while winning an argument.

Love is demanding. It is always expressed by unselfish self-giving. It is suffering for the sake of and with Christ in order that His love may be revealed. Christ's love can come clear only in the context of my own love for the person. If I do not sincerely love and accept him, how can he ever believe that my Christ loves and accepts him? Truly, without love there is no witness worthy of the name.

The Mennonite Church in the

Editorial Note: During 1967 Ministers' Week at Eastern Mennonite College, five students were asked to speak to the ministers on the above subject. They were specifically asked to share negative criticisms which are prevalent with youth. The following day these same students were asked to speak on 'What I Want My Church to Become.' The discussion will follow in Cospel Herald next week and will present the other outlook.

Do not easily charge those who raise the questions and criticisms voiced here with immaturity or rebellion. Do not say the yould outgrow it. Do not say the younger generation is not interested in the biblical expression of discipleship. Rather, let what these young men say, help us face up to what the facts are. And do not read these without also reading what follows in next week's issue.

Rebellious-and Delicate

Stuart Showalter, a June 1967 graduate of Eastern Mennonite College, is presently serving at the General Mission Board office at Elkhart, Ind. Stuart tells us the church must'know more about youth than it does at present.

Youth today are characterized as a reckless, rebellious, revolting, inquisitive lot who are engaging in all types of "outer-directed" activities to find fulfillment. Youth, especially on the college campuses across our land, talk about youth culture, youth politics, youth fitness, the new morality, and super-creative powers. While many people have not witnessed the expressions of these attitudes to any great extent, a large number have availed themselves of news media and know that these attitudes and expressions are widespread among the general populace.

As editor of the college newspaper I receive many stories from outside sources. Recently I received this feature from the Associated Collegiate Press's service bureau. This story is not designed to shock; rather, the descriptions are sharply and subtly drawn. They reveal the thinking and action of a large majority of the youth across our nation.

1966 was a year of schizophrenia with pizazz, according to the University of Kansas Daily Kansan.

"It was the year that launched the Yellow Submarine, then almost sank John Lennon [the Beatle who claimed more popularity than Christ]. "It was the year skirts went up and hair came down. Men cheered the change, even if it meant girls had to roll two feet of hair on soup cans. Tom the Peeper never had it so good when girls tried to sit down in their thigh-high miniskirts. Modesty died an awkward death.

"And it was the year topless clubs spread coast to coast; but one club, apparently unsure that the body was really all that beautiful, asked patrons to sign a statement saying their morals weren't being corrupted.

"In passing, it was a good year, if you weren't I-A, afraid of becoming I-A, or in Vietnam [or in I-W in Cleveland, Ohio l. The emphasis was on youth, and adults responded.

"Using imagination all their own, the kids turned the tables. Old movies, silent movies, monster movies all became a fad. The Bogie cult came on like gang-busters. Even clothing fell into step.

"London mods, short on money but rich in imagination, discovered secondhand clothing stores and the Salvation Army look. Girls looked like soldiers or sailors or pieces of high-fashion tinfoil. Shiny silver dresses and accessories became a New York rage, and women wore enough metal to make the U.S. Treasury envious.

"It was also the year of the accessory with a message; lapel buttons sounded the sentiments of the moment. Campus wits wore buttons proclaiming 'Hire the morally handicapped,' or 'Custer died for your sins.' Then there was the button that read, 'God isn't dead; He just doesn't want to get involved.'

"And was God dead? If He were, the controversy over His demise generated enough heat to assure a second coming.

"Like God, folk music went underground, and a new, homogenized sound—folk rock—rose to the surface. Enter musical groups with bizarre names and bizarre but often beautiful sounds, like the Mamas and Papas, Simon and Carfunkel.

"So for 12 months it went—a very fine madness and a kicky kind of year."

How about it? Does the average Mennonite want to believe what he has just read? Does he even reflect a moment? The turned on generation must have really been turned on in 1966. Or was it just another series of schemes designed to catch the attention of the news media and in

Eyes of Its Youth

turn capture the attention of the world? No, the church, as an integral part of society, must be willing to face reality. These are youth, the youth of America, the youth of the world. The church must know even more about youth and then attack with a positive, forceful program.

Fortunately, not all young people are so rebellious and inquisitive. The bunch at my church are really go-getters—especially when it comes to church-league softball games and socials. Young men don't mind pitching hay bales on hot summer days if they know that they are going to play the league-leaders in softball that night. But mention a church service—like prayer meeting—and the day is pure drudgery.

Of course, there is always the hard core—the group that plans and organizes Sunday night worship services. The group that practices three times a week to sing in the Sunday morning service. The group that finds time to visit bedridden neighbors and speak to aimless unbelievers.

This is the group—the hard core, if you please—that must be directed and urged, but very tactfully, very lightly. For youth are very delicate individuals. Very delicate indeed. —Stuart Showalter.

Dilemma of Meaninglessness

Richard A. Showalter grew up in Rowdy, Ky. His present address is Plain City, Ohio. He was a college junior at Eastern Mennonite College this past year majoring in English and biblical studies. Richard tells us that today's youth are rejecting the adults' view of the church.

Perhaps the best way to get at the problem of what youth are saying about the church is to emphasize first that youth are not saying the same things which are being said by the majority of adults, and preachers in particular. This may be a truism, but it may also have quite broad implications, because it must be admitted that the mind of youth is shaped to a large degree by the adult world. To be more specific, youth may be recklessly saying what many adults have only the courage to think. I leave this for your consideration.

Another assertion which I must make is that the world of Mennonite youth is as full of variety as is the world of their parents. This is especially evident at a place such as EMC, where as students we tend to move in our own little circles, with the awareness however of other circles with may be hostile or irrelevant to our way of thinking and value structures.

At this point we must be very careful to avoid making superficial generalizations about a supposed gulf between youth and age. It is my conviction that within the body of Christ it is as dangerous to insist on always thinking in terms of youth and age as it is to insist on thinking in terms of nationality, race, wealth, intellect, or the particular office one fills in the ecclesiastical structure. If Christianity means anything, it means the destruction of barriers between God and man, and between man and his neighbor brother, even if this person happens to be his wild 18-year-old son or his old-fashioned dad.

The fact remains, however, that youth are saying many things which you need to hear, and I hope I can repeat some things which may be helpful, without necessarily discussing their implications.

Youth are questioning, and in many cases have already rejected, your view of the Mennonite Church. My impression from some is that the average Mennonite bishop is "just not with it," that his naivete is nothing short of phenomenal and is exceeded only by his gullibility. You see the church as a communion of saints; youth may see it as a fellowship of hypocrites or, at best, a pathetic attempt to cultivate a piety which has little relation to the life they actually face. To be more specific, youth laughs at the supposed otherworldliness symbolized by the plain coat when its wearers are seemingly untiringly devoted to the almighty dollar.

Youth are saying that the church is smothered in formality on the one hand, and crippled by a piety which has forgotten the word "discipleship" on the other hand.

Youth are intrigued by what's happening beyond "the sheltered Mennonite community," and often feel they can afford to simply ignore what the home folks are talking about.

College youth are not really interested in your tedious distinctions between amillennialism and premillennialism, between Calvinism and Arminianism, between law and grace, and between immersion and pouring as modes of baptism. They are asking all sorts of other questions. "What does it mean for a Christian to live in a secular society?" Or, "What does it mean to live by a situational ethic?" (I am not suggesting that these are the best questions.)

Youth are asking the church to become a worldly church in the sense of getting acquainted and in step with what's happening. Lose our identity? Perhaps. Remain Die Stillen im Lande? Never.

A very common complaint of youth is that there has been very little real communication between themselves and their parents and church leaders. Youth feel this gap very deeply at times, but aren't sure that there's anything they can do about it. For example, how do you discuss the problem of moviegoing with persons who are sure that "Thou shalt not attend movies" was meant to be the eleventh commandment? Of course, many youth have not a great deal of interest in discussing the issues at all. You have made Christianity into such an easy commitment that it is really foolish to water the property of the course of

time worrying about the little irrelevancies that mean so much to Dad

You may respond by saying that youth are as inconsistent as you, and that this hotheadedness is the natural corollary to adolescence, but you must remember that when you insist on making us a special group you are giving us the right to live by other standards than your own.

You talk about evangelism and witness, but I have been in churches where the congregation would be shocked if an "outsider" would want to join the group, and the very foundations would be shaken if that person happened to be a Negro.

You talk about living in victory over sin, but 1 have been in only a couple churches where sin is normally confessed other than at revival time, and my perception of human nature is such that I cannot believe our church is quite that holy. Our church services consist too often of proclamation without response, and the preacher carries the burden of all the gifts and the grace.

You love to talk about church discipline, but true discipleship is almost completely lacking in church after church, and I'm not talking about the "liberals." Youth may be flighty and sometimes irreverent, but we want to make real decisions—not the kind of commitment which calls for membership in a religious club involving little more than an initial head-washing.

Now I suppose you might accuse me of painting a picture in all blues and blacks and purples, and I admit I have. Perhaps I have mixed Christian and non-Christian responses. I hope to redeem myself a bit next week. There is also the possibility that you are saying that you knew all this before and that you are incapable of being surprised by anything anymore. To this I would only say that if you are a minister and see your task as crying the blues you'd better beg in praying. This is precisely what is not meant by a prophetic voice.

Student after student on this campus is facing the dilemma of meaninglessness, and we are not willing or able to solve the problem with Brahm's lullaby.—Richard A. Showalter.

No Chance for Expression

Gerald L. Shenk graduated from Eastern Mennonite College last June with a major in Bible and sociology. Gerald says that surveys show that youth today feel the church will not allow young people to express themselves.

The information that I will be presenting is from a study I undertook for a missions course. The paper was an attempt to see how college men view their home church. I tried to get fellows who, I believed, could give an evaluation of what their church was involved in and how it was meeting the needs of young people. I interviewed twenty-five fellows for this paper; this included six freshmen, six sophomores, seven juniors, and six seniors. They represented eight different states.

The continual conflict and friction between the liberals and conservatives was voiced by many students as a paradox to



Christian brotherhood. Some felt conflict between the conservatives who had requirements which were not realistic and the more liberal elements in the church who wanted rapid change was producing all the problems that now appear on the surface. One fellow said, "My church is so different it is odd. I want a church where I can invite my friends and not be ashamed of it." Another fellow said, "I sympathize with them because they think they are doing the proper thing."

One young man's reaction was, the church is based on black. They don't talk about the reality in Jesus Christ. To pay three dollars for whitewall tires is a sin, but to buy many farms and fix them up to the top is OK. This same fellow said his church does not make any effort to support any mission outreach.

Several students commented on the lack of understanding for youth in the church and said they leave as soon as they can. Some felt this lack of understanding came about because the large majority of church members were older people. (In one church with a membership of over two hundred, one fellow said there were no other fellows near his age. Another church has 50 percent of its members over fifty years old.)

People are getting married and leaving for numerous reasons and no attempt is made to allow young people to express themselves.

Eight students criticized their church on its failure to have any local mission outreach. They indicated that the only new members are the children of the Mennonite parents. Nonmembers are prohibited from taking communion and this keeps out growth. The elders are not aware of local conditions which they could help alleviate.

The church is a social institution with nominal Christians and is based on tradition. People join the church for status. It is too much like a country club which takes care of its own needs and problems while those outside can only sit and watch. The people exist too well by themselves. The church closes its eyes to things close home and damns things far away. There is no appreciation for art.

Another area on which the students voiced concern was the quality of leadership, in both ordained and lay leaders. Here are several reactions: "My pastor holds another job; therefore, he is not sufficiently able to execute the tremendous program the church has." Or another statement: "The church needs younger ministers"; and "Preachers don't prepare sermons." These were the only direct criticisms of ministers.

The church has people deeply involved in its program but some of these seem to be putting on a front. The same people hold office over and over. As a result, few new ideas are introduced. There is no variety in church services; the same type of service is conducted week after week.

All of the above evaluations and criticisms are quotes from the interviews with these fellows. I do not know their home churches, but I believe they gave me the truest opinions as they see it. Some of you are pastors to several of the young men I have quoted. I hope you can accept these criticisms graciously so that we together can work at the problems facing our church today.—Gerald L. Shenk.

A Generation or Two Behind

Donald Kraybill graduated from Eastern Mennonite College in June with a major in sociology and Bible. He now serves as administrative assistant in the VS office at Salunga, Pa. Donald says young people view the church as giving answers to problems of the past rather than the present.

A young person's view of the church at large will depend on his understanding of his local congregation. If he comes from a very legalistic church, he will view the larger church in the same way. If he is involved in his local congregation's life and has been given freedom in expressing his views, his feeling toward the larger church will be more positive.

I. The Generation Gan

An inevitable problem of the church is the difference of age. It appears to young people that the church is one or

two generations behind. Too often this is true—because in many instances the church functions as a censor upholding traditional mores, values, and solutions to problems of past years. Thus the church is viewed as a policeman and not as a shepherd suggesting a new pattern.

Young people want the church to be in a society confronting it with the gospel and proposing new answers to changing situations. For example, the Mennonite Church has prohibited the viewing of motion pictures. It is evident that the majority of Mennonite young people watch motion pictures. Now, the Mennonite Church faced with this dilemma can respond in either of two ways: continue to say all motion pictures are wrong and ignore the fact that young folk watch them; or suggest guidelines for choosing wholesomely educational and entertaining pictures. A similar case can be made for clothing. Certain prescribed patterns are no longer being followed and the church must contribute new guidelines in terms of cost and style. What was Christian for a given generation may not be Christian for a succeeding generation. Each generation in light of the Word, the Spirit, and the community of believers must decide what is Christian for its own generation. The gospel always produces a tension where it is proclaimed in a given culture. This tension must be contemporary and as such it will always be changing. Too often the Mennonite Church has produced a tension by clashing eighteenth- and twentieth-century values. This antique tension is absurd and meaningless to the society. The tension between society and gospel must always be contemporary in order for it to be meaningful to the society in which it exists

II Ritual Without Internalization

Too often the faith of the Mennonite Church has been in certain patterns, forms, rituals, and structures instead of in Jesus Christ. Ritual is necessary to give expression to certain forms of the gospel, but the ritual must always be a means to an end and not the end itself. Last year while doing research on the woman's head veiling, I interviewed about twenty-five Mennonite young ladies. Only three or four of this whole group had a personal conviction about this practice, and the rest said they simply did it to please the church and to prevent offense. Teaching must be internalized and not enforced in a legalistic manner.

III. Lack of Growth

Mennonite young people often wonder why the church doesn't increase more rapidly. They hear phenomenal stories of church growth in Africa and in isolated congregations in America, but they wonder why their own local congregation doesn't start growing. Why have no new members from the community joined their church in the last five years? Eventually, they conclude that the gospel must not be so important after all. Thus they become disillusioned with the life of the church because they don't observe the dynamic of Christ's transforming power in their own congregation.

IV. Delegation of Authority

Mennonite youth often ask questions about the authority

of certain people in the life of the church. Did God really bestow all sorts of gifts on only one man in a congregation? Is it unbiblical to suppose that three or four men could share together in the leadership of a church? Can four or five bishops thirty miles away really decide what is best for a certain congregation? If each member truly is a participant in the life of the church, why can't he play an integral role in the decision-making of the congregation?

V. The Church Is a Fake

Sometimes young people think that the church is a genuine farce. They think that it is not authentic and afraid to face the real issues. Many times this may be true if the gathering of the church consists solely of mouthing pious phrases to each other and returning to a normal American work week. Young people want to feel a vitality in the gathered church experience which makes a radical difference when the member returns to the work world. Mennonite youth want the church to speak out prophetically to the issues of war, materialism, and sexual immorality.

VI. The Mennonite God: Materialism

I detect an increasing number of young folks tossing out questions about wealth in the church. What did Jesus mean when He said that He will take care of tomorrow? What about the radically different levels of income in the international Mennonite brotherhood? Does our whole attitude toward money jibe with the biblical drama? Instead of limiting conformity to a wardrobe, the Mennonite Church must discover what it means to be nonconformed to materialism.

VII. Interchurch Distortions and Disruptions

Young people get rather disturbed at times when factions develop within the church over itty-bitty, ding-a-ling issues. When youth have been taught the primacy of evangelism, they get rather disillusioned when fantastic amounts of time, effort, equipment, and money are poured into peripheral areas which really aren't essential to the gospel message.

A friend of mine was chatting with me about some dogmatic personalities who were fighting over some precise distinctions in our church. He asked me, "Why should I even think about winning our community to Christ—because really, what do we have to offer them?" It's time we get on the trail and start chasing rabbits instead of sitting on the soft rug biting each other's tails!—Donald Kravbill.

Realism Versus Idealism

A. Eugene Reynolds graduated from Eastern Mennonite College this past year with a major in psychology. His home congregation is Goodville, Pa. He says that the young person sees the church as a means to promote discipline rather than Christian discipleship.

Each time 1 return to my home area 1 am impressed with the drastic changes that have occurred during my absence. This area was once considered rural; now, however, a subtle urban movement has invaded both the physical surroundings and the standards of the church's youth.

It appears that many former unifying functions of the rural church are being replaced by an urban affiliation. Many young people are saying, "What does the church have to offer that is not accessible outside the church?"

It is well substantiated that teenagers have a strong need of acceptance. Unfortunately, teenagers generally feel the "adult church" makes little attempt to understand the frustration and turmoil of becoming an adult. Adolescents are supposed to behave like adults, but be as submissive as small children. Obviously, in such a predicament, teenagers feel compelled to find a more accepting atmosphere.

A youth's need for approval and recognition seems to correlate closely with what he believes. To illustrate my point, take the belief of conscientious objection to war. For many teenagers this position has become a hypothetical commitment for the sake of conformity. If the youth adapts to the standard mode of reasoning, he is a part of the "in-crowd." And by perpetuating an empty belief as his own personal commitment, he maintains prestige and status within the social structure, which is of vital importance to his existence.

Today's youth do want to understand and know why they are to believe certain doctrines. If a prospective young member questions, doubts, or expresses a personal opinion other than the group norm, he is treated conspicuously by the entire congregation. Thus, the Christian community is seen by youth as a means to propagate a discipline rather than Christian discipleship. Therefore, many of the basic Mennonite beliefs are generally endorsed by youth out of their need to be accepted by the church society.

Many Mennonite young people are sensitive and frequently feel ashamed about their identification with the Mennonite culture. They are embarrassed to articulate their church affiliation outside of the Mennonite circle. Because of the encroachment of urbanism, youth react to being identified with a minority group and the connotation of "a simple country folk." If the Mennonite Church cannot provide enough certainty to counteract an identification with other institutions, youth will unquestionably accept and associate with the more desirable social organization.

Because youth must live in a very pragmatic world, they often question whether the doctrines of the Mennonite Church are relevant, or even biblical. They wonder if such idealism can ever be achieved in a realistic day-to-day experience. Youth have a conflict with items the church considers "the bread of life." Specific examples involve items of discipline, such as emphasis upon dress, length of hair, use of the wedding band, etc. These have their place, but to the young individual who is a mass of exploding energy, these physical relationships to the church are shallow and superficial. He demands an inner identification with the church, through which the church community becomes personally meaningful.

Mennonite youth are caught between a realistic world and an idealistic concept of the church as seen through adult eyes. Too often the church provides adult solutions to youth's problems, forgetting to see them from the perspective of youth—A. Eugene Reynolds.

Nelson Kauffman Is at It Again

By Robert J. Baker

I went as an observer, went to listen, to take notes, maybe to write an article. I thought that I should be left alone in my little ivory tower along the sidelines, left alone to jot down ideas.

But Nelson Kauffman was chairman of the workshop I was auditing, and Nelson Kauffman is anti-observer; he is pro-involvement. The second question of the evening came slicing into my segment of the circle, it had my name attached to it, and it plopped down noisily in front of me. Twelve pairs of eyes focused on me, twelve pairs of ears switched to my frequency, and I was totally unprepared. Nelson Kauffman jerked me out of my little cell of thinking and tossed me into the center of the arena to battle the "lions."

I wasn't prepared to answer. I wasn't even quite sure of the question. I thought of bluffing my way out, perhaps ad ilbbing for about five minutes, hoping that in the process of kicking around this matter of witnessing I might say something that could be taken as an answer to his question. But this group looked too honest to accept such a false escape. So is nipply told the truth and said, "I'm sorry, I wasn't paying attention. I'll try to shape up and pay better attention." There were a few smiles at my discomfort and the meeting moved ahead.

This took place in a basement room of the North Goshen Church. Three Mennonite churches—Belmont, Yellow Creek, and North Goshen—had been contacted by Nelson Kauffman to see if they would each supply ten members from their congregation to meet every evening for one week in a concentrated effort at becoming daily involved in the world in which they moved. It was an attempt to get each participant to prepare himself for and to carry out the witness for Jesus Christ in the daily routine of work and contact.

They were not to go to the taverns, not to the street corners, not to the rescue missions, but they were to let Christ permeate them, radiate from them, in the normal humdrum of living. Every conversation possible was to be injected with the spiritual; every contact was considered to be an opportunity; every activity was to be evaluated as to how it could be utilized best as a vehicle for witness. The

30 people were to become 30 focal points of infection, carriers of a spiritual virus that would make people sick of themselves and candidates for healing at the hands of the great Physician.

The volunteer guinea pigs from the three churches were divided up into teams, the first group meeting at 6:30, the second at 8:00, with Nelson chairing each group. I attended one of the early meetings to try to catch the flavor of what was going on in this "witness workshop" business. Since several members of my own family were regular attenders, I felt that I was on the receiving end at home and I was anxious to see what was going on at Goshen and how it was being meddified in the process.

The tables in the room where we met had been arranged in a "square" circle. We faced one another, in a way I suppose we faced ourselves, because there was a unity of reason for why people were there. The participants wanted to find out how they could be better used by God in the world of witness. Before us that night lay a carefully arranged agenda, pinpointing purpose, methods, possible contacts, suggested questions, ideas for evaluation, etc. It was neatly laid out on a day-by-day basis, the plan for witnessing, the plan for reporting. Work had preceded these meetings. It was a deviation from previous workshops directed by Nelson. This was no blitzkrieg of Indianapolis, no mass assault on Philadelphia. Here you were being encouraged to insert at the Spirit's leading your quiet testimony as to God's love. your assurance of salvation, your concern for your fellowmen. The people you normally contacted were your witness con-

Each day was a series of experiences and experiments, every night a period of evaluating and planning. None were excused. The age span seemed to range from about 16 to 55. There were several pastors, but the main thrust of the workshop was for the layman. The age jumble looked as if could average out at 30. At 46 I thought I was a bit ancient and creaky, but no one seemed to mind. I got the feeling that they thought even dinosaurs like myself could witness before they became extinct.

The meeting went from Bible study to report on experi-

ences at meeting people that day, criticism and suggestions for various types of involvement, plans for tomorrow, and eventually the meeting terminated in a Spirit-led prayer climax. As I looked through the agenda to find out about the future meetings, I saw that the following evenings would follow this general pattern.

Nelson seems to know where he is going. He speaks quietly, relentlessly. He keeps pursuing the question, begging for answers, and at times I wondered if he was not putting words in people's mouths as they mentally and orally sparred back and forth. He often takes time to lay a word out on the operating table, neatly incising and excising the word, probing it, turning it over and shaking the word until it spills out its meaning.

The purpose of that particular evening's work was to consider and study the meaning of what a "caring-love" relationship for other people implied. We considered whether we used love up, how we knew we had it in the beginning, the effect of it, and what that deep caring-love does for us and others. Nelson set up situations to be solved. He brought in his own vast and varied experiences. He injected humor cautiously. Once I heard him use a double negative and then I felt ashamed that I noticed it, for it was not nearly as important as what he was saying and asking. He believes that servanthood is a part of witnessing, that we need to be normal in our witnessing, that we will make mistakes in our witnessing, but that we must witness.

At that one meeting I attended one of the participants reported that only a few hours earlier he had had the joy of hearing a sinner confess Christ as Lord of his life. I came to observe at a good time. It was not a workshop that was just to tell people the how of things, a workshop dreamed up to impress people. It was a workshop in which you had to work, not just shop around.

Each of the three churches was to hear a report from their members who attended. It is hoped that the same type of workshop can now be continued in each congregation, or at least some type spin off from it contributing to further witness. Some of the churches will be forming small groups to continue this labor of love.

When the Belmont attendees at the workshop reported on a recent Wednesday evening, I heard these testimonies: "I would not have missed it," "This is what I needed," "I became acquainted with my neighbors," "I became aware of what I should be doing," "All kinds of things can be bent to a spiritual thought," "It put the pressure on me," "None of us moved very far," "Giving a witness was a boost to me."

I doubt if any meeting is "all good," but here was one that seemed to have faced a lot of people in the right direction, wound up tight their run-down spiritual springs, turned them on, and set them walking in an outward direction instead of having them simply mark time in one particular spot.—Reprinted from Gospel Evangel.

Young Drivers

The record of young drivers worsened in 1966, according to The Travelers Insurance Companies. Drivers under 25 were involved in almost 32 percent of the fatal accidents compared with 30.3 percent in 1965.

This commentary is contained in The Travelers annual highway safety booklet, which reports 52,500 deaths and more than 4,400,000 injuries on America's highways last year. Statistics in the booklet were compiled from reports by state motor vehicle departments.

The Bureau of Public Roads has reported that drivers under 25 constitute about 19 percent of all licensed drivers —but in 1966 they were involved in almost 70 percent more accidents than their numbers warrant. Older drivers, those 65 and over, showed a slight improvement in their driving records as did the largest group of licensed drivers—those 25 to 64. However, drivers over 65 continue to be involved in proportionally more fatal accidents than non-fatal accidents.

"Perhaps," says a Travelers spokesman, "it can be accounted for by saying that the young are quick and impatient and the old are stubborn."

The National Traffic Safety Agency has issued some vehicle safety standards. Some of the new features are

included in or can be added to present cars. All of them are an important part of the nation's intensified efforts to reduce the traffic accident toll.

Research is also essential. At a Traffic Safety Conference in Hartford, Conn., early this year there was wide agreement between auto insurance industry leaders and traffic safety research scientists that we need to learn more about how the various elements in the auto transportation system—the road, car, driver, laws, etc.—contribute to accident presention.

Travelers already has invested more than \$250,000 in this type of research and expects to contribute thousands more as research continues.

Parents of newly licensed drivers should insist that the youngster should be driving a car that's mechanically sound. He should be solo-driving, or driving with his parents, not with a carful of chums. He should be driving on little traveled roads. And, he should be driving in daylight, only in fair weather at first.

Gradually, as handling a car begins to feel natural to him, he should—under supervision—begin driving under a variety of situations until all concerned have confidence that the young driver knows what he is doing, and why he is doing it.

CHURCH NEWS

Mission Board Reviews Operations; Elects Samuel Janzen Vice-President

The annual business session for the Mennonite Board of Missions and Charities held at Hesston, Kan., June 19-25, focused on reviewing program carried on in all divisions: financing, operational policies, future direction and program projection, budget and election of officers, committees, and members-at-

The financial situation last year elicited concern: contributions at year's end totaled only 3.7 percent increase over the year before while expenditures were substantially higher. The problem developed during the last two or three months of the fiscal year when contributions, which had been significantly much higher, dropped repeatedly be-

low the year's trends.

At the same time the Board heard that VS-ers reached an all-time numerical high of 319 and another 120 persons were still needed to fill out the expanded program.

Broadcasts used free time valued at more than \$320,000 and purchased \$129,000 in radio time in addition to buying \$72,000 worth locally.

Missionaries in Nigeria and Israel had had their "normal" activities disrupted, the Board was told, by the tensions existing in both those countries.

In Israel missionaries had stayed on the job; in Nigeria women and children were evacuated from the tension areas, while most men staved on to continue their relations with local Christians.

The famine in India received a great deal of attention and administrators announced that I. D. Graber will shift over from longterm overseas missions administration to accept responsibility for directing Bihar, India. famine relief. He will replace John Beachy who returns on furlough this summer. Graber's assignment under MCC is conditional on his obtaining a visa.

In its elections the Board chose Samuel Janzen, former administrator of the Glenwood Springs, Colo., hospital and nursing home, for vice-president. In addition to Ianzen and John Mosemann, president of the Board from Goshen, Ind., other members of the Executive Committee will be James Detweiler, Manson, Iowa (reelected); Vern Miller, Cleveland, Ohio (newly elected); Rufus Jutzi, Preston, Ont. (continuing); and Laurence Horst, Evanston, Ill. (continuing).

Personnel Committee members elected were Don Augsburger, Goshen, Ind.; Richard Detweiler, Perkasie, Pa.; and John Drescher,

The Personnel and Executive committees are the only elected committees the Board has and serve together in policy functions and in appointment of certain officers and administrative secretaries

The Board approved a basic budget of \$1.843,500 and approved recommending \$31.50 per member giving for the year. This would apply to the entire church for all causes carried on by the Board.

11 Board Resolutions Stress Program Evaluation

The thrust of the majority of the 11 resolutions passed by the Mennonite Board of Missions, June 19-25, lay in a call for assessment of the present program and an evaluation of projected future goals and

To fulfill long-term program priorities as they relate to the short-term goals, the Resolutions Committee called for "an evaluation of past experience and analysis of future needs and resources" by program administrators to help define the direction of total mission strategy.

As a part of this self-study, the Board resolved to maximize the resources which lie within the Mennonite brotherhood. While stressing the importance of ministry to the whole man, the Board suggested that the church utilize its rich heritage in food production.

To implement this approach, the Board also reiterated the need to sense the church's responsibility to the impoverished and unclothed persons throughout the world; to meet this need, the resolution called for a purging of motives, abstention from paternalism, an acceptance of limitations, and the establishment of priorities.

The Board also expressed its concern for the manner in which the financial contributions to missions are distributed among the various areas of program. A resolution asked for a study of present allocations to advise

Paul Mininger to Head State College Association

Paul E. Mininger, president of Goshen College, was recently elected president of the Indiana Association of Church Related and Independent Colleges.

Thirty Indiana colleges are members of the association; the immediate past president is A. Blair Helman, president of Manchester College.

The association meets one to three times a year to discuss common concerns, including enrollments, fees, tax problems, state and national legislation, and financing of higher education.

Employing no permanent staff, the organization has served mainly as a forum for discussion, with occasional projects undertaken by marginal-time committees and with occasional employment of counsel to represent the association regarding legislation.

Mininger has been president of Goshen College since 1954. In addition to being a leader and teacher in the Mennonite Church and the Goshen community, he has been active in a number of area organizations including the Temporary Committee for Higher Education in Northern Indiana, United Health Foundation of Elkhart County, and Associated Colleges of Indiana.

on methods of distribution which might better suit the church's needs.

In the most specific statement of concern for the total mission of the church, the Board resolved to renew its commitment to be present "wherever men are divided against one another, on both sides of these conflicts."

Further the resolution asked that church workers "seek wholesome and redemptive identification with the needs and purposes of all peoples among whom they serve," encouraging the workers to witness to "the universality of the gospel of Jesus Christ.'

A resolution aimed at the relief and service area of church mission encouraged "every Mennonite young person to participate in a planned church-related service experience." In addition, the Board requested that district mission boards clarify the focus of I-W program responsibility.

Three of the resolutions expressed appreciation for the services of persons who have terminated full-time responsibilities to the Board. These persons are J. D. and Minnie Graber, missionaries to India (since 1943 Graber has been general secretary and secretary of overseas missions): Nelson and Ada Litwiller, missionaries to Argentina for 42 years; and Ray Alderfer (deceased), staff worker for seven years.

The final resolution extended the Board's gratitude to the Hesston community for hosting the 61st annual meeting.



Eighteen Enter Voluntary Service

Eighteen persons participated in the June 7-18 Voluntary Service orientation at the Mennonite Board of Missions: Front row (I to 1:) Duane Bauman, Cooperburg, Pa, to London, Ont.; J David Shenk, Goshen, Ind., to Cleveland, Ohio; Bernell Barge, Hesston, Kan., to San Juan, P.R.; Larry Ceiser, Orrville, Ohio; to San Juan, P.R. Second row: Maynard and Jan Brubscher, Kitchener, Ont., to Chicago, Ill.; Charlotte and Joseph Myers, Doylestown, Pa., to Ary, Ky; Roy Yoder, Orange, Va., to Chicago, Ill.; Charlotte and Joseph Myers, Doylestown, Pa., to Ary, Ky; Roy Yoder, Orange, Va., to Denver, Colo. Third row: Emm Kauffman, Leonard, Mo., to Onward, Ind.; Rosetta Smeltzer, Elkhart, Ind., to Carlsbad, N.M.; Eldon Martin, Coshen, Ind., to Arnza, Alta; Dennis Kuhns, Creencastle, Pa., to Arraguaecma, Brazil Fourth row: Hazel Stoltfus, Yellow House, Pa., to Albuquerque, N.M.; Wilma Heatwole, Elida, Ohio, to Claremont, N.H.; and Cloria Miller, Goshen, Ind., to Woodland Park, Colo. Not pictured: Amas and Yoan Kauffman, Coshen, Ind., to Bottijas, Pt.

Thirty Commissioned At Mission Board Meeting

Thirty persons participated in the commissioning service June 25 as the 61st annual meeting of the Mennonite Board of Missions, Elkhart. Ind., concluded at Hesston, Kan.

David Augsburger, Mennonite Hour pastor from Harrisonburg, Va., capped the service with a charge entitled "Committed to Becoming God's People," emphasizing the imperative to fulfill the will of God in everyday life.

tive to fulfill the will of God in everyday life.

The overflow audience of more than 2,000 people, many of whom watched and heard the service via closed-circuit television, heard Augsburger say, "This is a time of crises throughout the world.

"But we must go away from here to meet those crises-by doing the small things that are needed to fulfill our fundamental commitment to be disciples of Jesus Christ."

He added, "We must go back to pledging ourselves to becoming the creative force of the Spirit of God because He has been the creative force in our lives to this moment."

Augsburger noted that commitment causes people to live above crisis. "They rise to meet the occasion of crisis, and as Christians, we must rise to meet the needs of a dying world," he implored.

"It is in going back to giving ourselves to the reconciliation of the whole man," he concluded, "that we fulfill our commitment to becoming the people of God today," reiterating the theme of the 1967 conference.

Veteran Missionaries Receive Commendation

J. D. and Minnie Graber and Nelson and Ada Litwiller received commendation for service at Hesston, Kan., June 25.

John H. Mosemann, president, paid tribute to the Grabers for their work in India; he also noted the vision of Graber as he led the Mennonite Church into the modern mission era. Graber gave leadership and direction in the administration of the overseas program since 1943.

The Litwillers served 42 years in South America, mostly in Argentina. They first worked as evangelists, later helping to establish the Montevideo Evangelical Mennonite Seminary in Uruguay. For 12 years, Litwiller was field secretary for lower South America.

During Graber's tenure as secretary of overseas missions, Mennonite missions expanded from units in two nations to 19 nations under the direction of the General Board. In a farewell address, Graber said, "The church that has lost its sense of mission has become a museum piece in the world."

The Grabers anticipate a six-month administrative stay in India, beginning in August. Graber will direct distribution of aid to drought areas under Mennonite Central Committee, which is channeling food resources there.

This summer the Litwillers are visiting Europe to attend the World Conference In Amsterdam. They will also participate in the work of Spanish-speaking congregations in Belgium and survey mission possibilities in Spain with Argentine delegate Raul Garcia.

Bennett and Shenk To Visit Mission Field

Under the auspices of the Mennonite Board of Missions, Elkhart, Ind., H. Ernest Bennett and Wilbert R. Shenk began extended administrative trips to Europe, Africa, and the Middle East during the last week of June and the first week of July.

Bennett, executive secretary of the Board, is making his first administrative trip abroad since his appointment to the position in 1959. The trip, which began June 26, will include stops in 15 countries, ending on Sept. 16.

Shenk, secretary for overseas missions, began his trip Jul 4 with a tend-ay appraisal of the war-torn Middle East. Shenk and William T. Snyder and Orie O. Miller, Mennonite Central Committee, Akron, Pa., are planning long-term projects for the area in addition to utilizing personnel already there in aiding current refugee relocation and rehabilitation.

After Bennett, along with his wife Earla and children Kathy and Joan, tours Germany, Belgium, England, France, and Spain, he will Join Shenki in Basel, Switzerland, for a European Study Conference, July 19, 20. The conference will include representatives of the European Mennonite conferences and personnel from the Eastern, Conservative, and General Mission Boards of North Americand General Mission Boards of North Americand Conferences.

According to Shenk, the purpose of the conference is to evaluate ways the represented church conferences can most effectively carry out their mission programs. This means avoiding duplication both in personnel assignments and in location of the various fields.

A second purpose is to promote the spirit of brotherhood among the conferences so that more projects may be undertaken cooperatively.

After attending Mennonite World Conference, Shenk and Bennett will journey to the London Mennonite Centre in England to make decisions regarding improvement and expansion of the facility there which houses international students from Africa, Asia, and the West Indies.

From London the two will fly to Accra, the capital of Chana, Aug. 4. The Mennonite mission there is in a state of flux, according to Shenk, because it is understaffed personnel-wise.

The situation is compounded since the church is facing the problems of urbanization. "The church in Chana, on the outskirts of Acera, is in a very ambiguous position," said Shenk. "It is losing many of its young people to vocational and educational pursuits, creating a great need for leadership training."

In Nigeria the state of the church is even more uncertain, owing its crisis to the political upheaval initiated on June 5 and culminating in the establishment of the republic of Biafra (the secessionist eastern province). Communications have been severed from the East since then.

Shenk commented, "The fact that we are caught in political uncertainty lends greater importance to our going to Nigeria. We must converse with the missionaries on the field to plan strategy effectively."

After 13 days in Nigeria, Shenk will return to the United States, Aug. 25, while Bennett and his wife fly to the Congo. Bennett, a member of MCC's Executive Committee, will view the work of TAP and Pax personnel there.

The Bennetts will then pay fraternal visits to missions in Kenya and Ethiopia, which are administered by the Eastern Board. They will arrive in Tel Aviv, Israel, on Sept. 5 to review the work there.

After a two-day layover in Italy, they will depart for Algeria before leaving for Paris and New York, landing in the States on Sept. 16.

Students on Field Trip To Study Mineralogy

Five Goshen College students are presently on a three-week mineralogy field trip under the direction of Dr. G. R. Miller, professor of chemistry at the college.

The students are:

- 1. David Birkey, son of Mr. and Mrs. Warren Birkey, of Route 1, Mackinaw, Ill. Birkey will be a junior at Goshen College next year.
- Leon Greenwalt, of 911 South Seventh Street, Goshen, Ind. Greenwalt is a postgraduate student.
- 3. Marlin D. Nofziger.son of Mr. and Mrs. Olen E. Nofziger, of Route 5, Wauseon, Ohio, Nofziger will be a senior next
- 4. Richard Reschly, son of Mr. and Mrs. Floyd Reschly, of Wayland, Iowa, Reschly will be a senior next year.
- 5. Raymond Schlabach, son of Mr. and Mrs. Jacob Schlabach, of Star Route. Millersburg, Ohio, Schlabach will be a senior next year.

The special tour, to be completed July 15, is one of a number of off-campus seminars and workshops in the state of Florida, in the nations of Haiti, Barbados, Colombia, and El Salvador, and in Europe, provided by Goshen College during its summer session.

The college summer school is divided into four three-week terms to permit maximum flexibility in course arrangements and to accommodate as much as possible the summer plans of its students.

Prof. Miller has taught chemistry, mineralogy, and a number of other courses in the natural sciences at Goshen since 1925. He has led a number of field expeditions for the purpose of teaching mineralogy and been leader for a number of workshops which con-

Informal Sharing Groups Feature of Board Sessions

A new aspect of the Mission Board public sessions at Hesston, Kan., June 22-25, was the informal sharing groups. Thirty-five of these workshops met Friday and Saturday forenoon and afternoon.

Teenagers to grandparents discussed what it meant to "Become God's People Today" in four different areas of life. Some of the results of these discussions were these:

Becoming God's People in Our Homes . . .

"Attitudes and emotions are clearly communicated without words. Anger and tensions must be resolved. Close-knit relationships in the home involve much time, and they depend to a large extent on first knowing ourselves.

This session helped us to see the need for more open and honest sharing as persons in our homes. As we admit our needs, Christ will heal and help us 'become' in our homes '

In Our Work

"Many professing Christians separate work and their religious life. Would reorganizing the established church structure aid in directing our energies toward Christian witness in our work and world?"

"Our motives for witness must be pureare we really interested in the individual?"

'Our love for those with whom we work is often so superficial. We must learn to ac-

cept people where and as they are and be a ready listener as we help them to know Christ. In all our contacts. God must be accepted as a working partner."

In Our Communities . . .

One of the most important services we can render to a needy community is helping people learn to assume responsibility."

The fact that there are so few persons being brought into our churches should say something about our witness."

'Ye shall be witnesses' . . . this is still Christ's commission. If we seek to save only ourselves, we are lost."

In Our World . . .

"If we cannot learn to rise above our preiudices toward one another within the framework of our denomination, how can we ever hope to love those we haven't seen or relate to those we hardly understand?"

'Our challenge is to move out into a position of service. As we go and speak, our actions and words can be Spirit-directed as we rely on Him in faith.

One woman said with tears in her eyes after the sessions, "I've never known people to care this much and to be so interested in God-I'll never be the same again.

Those who shared with her in this experience could only add. "I doubt if we will be either.'



George Zimmerman, Chester Kauffman, Ray Kuhns, Benjamin Newcomer, Kenneth Horst, and Glenn Wyble anticipate voluntary service assignments in Honduras under the Eastern Mennonite Board of Missions and Charities. After a special orientation on rural community development and social change, the group left June 22 for Latin America where they will spend six weeks in intensive language study before being assigned.

centrated on the study of mineralogy and in the Black Hills of South Dakota. crystallography.

The itinerary of this summer's trip includes stops for study of the limestone caves at Bedford, Ind., fluorite mines at Cave in Rock, Ill., coal mines at Stonefort, Ill., barite strip mines at Potosi, Mo., lead zinc mines at Picher, Okla., molybdenum mines at Climax, Colo., and Homestake gold mine

Goshen College is a coeducational, fully accredited four-year liberal arts college. Last year it served 1,100 full-time students. Among its 35 preprofessional, professional, and major fields of study is a course of study leading to the BA degree in chemistry for students preparing for careers in teaching. chemical research, medicine, and pharmacy.

FIELD NOTES

"Eine ganze Deutsche Evangelische Versammlung ist bestellt" at the Martindale (Lancaster Co.) Mennonite meetinghouse, July 30, 2:00 p.m. Ammon Merkey, Lebanon, Pa., will serve as speaker, with Harrer Fox as song leader. Martindale is located four miles southeast of Ephrata, on an unnumbered road midway between Hinkletown (Route 322) and Terre Hill (Route 897).

The new telephone number for Tobias Slaubaugh, Montgomery, Ind., is 812 486-

New members by baptism: one by baptism and three by confession of faith at Neffsville, Pa.; two at Faith, Oxford, N.J.

Brunk Tent Evangelistic Crusade, sponsored by the Franklin County churches, at

Marion, Pa., Aug. 5-20. Anniversaries: Mr. and Mrs. C. A. Graybill, Martinsburg, Pa., congregation, observed their 60th wedding anniversary May 24; Mr. and Mrs. D. I. Stonerook, Martinsburg, Pa., congregation, observed their 50th anniversary June 21: Sam and Nancy Yoder, Shore Mennonite Church, Shipshewana, Ind., observed their 50th anniversary June 25.

The Lancaster Writers' Group will hold their regular meeting on Sunday afternoon, July 16, at 1:30 p.m. in the Mennonite Information Center, Lincoln Highway East, three miles east of Lancaster

The Cross Roads and Buffalo congregations at Richfield, Pa., will hold a young people's institute, Aug. 12, 13. Guest speakers are Moses Slabaugh, Harrisonburg, Va., and Stanley B. Beidler, Quakertown, Pa.

Edwin Weaver wrote from Uyo, Nigeria, June 14: "I have this opportunity to get a

Calendar

Virginia District Conference, EMC. Harrisonburg, Va., July 11-14.
Allegheny Mennonite Mission Board Meeting, Mar-tinsburg, Ps., July 14, 15.
Mennonite World Conference, Amsterdam, 'Holland,

July 23-30. Indiana-Michigan Combined Sessions of Conference,

Morth Leo, Leo, Ind., Aug. 3-6.
Annual meeting, Iowa-Nebraska Conference, Iowa Mennonite School, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Creek congregation.
Allegheny Mennonite Conference, Scottdale, Pa. Aug. 10-12. Mennonite General Conference, Franconia Confer-

ence, Aug. 21-24. South Central Conference, Pleasant Valley, Harper,

Kan., Sept. 8-10.

Board of Education, Eastern Mennonite College,
Harrisonburg, Va., Oct. 20, 21.

letter through to you. . . . Absolutely no mail is now coming into Biafra (the eastern province) by the usual postal route. . . . We do not know how long the trouble in Nigeria will last. But we feel strongly that we must

make preparations for sudden evacuation. . . Do not worry about us at all. We are happy. Tell our friends to keep praying for peace. This may yet be the church's greatest day in Africa."

Floyd Sieber reported that Argentina experienced a cold wave, the temperature dropping to a record low of -12.8 centigrade in Santa Rosa.

Marjorie Shantz returned to Orocovis, Puerto Rico. July 4 after a six-week vacation in Ontario

Argentina will be represented at the Mennonite World Conference by Raul Garcia. He hopes to visit Spain to meet with evangelical leaders in Madrid and Barcelona to evaluate mission possibilities for the Argentine church.

The school of nursing in Dhamtari, India, will enrich its educational program next year with new approaches, according to Elizabeth Erb, director of nursing. Kay Yutzy and Florence Nafziger, who returned to India on July 2, will assist in the curriculum upgrading. The foundation for the new school building has been constructed.

William T. Snyder, executive secretary of the Mennonite Central Committee, was recently elected chairman of International Voluntary Service (IVS). IVS is a nonprofit agency which sends young Americans to work overseas in development projects alongside counterparts in other countries.

Martin Duerksen, pastor of Mennonite refugees in Buenos Aires, Argentina, for 12 years, recently completed 15 years of service with MCC. He also led in Latin-American youth voluntary service planning and was an MCC peace section representative. The Duerksen family is residing in Steinbach,

North Vietnam repeatedly repudiates Mennonite Central Committee's periodic attempts to discuss possible programs of relief assistance. Voluntary agencies from other countries and the International Red Cross have experienced similar rebuffs.

Paxman Jonathan Lind in Hong Kong wrote that the riots there during May were not so serious as first reported nor were they widespread. He added, "The foreign population of Hong Kong never appeared

to be in serious danger during the disturbances, nor does it seem likely that they will be in the foreseeable future.

Three TAP couples in Nigeria (Wayne and Donna Yoder, David and Elizabeth Giesbrecht, and William and Marianne Thiessen) were located near the newly declared republic of Biafra (eastern Nigeria). But the Yoders reported no difficulties, disturbances, or unusual problems-except the increase in troop movement.

The civil war in Nigeria did not deter TAP personnel from holding their annual retreat recently at Jos in the northern section. Many included sight-seeing in their 200mile-a-day travel to the location of the oneweek retreat.

Lester B. Pearson, prime minister of Canada, addressed his appreciation via letter for the role of MCC (Canada) in promoting world peace. He wrote, "In these trying times when peace between nations is seriously threatened, world leaders more than ever before need divine guidance in order to find the road to better understanding and cooperation between the nations of the world."

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Barth-Hershberger.-Donald Barth, Milford. Neb., Methodist Church, and Kathleen Hersh-berger, Milford, Neb., Beth-El cong., by Warren Eicher, assisted by John Willems, June 17, 1967.

Bitikofer—Zink.—Phares Bitikofer, Salem, Ore., and Helen Ann Zink, Ephrata (Pa.) cong., by Lester Martin, June 11, 1967.

Boshart-Lais.-Gene Boshart, Portland, Ore., Fairview cong., and Susan Lais, Portland, Ore.,

Zion-cong., by Paul Brunner, June 16, 1967.

Breneman—Enck.—Phares W. Breneman, Millersville, Pa., Masonville cong., and Judith Ann Enck, Holtwood, Pa., Mechanic Grove cong., by J. Harold Breneman, June 24, 1967.

Brenneman—Yoder.—Jim Brenneman and Eunice Yoder, both of Colorado Springs, Colo., Beth-El cong., by Darrel D. Otto, June 10,

Delagrange-Eicher.-Kenneth Woodburn, Ind., and Louise Eicher, Grabill, Ind., both of Cuba Conservative cong., by John Yo-

der, June 17, 1967. Horst-Martin.-Ralph E. Horst and Dorcas

HOSE—Martin.—Halph E. HORST and Doreas E. Martin, both of Hagerstown, Md., Reiff's cong., by Amos E. Martin, June 17, 1967.

Keffer—Miller.—Alan Milo Keffer and Evelyn Jean Miller, both of Chesapeake, Va., Mt. Pleasant cong., by Amos D. Wenger, Jr., June

Kennel-Reist.-Cecil Kennel, Strang, Neb. Salem cong., and Sharon Reist, Salem, Ore., Western Mennonite cong., by Paul D. Brunner, June 17, 1967.

Landis-Hurst.-John David Landis, Lititz, Pa., Landis Valley cong., and Mary Kathryn Hurst, Ephrata, Pa., Indiantown cong., by Les-ter Martin, June 3, 1967.

Litwiller.—Miller.—Wayne D. Litwiller, Go-shen, Ind., Hopedale (Ill.) cong., and Dianne Miller, Shipshewana, Ind., Emma cong., by Ivan Miller, June 17, 1967.

Martin—Rutt.—Leroy W. Martin, Denver, Colo., and Beulah Fay Rutt, Stevens, Pa., both of Ephrata cong., by Lester Martin, June 18, 1967

Mast—Moser.—Delvin Mast, Salisbury, Pa., Maple Glen Conservative cong., and Sharon Moser, Copenhagen, N.Y., Lowville Conservative cong., by Richard Zehr, June 3, 1967.

Mast-Swartzentruber.—Myron Eldon Mast, Kalispell, Mont., Mountain View cong., and Elva Swartzentruber, Sebewaing, Mich., Pigeon River cong., by Willard Mayer, June 10, 1967. Miller—Hauck.—John Carlton Miller, York,

Miller—Hauck.—John Carlton Miller, York, Pa., and Sandra Lois Hauck, Mt. Wolf, Pa., both of Stony Brook cong., by Henry L. Ruth, June 10, 1967.

Nafziger—Roth.—Richard A. Nafziger, Archbold, Ohio, Tedrow cong., and Joanne K. Roth, Archbold, Ohio, Central cong., by Carl V. Yoder, June 17, 1967.

Shantz—Brubacher.—William P. Shantz, Kitchener, Ont., First cong., and Arlene Brubacher, Waterloo, Ont., St. Jacobs cong., by Glenn Brubacher, May 27, 1967. Snyder—Birlichen

Snyder—Bittkofer,—Myron E. Snyder, Gervais, Ore., and Eudene Bittkofer, Salem, Ore., both of Western cong., by Marcus Lind, June 1,

Steffy—Siegrist.—Herbert L. Steffy, Manheim, Pa., and Beverly Ann Siegrist, Neffsville, Pa., both of East Petersburg cong., by H. Raymond Charles, June 17, 1967.

Strite—Martin.—Richard D. Strite and Ruby Arlene Martin, both of Hagerstown, Md., Reiff's cong., by Amos E. Martin, June 11, 1967. Widrick—Derosjer.—Duane Widrick. Castor-

Widner—Deroster.—Duane Widner, Castorland, N.Y., and Georgianna Derosier, Lowville, N.Y., both of Naumburg Conservative cong., by Richard Zehr, Apr. 28, 1967.

Wolfgang,—Hess.—William Wolfgang, Bally,
Pa., Hereford G.C. cong., and Grace Louise
Hess, Telford, Pa., Plains cong., by Henry P.
Yoder, June 24, 1967.
Zehr—Hoffman.—Howard Zehr, Groghan,

Zehr.—Hoffman.—Howard Zehr, Croghan, N.Y., and Rosemary Hoffman, Lowville, N.Y., both of Carthage Conservative cong., by Richard Zehr, June 17, 1967.

Zehr-Waugh.-Lloyd Zehr and Jane Waugh, both of Croghan (N.Y.) Conservative cong., by Richard Zehr, Mar. 31, 1967.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Anders, Andy and Hazel (Ely), Selma, Ala., first child, Michael Laverne, June 15, 1967. Forry, John J. and Miriam E. (Fuhrman), Hanover, Pa., fifth child, fourth son, Myron Edward, June 16, 1967.

Friesen, Edward and Faye (Roth), Fairview, Alta., second daughter, Sherilyn Fern, June 11, 1967.

Glick, Melvin and Beula (Clemens), St. Louis, Mo., first child, Jacqueline Rene, May 28, 1967. Hunsberger, Kenneth and Darlene (Agar), Wilder, Vt., first child, Wanda Kaye, May 25, 10627

Lauver, Paul and Lois (Swihart), Howe, Ind., sixth child, second daughter, Margaret Sue, June 23, 1967.

Martin, L. Arvid and Lorraine (Showalter), Hagerstown, Md., first child, Kimberly Kaye, June 8, 1967. Martin, Nelson L. and Delores K. (Shank),

Chambersburg, Pa., second child, first son, Terry DeWayne, May 20, 1967. Newswanger, Larry and Janet (Weaver), Birmingham, Ala., second son, Randall Wayne, May

mingham, Ala., second son, Randall Wayne, May 2, 1967. Risser, Ellsworth and Evelyn (Evers), Elkhart,

Ind., second child, first son, Myron Lee, Jan. 17, 1967.

Risser, Wayne and Etta Fern (Miller), Elkhart, 5, 1916, she was married to Samuel Leroy Kef-Ind., first child, Troy Eugene, Nov. 1, 1966. fer, who survives, Also surviving are 7 children of Stonesifer, David and Lydia (Sharp), Mt. Joy. (Virginia—Mrs. John Harsh, Anna/May—Mrs. Pa., first child, Carol Ann, June 21, 1967. Oliver Hertzer, Betty Lee—Mrs. Kenneth Har-

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Boller, Willard, son of Jacob A. and Mary (Swartzendruber) Boller, was born in Johnson Co., Iowa, Feb. 24, 1905; deta Kialona, Iowa, June 12, 1967; aged 62 v. 3 m. 19 d. On Aug, 14, 1927, he was married to Mary Shetler, who survives. Also surviving is one son (Gary). He was a member of East Union Church, where funeral services were held June 15, with J. John J. Miller and A. Lloyd Swartzendruber official-

ing.
Gerlach, David Marlin, oldest son of Willis H.
and Catherine I. (Mellinger) Cerlach, was born
in Laneaster, Pa. Nov. 9, 1989, died instault,
as the result of injuries received in an automoder of the state of the state of the state of the state
Ale Es survived by his parents. 2 brothers and
2 sisters (Lois Jean, John Willis, Judith Mardel,
and Douglas Mark), maternal grandonether (Mr.
Katie Mellinger), and paternal grandparents (Mr.
and Mrs. Harry H. Gerlach) He was a senior at the
New Danville Church, where funeral services
were held May 17, with David N. Thomas, Elia
H. Groff, and Jay C. Carber officiating.
(Gingrich, Addison, S., son of Abraham and

Gingrieh, Addison S., son of Abriham and Lydia Clingrich, was born at Elimira, Ont., June 18, 1894, died suddenly at Watrous Union Hopital, June 41, 1967; aged 72, y. 11 m. 26 d. On Dec. 22, 1925, he was married to Gertrude Toman, who preceded him in death Jan. 8, 1929. On Oct. 31, 1943, he was married to Nelda S. ono: (Wayne, Bonuld, S. Abronviring are 3. sono: (Wayne, Bonuld, S. Abronviring are daughter (Viola), one stepdaughter (Grace—Mrs. Edgar Good), one granddaughter. (2 starse (Mrs. Selina Snider and Mrs. Idla Knoll), and 2 brothers (Angus and Ivin).

Keffer, Alice I., daughter of J. A. and Annie B. Buckwalter, was born at Ephrata, Pa., Dec. 12, 1897; died at Norfolk (Va.) General Hospital, May 22, 1967; aged 69 v. 5 m. 10 d. On Apr. 5, 1916, she was married to Samuel Leroy Kelfer, who survives. Also surviving are 7 children (Virginia-Mrs. John Harsh, Anna/Msy-Mrs. Oliver Hertzer, Betty Lee-Mrs. Kenneth Harrell, Leroy, John, Marvin, and Frederick), 24 grandchildren, 5 steppranchildren, 3 greatchallen force, 1 steps and 2 brothers. Two Charles and 2 brothers. Two Charles and Charles, 1 was a step of the Mrs. Place and Charles, and ber of the Mr. Pleasant Church, where funeral services were held May 25, with Armos D. Wenger, Ir., and Philip E. Miller Officiating.

Mast, J. Ray, was born Nov. 3, 1969, died at the Pomerene Memorial Hospital, Millersburg, Ohio, after an extended illness, June 2, 1967; aged 57 y. 6 m. 30 d. Oh Aug. 24, 1929, has a paged 57 y. 6 m. 30 d. Oh Aug. 24, 1929, has a paged 57 y. 6 m. 30 d. Oh Aug. 24, 1929, has a paged 57 y. 6 m. 30 d. Oh Aug. 24, 1929, has a paged 57 y. 6 m. 30 d. Oh Aug. 24, 1929, has a paged 57 y. 6 m. 30 d. Oh Aug. 24, 1929, has a paged 57 y. 6 m. 30 d. Oh Aug. 24, 1929, has a paged 57 y. 6 m. 30 d. Oh Aug. 24, 1929, has a paged 58 d. Oh Aug. 24

Showalter, Mollie, daughter of Solomon D. and Susanna Headwole, was born at Harrison-burg, Va., Jan. 7, 1891; died at La Junta (Colo.) Mennontiet Hospital, June 17, 1967; aged 76; y. 5 m. 10 d. On Feb. 11, 1918, she was married to Earl E. Showalter, who survives. Also surviving are 2 sons (Carl E. and Earl, Fc). 2 brothers (William and Calvin), 8 randeshifers of the control of t

Ross and Menno Troyer officiating.
Yordy, Ida Mae, daughter of Warren and
Lulu (Gage) Hulbert, was born at Nokomis,
Ill., June IS, 1918; died at Flangan, Ill., after
an catended illness, June 10, 1967; aged S3 y,
the state of the state of the state of the state of the state
and the state of the state of the state of the state
C orval Yordy, who survives. All the state
C orval Yordy, who survives And
Mrs. Lee Clayton), and S brothers (Lloyd, Howand Mrs. Lee Clayton), and S brothers (Lloyd, Howard, and Everett). Her parents preceded her in
death. She was a member of the Waldo Church,
the state of the state of the state of the state
Earl Seas officiation.

Items and Comments

Evangelical United Brethren churches of Washington, Oregon, and Idaho have voted 134 to 30 against merger with the Methodist Church.

Before the vote was taken, Bishop W. Maynard Sparks of Sacramento, Calif., admonished delegates that their vote should be one of "faith, not of fear."

The vote, observers said, leaves the future of 11,000 EUB members in the Pacific Northwest somewhat unsettled. The tri-state conference has repeatedly petitioned the church since 1962 for the right of self-determination if the merger is approved by vote of the denomination.

Clergy and laymen attending the final sessions of the 158th annual Western New York Conference of the Methodist Church advocated lifting a long-standing ban on smoking and drinking imposed upon Methodist ministers.

A majority of the delegates from 288 local churches approved the recommendation which will be sent to the Methodist General Conference meeting in Dallas next April.

The Reverend Richard W. Harrington of Rochester, sponsor of the resolution, criticized the existing rule as supporting a "hypocritical double standard" although he added that he was personally opposed to smoking and drinking.

Some opposition was voiced. The Reverend Clytus F. Mowry of Amherst suggested that laymen should measure up to clergymen rather than change the rule.

A resolution condemning the Ku Klux Klan was adopted by the North Carolina Synod of the Presbyterian Church in the U.S. at its annual meeting.

The resolution, presented by the Committee on Christian Relations, said "the Ku Klux Klan should receive the condemnation of all people. The Klan advertises itself as being 'eleomosynary, social, fraternal, charitable, and beneficient.' The Klan is, in fact, a militant organization which nurtures itself on prejudice, harted, and intolerance."

The Manheim, Pa., Evangelical Church paid its annual rental—one red rose—at recent ceremonies.

The church occupies land deeded 195 years ago by Henry W. Steigel and his wife to their fellow Lutherans for five shillings—and one red rose annually thereafter during the month of June.

An eighth-generation member of the Steigel family, Frank Demmerly, Jr., of Haddonfield, N.J., accepted the rose from Dauphin County Judge Carl B. Shelley, of Harrisburg, during the Festival of the Red Rose.

With a preamble declaring the church's loyalty to the U.S. government attached, the General Assembly of the Presbyterian Church in the U.S. released in Bristol, Tenn., a 750-word interrogatory raising questions about the national policy in Vietnam.

Described as an appeal to the churches concerning Vietnam, the approved statement was introduced by the denomination's standing Committee on Church and Society.

It recognizes that the "anguished" questions contained are directed to those who are "Christians first; Americans second" and to the churches rather than being petitions to the government.

Some of the ethical issues raised include the questions of the responsibility of the more powerful to the weaker—"should a government ever draw back from inflicting damages upon its enemies at possible price of military defeat"—and what God might be saying to the churches in these critical times.

The questions "should we ever resign ourselves to inhumane acts by any participant in a war?" and "what is our responsibility for our sons and enemies' sons?" were also incorporated in the document which will be sent to local Presbyterian churches for study.

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A Modern Samaritan Story
Horace L Fenton, Jr.
J. C. Wenger
Nelson Kauffman

Front cover by Jan Gleysteen; p. 618 by Paul Schrock; p. 622 by Mike Norris.

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The Gospel Herald was established in 1908 as a successor to Coople Winter (1905) and Herald of Truth (1865). The Gospel Herald is a religious periodial peri

GOSPEL HERALD

Tuesday, July 18, 1967

Volume LX, Number 28



Lucky Numbers and



Sweepstakes Praying

By Robert J. Baker

We are living in a time when we may expect almost weekly an advertisement to be dropped into our mailbox that invites us to participate in some sweepstakes program that could make us fabulously rich. We are urged to send back lucky numbers even if we don't subscribe to the magazine offered, become a member of the book of the month club suggested, or purchase the twenty-piece stainless steel pot and pan set for \$3.99.5

Everything is made easy. The lucky number is there, ready to be tucked into the self-addressed stamped envelope and mailed back to the company. Our individual raffle ticket will be gently tossed in with a few million others, splendidly mixed, and the one plucked from the mass may well be ours. And if it is, then we become the happy recipients of \$10,000.00, with \$200.00 additional for every month we hang around this old earth. So we tear off the lucky number, slip it in the envelope, fire it back to the sender, wistfully hoping that "Santa Claus" will deliver to us the buried treasure without the labor of our digging for it. The odds against our winning are fantastic, but we care not. The desire to get something for nothing is irresitible.

Praying Without Effort

Too much praying by the Christian today is initiated and patterned sweepstakes fashion. We are acting as if a prayer is some lucky number that we tear off and drop occasionally into God's heavenly lottery. Perhaps, just perhaps, God might haphazardly pluck out the haphazard prayer we haphazardly sent Him, and even answer it.

Sweepstakes praying is praying without effort, careless praying, gambling on hitting the bull's eye without aiming. We have learned how to pray without thinking, to pray for public effect and not because we are personally burdened. We have become prayer gamblers, tossing our prayers around when the property of the pr

prayers, smooth and eloquently given, but meaningless to God and of low spiritual voltage.

Praying has become a patterned affair, routine, done with about as much thinking behind it as tying one's shoes. It has become a passive matter, a sort of rubbing the rabbit's foot business, for after all there might be something to it and our chance is a good as the next guy's. Sloppy praying has become the order of the day, innocently and purposely performed. Perhaps someday we will strike it rich, hit the jackpot, and the occasional prayer that we have drifted up to God during the past twenty years will flood us with spiritual riches. We don't quite expect it, but nevertheless it could happen. Prayer is a long shot paying 2,000,000 to 1 odds in the Kentucky Derby of Life and an occasional bet on it might pay off. After all, even the Irish Sweepstakes has a winner.

No man may know God completely. I have no inside track to knowledge about Him, but I have a strong feeling that God is not going to shake the world because of such praying. He can searcely be impressed with the prayers that we sail off like so many paper airplanes. He may be putting us two classes below the Tibetan monk that has his prayers written on a tiny prayer wheel that he relentlessly whirls about, each revolution sending a prayer or so Godward.

We almost pray as if we are doing God a favor. We do it with automation, assembly-line techniques, tiredly, without concern, forgetting five minutes after we prayed what the point of the prayer was. I personally believe that God is out to see who means business with Him. I doubt very much if our two-minute talks with Him every day or so are doing very much good.

No One at Home

God can hardly sense that we are serious in this matter of praying. We spend more time wrestling with the evening sports' section of the paper than we do in wrestling with God in prayer. We spill far more tears over our picayune personal frustrations than we do because of the heartfelt concern provoked by the Spirit in regard to loved ones lost

Robert J. Baker, Elkhart, Ind., is a schoolteacher and writer for numerous church publications.



in sin. We can get a good deal more emotional over a ball game or TV program than we can over a soul that is booming down the road to hell. The Holy Spirit can pound all day on our heart's door and not find anyone home.

I wonder what God thinks of us as we play church here below. Can He possibly take us seriously with our two sessions on Sunday, the second one weakly attended, while the third service, the prayer meeting, withers on the vine, just waiting for someone to give it a good kick so that it can roll over the hill and expire in private?

If our praying was any measure of our seriousness, any barometer of our success at winning souls into the kingdom, we would be fortunate to add one soul to each church per year and only then if two deacons push on the one end and three bishops tug on the other end of the one so entering. They say man's appendix is a degenerated organ that no longer functions. Prayer is rapidly becoming the church's appendix.

Full Stomachs, Dull Wits

And fasting has gone out of style with the bonnet. One would about think that we are now above it. It was for the older generation and we bright people of tomorrow could hardly step back into that archaic past when men and women gave up their eating because they wanted to concentrate on praying; they wanted their blood in their head to bring every thought into focus on that prayer concern instead of swishing around in the abdominal area digesting calorie-ladened meals. Today we fill up our stomachs, dulling our wits, and give God the nod of our head in passing, having the unmittigated gall to call that nod of the head a prayer.

The mission field of the church lies vaguely and blearily before us. One wonders if we could care less. At least we give little indication through our prayer life and fasting that anything matters except our security and comfort.

I would suppose that less than 2 percent of the people who read this will have coupled fasting with prayer during the last twelve months. It may be beneath our dignity. Or we may be waiting for some great emergency in order to get properly motivated. Or perhaps we are waiting for the hierarchy of the church to call in an outside organization to survey our church and find out exactly what the value of prayer and fasting is to the fellowship.

And so the church slumps contentedly in their padded pews with the soft preservice music gently wafting through the sanctuary. I and my brother sit absentmindedly next to one another with nary a thought by me if he needs my prayers more than he needs the music. God would have me prostrate myself before Him, but instead I am sitting and nodding contentedly through a two-hour entertainment program in the Lord's house. Upon occasion I remember that the prayer of a righteous man availeth much and I dial a prayer to God. It is neither fervent nor effective. It is a friendly message that gives God the time of the day and soothes my conscience. Who knows, perhaps God will someday answer one of my sweepstakes prayers that I am betting on Him, and the blessings of heaven will come tumbling down. But if He doesn't, it's still no sweat.

Jesus said of a tough type of problem that His disciples could not crack, "Howbeit this kind goeth not out but by prayer and fasting." For us it may seem to be a little too high a price to pay; so we buzz off a little entry blank prayer to God, authorizing Him to fill in the missing blanks and send us immediately any free samples that He has. And as a result, that's about all we get from God, samples of answered prayer. Evidently we are not ready through prayer and fasting to plunk down the earnest money that would convince God we mean business with Him.

Empty, Rattling Boxcars

Our prayer is spotty, sketchy, skimpy, and self-centered. Frequently my prayers and your prayers are limp and soggy. They have about as much personality as a wet, used tea by We have learned to rattle off the right phrases, glib out the right giberish, and pray while we are thinking of something else. They are often prayers without spirit, without life, and they come tumbling forth like so many identical toy dolls stuffed with sawdust. Or perhaps we might compare our prayers to a long string of empty boxcars that are rattling and swaying along the railroad tracks, but carrying no merchandise.

Our prayers are said because it is the thing to do. Prayers are expected of Christians and we rise to the occasion with a facsimile thereof. We become actors. We dredge up the right words, string them into sentences like beads on a wire, slapping them off the assembly line with monotonous insipidity. We used to kneel and at least try to have a setting suitable for praying, but we gave it up. It's too hard on the nylons, and besides, it was a bit too humbling.

The value of prayer and fasting in both the church and each of our personal lives must also be rediscovered. It can produce spiritual revenue. For some, in the matter of fasting, it will not be a rediscovery. It will be discovery. But it must be done. We must become sensitive to the needs about us. Those needs must be borne to God on the tender arms of fasting and prayer. God will not ignore us. He will answer, and that right early.

Next Text

Arnold Roth is the author of Learning to Work Together, the next in the series of leadership training texts for use in local congregations. This text is thoroughly practical because it grows directly out of the experience of Roth and his congregation as they were attempting to put new ideas to work in their church.

The Mennonite Commission for Christian Education has developed a plan for introducing Learning to Work Together to the church. Workshops with the author himself as a resource person will be held in the various conference areas this fall. MCCE feels that this approach will be a real step forward in giving congregations the kind of help they are asking for.

Here is what can be said about the new text:

The world is changing rapidly with resulting effects on the teaching ministry of the church. Instead of looking on the world as something to be feared, the church now looks on the world as something to be won for Christ.

After getting a clear understanding of the nature of the church and what the church's mission is to a changing world, each congregation must face for itself the reason for its existence. Then, in turn, it must plan for a teaching ministry that will prepare persons to participate in the church's mission, both when the church is "gathered" and when it is "scattered."

This calls for setting teaching priorities, deciding on principles of administration, planning for recruitment and training of leaders, and studying facilities and finances. All of this must be done with both overall objectives and intermediate goals in mind.

An examination of its teaching ministry will show the congregation that changes are probably needed. How can these changes take place? How can the program remain flexible? How can Christian education serve across the life span? How can the teaching ministry develop from the standpoint of the needs of the congregation and not be tied to any particular teaching agency?

Learning to Work Together will give guidance in all of the above. Use of this book in group settings or for personal study will help each congregation determine its own structure in the light of its perception of mission. It will help each congregation evaluate its teaching ministry as to program, process, and product.

Learning to Work Together, the fifth in the leadership series, will be available about Oct. 1, 1967. Pupil Book, \$1.25. Leader's Guide, 50c.

-Arnold W. Cressman.

My Prayer

O God. Before whom The angels rejoice Over one sinner who repents. I confess Muself a sinner And plead forgiveness. Forgive when I've thought Another's sin More needy of repentance Than my own. Forgive when I imagined Another more rehellious In his sin Than I in mine. I come undeserving Of Your mercy, Nor do I plead Merit in muself. Cleanse through Christ. Amen.



Cassel Church, Tavistock, Ont.

The Cassel Mennonite Church was begun as an extension of the East Zorra Church. The building was purchased from the Evangelical United Brethren in 1935. The present minister is Vernon Zehr and Joel Swartzentruber is pastor emeritus. The membership is 172.

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second class postage paid at Scottdale, Pa. 15685

Evidences of the Holy Spirit

Best evidence of the Holy Spirit is in the demonstration of the fruit of the Spirit in life. "Be filled with the Spirit," is a command in the present tense and means, "Live your life in the fullness of the Spirit." A life lived in the fullness of the Spirit is love" (Gal. 5:22). Then follow eight great qualities that may be thought of as the children of love—four pairs of twins: joy and peace, long-suffering and kindness, goodness and faithfulness, meekness and self-control. This fruit concerns what the Christian is.

Now it is good to remind ourselves rather often that the fruit of the Spirit is grown and ripened right here on the earth where we live. The Spirit produces this fruit as we yield to Him in response to other people. Our Joy and peace is disrupted when others disappoint or hur us. But, even at such times, yielding to the Spirit gives us Joy and peace. Our long-suffering and kindness can be tested only in relation to other people. It is in our relation swith other people that we practice long-suffering and kindness as well as all the fruit of the Spirit.

Someone listed three evidences of the ministry of the Spirit. These again show that the evidences are in how we react and relate to others. First the Holy Spirit makes us discriminating but not critical. That is, the spiritual life is not a critical life. It is a discerning life. But one who imagines himself to be spiritual and as such has a particular ability to point out evil in others, soon lapses into a critical spirit—the ability to see thorns instead of roses. Jesus was able always to see the best in the sinner.

Many do not know the blessings of praise, commendation, communion, and true fellowship because of a critical spirit. The one who has spiritual discrimination or discernment is able to look at situations and persons from Christ's viewpoint. It is a spirit which seeks to lift the fallen, to restore in meekness, and to continue to love in spite of failure.

A second evidence of the Spirit is to be separated but not Pharisaical. This is a hard one. One of the great temptations of all of us is that in our seeking to be separate we may inwardly thank God that we are not as other people. This feeding on our own egotism eats the heart out of our spiritual lives because the Spirit wants us to be separated from our sinful self, not from the sinner who needs our Christ. The Holy Spirit makes it possible for us to be separated from sin unto God without being Pharisaical. The Holy Spirit brings to us a consciousness of our need of mercy and forgiveness rather than a sense of pride and self-sufficiency.

Then, too, the Holy Spirit gives wisdom without conceit. The Holy Spirit does not teach anyone to glory in his own attainments. Reverence for God rather than pride in one's own ability is the mark of the Spirit and the beginning of wisdom. This does not mean that the Spirit instills a mock humility which berates self. Rather, an evidence of the Holy Spirit is that He gives the ability to relate knowledge and insight to life. It is given to the learned and the very simple, even unlettered people, who have watched life and know God well in His ways and works and relate life and God's will. A true experience of the Spirit makes people wise. That is, He gives the judgment, the insight that transcends human wisdom. But when conceit comes in, when we take glory to ourselves for our insights or the help we have given another in some problem or situation, the Holy Spirit cannot bless. He is a humble Spirit. He desires to reveal Christ in and through us in every area of life.—D.

Most Relevant

Someone said, "Most of what is preached today could be said if Christ had never come in the flesh." That's a serious indictment. We must confess that much of what is supposed to be so relevant today has all the marks of the irrelevant because some great realities are bypassed. There are some great realities which dare not be rushed past if we are to be relevant. We dare not pass by the reality of a just and holy God, the reality of the supernatural, the reality of sin and its seriousness, and the reality that we need and have a Savior.

In our hurry to find some new secret to relevancy we dare not evade basic realities. To do so means that God Himself is forgotten and the inner needs and basic goals for mankind are ignored. It means also that God's grace and enablement are not seen in proper light. It is all true that spiritual relevancy is seen most, not in large or unique programs, but in places and circumstances where tives are changed and people become new creatures in Christ. It is the church in which persons are being saved which is the most relevant.—D.

God's "I Am"

A Russian decree of May 15, 1932, announced the complete dissolution of all religious doctrine, confession, religious communities, and seets, independently of their attitude toward the Soviet government. "By May 1937, no church is to be left in the Soviet Union. God will therefore be expelled as a medieval relic from the territory of the USSR."

So amid the cobwebs and bewilderment of the world, amid the conflicts and bragging of men, the voice of God rises in one volume of testimony, "I am."

Storms may blow out streetlights but they do not destroy the sun. So foolish men may darken our sight but do not dim our faith. And systems may destroy other systems but not the church of the living God.—D.

A Modern Samaritan Story



By Nelson Kauffman

A certain enthusiastic young church worker approached a veteran missionary and inquired of him saying, "What methods may I use to win souls for Christ?"

The older missionary replied, "What does the Bible say?"
What are the passages that describe the missionary task?"

The younger man said, "Go ye into all the world, and preach the gospel to every creature." "He that believeth and is baptized shall be saved." "As thou hast sent me into the world, even so have I also sent them into the world," and "God hath shewed me that I should not call any man common or unclean."

The older man answered, "You have discovered the concern of our Lord for the lost of earth. Do these things and you will be a successful missionary." But the younger man, anxious to impress the older worker with his loyalty to God, his obedience to the church, and his fear of departing from the faith, said, "But haven't some of our missionaries failed in keeping the church pure? Aren't they misleading the church by accepting people who have backgrounds of which we can't approve?"

To this the veteran missionary replied, "A certain young girl from an unhappy home, in which both father and mother worked at good jobs, went down from adolescence toward adulthood and fell in with some bad company. A young man stripped her of her virtue and then married her to please her parents but soon departed, leaving her with child and no home. Along came a man whom she loved and married. With him she raised a family of children, but she lost all hope because people discriminated against her or her past and belonging to a different kind of family.

"By chance there dropped in to see the family one day a

young man who was a Christian. He was immediately impressed with the parents' soul hunger and the need of their children for the ministry of the church. In the course of conversation he learned of their background, so that on his next visit to that community he went by their house on the other side of the street. He could not become involved with such a family, for he was afraid what his fellow Christians might think. He, however, did report the need of the family to his minister.

"The minister, as he visited in his community, unaware that the family lived in this particular house, knocked on the door and was invited in. He forthwith became involved in conversation, and his heart was touched with the need of this family. However, just as he was leaving, the wife and mother reported how the family had lost further hope when the young man who had called earlier never returned. They felt possibly it was because their background was different, their name strange, or their skin pigment dark.

"A feeling of fear came over the minister as he remembered the story of the family, for he also felt he could not risk becoming involved with such a family. Even though their need was great, his position in his fellowship could not be ignored, and anyway there were other groups who might help such people. So, remembering that the baway to solve this kind of problem was to avoid it, and that he had no way to help the family and retain Christian standards, he too went by on another street, seeking those who would be a credit to his church.

"A certain Christian from another congregation came upon this neglected family. Hearing of their plight and their suffering from spiritual neglect and discrimination, and seeing the hunger of their souls and the pain of rejection by others, he felt his heart ache for them and experienced the compassion of Jesus for them. He changed his plans at a sacrifice and stayed with them all day, pouring into their confused minds and wounded hearts the healing oil of grace, saying, 'For we ourselves . . . were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace. we should be made heirs according to the hope of eternal life' (Tit. 3:3-7).

"He told them of the love that caused Jesus to say, 'Father, forgive them; for they know not what they do,' and to allow Himself to be 'wounded for our transgressions, . . . bruised for our iniquities.' He told them the story of how Jesus was rejected by men who said, 'This man is not of God, because he keepeth not the sabbath day.' At the risk of his reputation with his brethren, he put the family in his own car and took them to his own church, showing them love and acceptance in his own congregation. He helped his congregation to meet their spiritual needs and led them to faith in Christ and assurance of forgiveness.

"He faced their problem as if it had been his own, showing them Paul's statements, "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you [and us]: but ye [we] are washed, but ye [we] are sanctified, but ye [we] are justified in the name of the Lord Jesus, and by the Spirit of our God '(1 Cor. 6;9-11).

"And afterward, as he left for a meeting with his fellow Christians in other places, he said to his congregation, If you count me therefore a partner, receive this family as myself. If they have embarrassed you or made you ashamed, blame me for that too. Furthermore, he said, 'If, when I return, there is still a problem in our fellowship, I will stand by and suffer with you to the end, for what things were gain to me those I counted loss for Christ, for this is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners of whom I am chief.'

"Now which of these witnesses do you think understood, preached, and taught the gospel, the good news that God saves people as bad as we are, and can also save others whose skin, heritage, name, and background may be different from ours?"

The younger man answered, "He who was not afraid of his reputation; who for the sake of Christ identified himself with bleeding hearts and broken lives; and who led them to faith, forgiveness, and obedience in Christ."

The veteran then said, "Go, young man, and do like-wise!"

Missions Today

Not Neutral—

By J. D. Graber

Missionaries cannot remain neutral when the nation in which they are serving becomes embroiled in revolution or war. There must always be a healthy identification with the hopes, aspirations, and fears of the people who have now become brothers and sisters. This places the missionary in a very difficult position, but one from which he cannot escape.

"Oh, no, they are not leaving. They will stay and suffer with us." Serious war was imminent and foreign governments were advising their nationals to leave. A neighbor asked one of our missionaries, "Are you going to leave?" Without even waiting for the missionary to say anything, another neighbor answered as above. What a compliment they thus paid the missionaries! Here there was perhaps unconscious but very real identification.

In a tense political situation the missionary must be identified but not blindly partisan. We have long ago learned that physical identification is not even the most important aspect of his identification. He must share the hopes, fears, and aspirations of his people and this emotional attitude is more significant than mere physical identification. Yet the missionary always remembers that his first loyalty is to his Christ, and that he is finally still a foreigner in his chosen land.

For us in the homeland the same principles apply. Jesus breaks down walls between Jew and Gentile. We are commanded to love our enemy and to give him food and drink. The nationalism of our own country is the same kind of temptation for us as partisanism is for the overseas missionary. In international conflict we remain first and always Christian.

Mission Board '67 recently, in annual meeting at Hesston, Kan., passed a resolution which said in part, 'We renew our commitment to seek to be present . . . wherever men are divided against one another, on both sides of the conflict.'

Not pro Israel; not pro Arab—not pro or con any side of international war. "We seek out possible ministries," the resolution says further, "for which our nonresistant commitment should motivate and qualify us ... that we renew prayer for peace." Our mission and relief agencies are active in several regions currently torn by political and military strife. We have a unique opportunity, as a Mennonite Church, to bear witness to our loyalty to Christ which always transcends narrow national and political bounds.

The High Cost Of Christian Unity

By Horace L. Fenton, Jr.

Everybody likes a bargain. We spend our lives hunting them. But spiritual achievements cost; you don't find them on bargain counters, or in glorified discount houses.

Take Christian unity, for example. We all agree it's a desirable thing, but too few of us have considered its cost.

There are those who think of such unity merely in terms of merged organizations. To them, the dream of Christian unity will be fulfilled when all the denominations come together in some kind of super-church. Never mind doctrine, they say; doctrine divides, so the monolithic structure we are building must have a minimal doctrinal foundation.

They are wrong—not because they do not have a high ideal and not because they are unwilling to struggle for its attainment. But the kind of unity for which Christ prayed, the only kind worthy of being called Christian unity, is a much more costly thing.

A Strange Kind of Unity

Those of us who do not share the dreams of the ecumenists are likely to seek our form of Christian unity at a different bargain counter. On the basis of Scripture we insist that we already have the unity Christ prayed for. We rightly point out that our hope doesn't depend on organizational amalgamations. We insist—and on good grounds—that unity is quite another thing from uniformity, and that it can never be achieved or maintained by ignoring basis biblical truths.

But the unity we claim is a strange thing; we don't really seem to be sure of the nature of it, in any practical sense. And we manifest so little of it, in visible form, that an unbelieving world might never suspect that we had it, if we didn't make the claim. The kind of unity we proses seems to make few demands on us, and to have little visible effect on our conduct. It's a bargain-price unit, not very closely related to the kind Christ prayed for.

If we are to enjoy—and to manifest—the unity Christ purposes for us, we must face the cost of it. There are some cheaper substitutes on the market today, but they are chean in several senses, and worth about what they cost.

Part of the price of true Christian unity is the expenditure of time. If we are to seek out our brothers in Christ, and if we are to pray with them and work with them for the Lord, it will cost time—a very precious element in our daily existence. If evangelicals are to find new ways of making Christ known and of expressing their unity in Him, it will be at the expense of something else we are already doing.

A pastor of a strong evangelical church, invited to cooperate with struggling churches in the same neighborhood in an all-out evangelstic effort, declined. His reason for not participating was not doctrinal; he said that his church was too busy with its own evangelstic program to spare the time for anything else. For him the effort to manifest the unity of the body of Christ was too costly. Lacking any sense of his need to help his brethren or to have them minister to him, he didn't deny the importance of unity; he just deeded it cost too much.

But time is not the only cost. The price of Christian unity is also humility—to a degree that makes hard demands on us. And when we face up to this part of the price, many of us decide that it's too much to pay; so we settle for a chean substitute.

For example, if we are to experience Christian unity in our local churches, missionary organizations, and in our wider fellowships, some apologies will have to be offered, forgiveness will have to be asked, and there will need to be a knitting up of relationships which unkind words, unguarded criticisms, and unchristian attacks have torn asunder. Many of us will have to humble ourselves—always a distasteful process, and usually a costly one. Some of us would probably rather get along without true Christian unity than to pay so high a price for it.

Confessing and Learning

Humility in still another sense will be demanded of us. We shall have to forsake some of our prejudices against other groups of Christians, and to confess that our group has no monopoly on Christian truth. We have much to learn from each other. If we realized this, it would be much easier for born-again Presbyterians to have fellowship with born-again Pentecostals, and for believing Baptists to relate to believing Episcopalians. Scripture insists that all of us believers need each other, and that we're incomplete without each other. But our prejudices have to go before we can admit this. Which is another way of saying that unity is high-priced.

Discernment is demanded, too, because the enjoyment of the true is dependent upon the rejection of the counterfeit, and our desire for Christian unity must never lead us into false alliances.

To discern the body of Christ, to recognize its members wherever they are found—even in the strangest places—and to reject the false representatives of His body, requires discernment, a costly virtue.

Yes, Christian unity is high-priced. But it's worth all it costs, and no substitute will do. It is the will of God it of His church, an essential for our time. Let a passion for this kind of unity possess us. And let not its high price deter us from seeking it!

Horace L. Fenton, Jr., is General Director of Latin America Mission. This article is used by permission of The Latin America Evangelist.

Our Doctrine of Scripture

By J. C. Wenger

Through exposure to the Word of God, with its call to repentance and faith, men of every generation are brought to conversion and the new birth. Such converted people know by immediate awareness that God has by His Spirit sought them out and graciously brought them to new life in Christ. They believe in God, not through a skillful presentation of the theistic proofs, but through the reality of being divinely delivered from the guilt of sin and of experiencing in Christ salvation and healing. The foundation of faith is therefore deeper than logic; it is based on encounter with God.

Inner Witness to Revelation

Converted sons and daughters of God have no difficulty then in also believing in divine revelation: for as they hear or read the sacred Scriptures, they are aware that they are hearing more than the word of holy men of God-they are listening to the voice of God Himself. Theologians call God's self-disclosure in history divine revelation. Christians accept the Bible as the Word of God not so much because of arguments based on its many excellencies but because of the inner witness of the Holy Spirit. Such believers, being keenly aware of the God who in Christ has confronted them, find it consonant with their personal experience of God to accept the scriptural reports of how the Word of God came to Moses, Samuel, Nathan, Isaiah, and Amos, And all through the Old Testament the Word of God (or of Jahweh) refers to the living and powerful word which God gave to His servants. the prophets.

In a secondary sense Christ and the apostles can, of course, also speak of the record of God's self-disclosures as also being the Word of God, for what was originally a spoken Word has in the meantime become an inscripturated or written Word. And just as the proclamation of the message of God to His people through the prophets was called the Word of the Lord, so in the New Testament the proclamation of the saving gospel of Christ is also called the Word of God or the Word of the Lord.

But the final and definitive Word of God was neither oral nor inscripturated; it was the personal revelation of God in Jesus Christ. For the Word became flesh and tabernacled among His people in the first century of this era. The full revelation of God was revealed only in Christ. And as the Word of the gospel is proclaimed in every age, men experience afresh a saving encounter with the God of Abraham, Isaac, and Iacob. Their ultimate hope is not merely in a book—marvelous as the characteristics of that Book may be. Their hope is in the One to whom that Book witnesses: the Lord Jesus Christ. He is in very truth the fullness of divine revelation, the express image of the invisible God, the One in whom all the fullness of the Godhead dwelleth bodily. Final authority resides in Him and in Him alone.

The Authority of the Spirit

It is on the authority of Christ that Christian believers accept the canonical Scriptures of the Jews as God's Word. And it is on His assurance that the Holy Spirit would after Pentecost constitute the apostles as trustworthy interpreters of the Christ event that Christian believers accept the Scriptures of the New Testament. And because the Holy Spirit remained active in the history of the church of Christ, Christians have no difficulty in believing that the ancient church came to final clarity on the canon of the New Testament through the work of the Spirit. The essence of the anostolic witness to Christ may be set down in blank verse:

GOD
who in fragmentary and
varied fashion (NEB)*
SPAKE
in time past unto the fathers
by the prophets
HATH
in these last days
SPOKEN
unto us
by his Son (Heb. 1: 1, 2).

The Delegates of the Oxford University Press and the Syndies of the Campridge University Press, 1961.

With this full blaze of divine revelation in Jesus Christ, how could anyone—asked the Anabaptists—return to the less perfect revelation of God in the Old Testament: for ethics, cultus, or theology? And yet the Anabaptists regarded ALL the Old Testament Scriptures as preparatory for and continuous with truths of the New Testament.

If men would but use the Scriptures for this divinely intended purpose of witnessing to Christ and His salvation, there would be few problems indeed. And in the Anabaptist-Mennonite tradition, this has been the central emphasis as to the function of the Scriptures. The Bible was viewed as pointing to the Savior, as calling men to turn to Him, as the instrument of the Spirit in the birth of sons and daughters into the family of God. Because Scripture is in very truth God-given, it is profitable for teaching Christian truth, for reproving sin, for correcting doctrinal error, for instrucing in divine righteousness. In short, it matures and equips

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the man of God to perform good works.

Intellectual problems arise when men quit using the Scriptures for their intended purpose and begin to analyze them with tools devised for secular books of history and science. And such analysis is surely not to be rejected, for the Scriptures do not lose their power by being studied from every possible angle. There is no merit in taking refuge in ignorance. The Bible is, to be frank, both a divine book, all "God-given," and at the same time a genuinely human book. Its penmen were genuine authors, each with his own style, viewpoint, and background; they wrote in identifiable human languages; their Semitic thought is everywhere in evidence—vivid, pictorial, concrete.

And as an ancient book the Bible shares in the characteristics of the literature of the Ancient Near East; a delight in dialogue, no differentiation between direct and indirect quotation, and no critical use of sources. Earthly data is given in the round figures of common people, not with scientific precision (five and twenty or thirty furlongs, two or three firkins, 400 years in Egypt, pi is simply three rather than 3.14159265). And the language is generally that of common people, even to the point of using conscious exaggeration: all the cattle of the Egyptians died; all the city was gathered together at the door.

People who go to the Bible asking for scientific answers to their questions about the universe are asking the wrong questions of the sacred Scriptures. For these inspired books were not written to tell us the nature of the solar system, nor to anticipate the Linnaean classification of flora and fauna. Rather, they were written to enlighten us about the salvation which God offers us in Christ. The Scriptures of the old covenant witness to this "Son of David" who is to come, and the Scriptures of the new covenant recite the story of His coming, especially of His cross and resurrection, and their eternal relevance for our salvation.

Although even the history of Christ is not exhaustive, enough has been written to enable us to believe that Jesue is the Messiah predicted in the Old Testament, and bye lieving on Him to receive life eternal. Jn. 20:31. The Bible is neither a book of science nor an all-comprehensive history. But it is a good and adequate "man," to glory.

Blind Bible Readers

The Scriptures may never be viewed as an end in themselves. Too often have Christians tended in this direction. This tendency to eulogize the Scriptures as if they themselves could save us is actually an ancient Jewish error. Jesus had to rebuke the unbelieving Jews of His day for searching the Scriptures—thinking to find in them eternal life and failing to realize that the God-intended function of the Scriptures was to witness to the Christ. These blind Bible readers turned away from the One to whom the Scriptures witnessed and hunted in the sacred scrolls for a salvation which those scrolls could never confer.

Paul teaches the same doctrine. The poor Jews, said he, have a veil over their hearts so that they cannot see the glory of the Son of God as they read the pages of the Old Testament. Only when they turn to the Lord Jesus will that

blinding veil be removed. And this is not only the plight of the Jews. All men outside of Christ, being "natural," are blind to the deity and saviorhood of Jesus. They stand in sharp contrast with us who have come to spiritual sight through the blessed ministry of the Spirit

For God who in Gen. 1 commanded the light to shine out of darkness hath shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. 4:6. And so Paul can gratefully refer to us Christians thus: "But we all, with unveiled face, beholding as by reflection from the pages of Scripture the glory of the Lord I Jesus I, are being changed into the same image from glory to glory, even as by the Lord, the Spirit' (2 Cor. 3:18). Only the Spirit is able to effect this amazing inner transformation.

The Place of Critical Study

Students of Holy Scripture may legitimately study every science which throws light on the meaning of the text: archaeology, history, and both literary and form criticism. But at all times there must be the awareness that the critical study of the Bible dare not become a substitute for the Spirit's inner illumination of the penitent and obedient child of God as he feeds on the Word of God for the bread and water of eternal life. Indeed, an overemphasis on technical studies can actually lead to barrenness of soul and coldness of heart.

Once again, this is no plea for a naive attitude or for ignorance. But it is a reminder that we need to keep in mind what the real nature of the Bible is: God's witness to Christ and His salvation. We cannot afford, therefore, to major in minors or to become haughty and arrogant "scientific scholars."

The Scriptures were intended by God to function as His living oracles in the life of His redeemed brotherhood. Therefore, it is in the assemblies of the saints—where there is freedom to discuss, to differ, to exhort, to teach, to correct one another—that the real truth of His Word gradually comes to light. It is here that genuine binding and loosing take place. It is here that lives are more fully sanetified, it is here that biblical principles are applied to the issues of the day. It is here that the glorified Christ rules and reigns through His Spirit in the hearts and minds of His saints. And it is in such circles that the will of God is discerned, rather than in the "scientific" research of the high and mighty of the intellectual world.

Just as belief in God is based more on soteriology than on logic, and just as the recognition of His Word comes through the inner witness of the Spriir rather than through arguments based on its excellencies, so the real meaning and significance of the sacred Scriptures is discovered by the sons and daughters of God studying together in the school of Christ, illuminated and guided by His Spirit as free discussion takes place. Linguistic experts are needed, to be sure, and genuine rerudition is indeed an asset, but in the final analysis the church of Christ—having met together in the fear of the Lord—must be able to say: "It seemed good to the Holv Spirit and to us..."

Franconia Conference Welcomes You

The Mennonite churches, homes, and communities of Franconia Conference (Southeastern Pennsylvania) are looking forward to the fellowship and inspiration of the thirty-seventh meeting (35th biennium) of Mennonite General Conference, Aug. 21-24, 1967. The Franconia district hosted General Conference once before, a delegate session in 1946, held at Souderton.

While the Franconia Conference is not organizationally an affiliate of General Conference, the close relationship over the years has created a sense of total brotherhood and a mutual participation in the life and witness of the Mennonite Church. The coming of this session of General Conference to this area is representative of the desire to grow together in the fellowship of Christ and into a unity of the faith.

Christopher Dock Mennonite High School, established in 1954 and located at Kulpsville, near Lansdale, has been chosen as the 1967 General Conference site because of its large and pleasant campus, new auditorium and dining facilities, many rooms for small group meetings, adequate parking areas, and proximity to the northeast extension of the Pennsylvania Turnpike and to Philadelphia

The Franconia Conference, with the Lancaster Conference, is the oldest conference of Mennonites in North America. Its first congregation, Skippack, was established about 1709. Its semiannual meeting of ministers dates from the 1750's.

Today the conference is comprised of 50 congregations, totaling 5,480 members. Churches are located in Montgomery and Bucks counties (with Souderton the approximate center) and extend into Chester, Berks, Lehigh, and Northampton counties (Pennsylvania), and neighboring New Jersey. Other new congregations have taken root in Northern Pennsylvania, Long Island (New York). Vermont, and in Mexico.

Many of the Lancaster Conference congregations are located within a distance of 70 to 100 miles west. Also not far away are several congregations of the Ohio and Eastern Conference. In addition, there are nearly thirty congregations of the General Conference Mennonite Church in Southeastern Pennsylvania with a membership (Eastern District) of 4.672.

The Franconia area shares the rapid urbanization being experienced by Mennonite communities throughout the states. Farms and small rural communities are giving way to the spreading of the twentieth-century megalopolis mushrooming along the Eastern Seaboard.

Many landmarks of historic interest remain and call to mind the pioneering days of the Mennonite faith in Colonial America. General Conference delegates and visitors may want to plan an extra day or two to visit Philadelphia and points nearby. Also the Franconia Mennonite Camp Association campground in the Pocono Mountains, Spruce Lake Retreat, is less than a hundred miles to the north.

In behalf of the church community we heartily welcome you to the campus of Christopher Dock Mennonite High School, Aug. 21-24 (or earlier), and to the fellowship of our homes and congregations. May these days together lead us into an experiential meaning of the Conference theme: "As He Is. So Are We in This World."

As we join with you, in the meantime, in prayer and preparation for your coming, we have one practical recommendation. Please forward your advance registration, including your train or plane arrival time and place, to Mennonite General Conference, Christopher Dock Mennonite High School, R. 1, Lansdale, Pa. 19446. Telephone: 215 368-1033; if no answer, call 215 256-8724.—The 1967 Mennonite General Conference Local Planning Committee.

ADVANCE REGIS	TRATION BLANK		
To: Mennonite General Conference, Cl Route 1, Box 296, Lansdale, Pa. 194		nonite High Sch	ool
NAME	TELEPHONE_	area code	number
We will need lodging for:		(include :	
MenWomen Night lodging desired in a home in the communit	ty:	Man	and Wife
Aug. 19 Aug. 20 Aug. 21 Please send information concerning motels and co	ampsites:	Aug. 23	Aug. 24
on the		day line, bus).	
If traveling by plane, please give flight number. Please meet me/us at:			

What I Want My Church

Editor's note: During Ministers' Week at Eastern Mennonitle College, five students were asked to present a discussion on the Mennonite Church in the eyes of its youth. Last issue of Gospel Herald presented the first day's discussion in which the students were asked to share some negative criticism common among youth.

In this issue, these same students present the second day's discussion on "What I Want My Church to Become."

Church in the Truest Sense

Gerald L. Shenk, 1967 graduate of Eastern Mennonite College with majors in Bible and sociology, says the church must learn to talk together about things that matter.

Again I will present information that I have received through a paper I did for a missions course.

First, I would like to suggest a means for you to sense the pulse of young people in your church. If young people come to you for counsel, guidance, and help, you can believe that you are communicating with them and they feel comfortable in your presence.

What should the church be doing for her youth today? This is a question that can be answered in many different ways, but the thing I sensed most in talking with twenty-five fellows was that they want to be in dialogue with older members. Fifteen fellows made specific mention of this, saying that the only way they can establish Christian standards is to discuss with people who have them and weigh each to see if they want to integrate it.

Other remarks were these: The church needs a genuine concern for people; it must remain relevant to its community; the church needs to write to its congressmen about issues of which it is concerned; the church should let the public know how it feels when one of its members is not willing to sell his house to a Negro family; action must be taken by the church—it is not enough to sit at home and pray about situations involving its community; our approach needs to vary so that we are communicating to all age-groups; the church needs to be able to go through a change about every five years if it is to remain relevant.

The church of the future will be an urban church. If we are to be the church in the future, we need to prepare our young people for living in that situation—work camps, week-

end visits to the city, research in one's own community as to how or what people think their church should be. This will include involvement in programs that expose them to life and not only Mennonite life. Ministers must be openminded to direct or better yet just assist in these programs.

An educated ministry was mentioned by different fellows because they felt an educated minister will be more likely to have sermons that challenge the more educated members.

Other suggestions were that the church needs to provide more recreational activities and suggest books and literature that would be helpful to her youth. Joint young people's social activities and services with non-Mennonite groups some felt would be beneficial. Some said films that deal with specific problems can be helpful in working through different situations. The church needs to become an innovator was another comment.

As we share together, the church is becoming the church in the truest sense. This is what needs to happen to communicate the gospel to others.—Gerald L. Shenk.

Freedom for Discussion

Donald Kraybill, June graduate from Eastern Mennonite College with a major in Bible and sociology, tells what he wants from his pastor and church.

1. What I Want Mu Pastor to Be

I want my pastor to work himself out of a job. That is, I hope that he attempts to recruit and train young men for the ministry who could do the job better someday than he can.

We hear a lot of people talking about the need for pastors. If there is a need, it's the church's own fault. If a young man in a given congregation senses the Lord leading him into the ministry, he knows good and well that the opportunity will come only if his own pastor passes to another world. Thus persons who are at one time in their life sensitive to the possibility of the ministry often turn to another discipline of study.

I want a pastor who's not afraid to encourage budding young men to enter the ministry. I would hope that he would give such young men opportunities in their local congregation to assess their abilities and confirm their con-

to Become

victions. I hope that my pastor would encourage the congregation to provide a fund for theological training of young men in the congregation. What better investment could a congregation make than to provide funds for a certain amount of a person's training and then send him away or open a position for him at home?

I want my pastor to be active in counseling members of my congregation. I think that most of his work is out of the pulpit, with the people during the week, sharing in their life. I want a pastor who is open and honest with me not a twelfth-century monk robed in piety, one who is never tempted. Premarital and postmarital counseling should be an integral function of my pastor's work.

I want a pastor who is interested in cars and girls. I think that a pastor should know the difference between a Mustang and a G.T.O. I want a pastor who is interested in my dating life by keeping tab on my latest flame. My pastor should have a realistic concept of the culture which high school and college people face. He should be well versed on current subjects and willing to work through problems which develop in the life of the normal student.

I want my pastor to be open to variety and change. I like a pastor who attempts to bring vitality and meaning into church services. Reshuffling the format and routine of worship fosters interest in church life. I hope my pastor is honest enough to talk new ideas over with me. When I know that my pastor has strong feelings about certain issues, I would appreciate his hearing my side and rethinking the issue with me instead of mouthing prepackaged answers which really evade my question.

II. What I Want My Congregation to Become

I want my congregation to involve all our members in the life of the church. I know of a congregation where recently the Sunday school superintendent was 19 years old and the church chorister 17. This can be contrasted with other congregations where one man has been Sunday school superintendent for the last ten years and one person has led all the singing for the last five years.

I want my congregation to have a strategy for evangelism in the local community. This is not to minimize or slight the work of the creative Spirit; it is to suggest that we've been talking about cutting wheat for years but haven't bought a combine yet. I want my church to have a projected rate of increase for the next five years. It should have some definite and concise plans concerning areas of the community which need a confrontation with the gospel. The congregation should have an arrangement with the Welcome Wagon or other community organizations in order to keep an up-to-date list of newcomers in the community. These people experiencing cultural shock would be responsive to the gospel.

I hope that in addition to being a confessing, sharing, and worshiping community my church will also be a marketplace where I can feel free to air my ideas and seek help in affirming some of the doubtful areas of my faith. Recently one congregation gave the weekly prayer meeting period to the college students to present a program of their choosing. The students shared their college experiences with the congregation and the interchange was quite helpful in improving relations between the generations in the congregation. This type of interaction is an imperative for every congregation. It must create a settling where innovations, change, and the-logor can be discussed freely without offense—Don Krawbill.

Change to a World View

Stuart Showalter, 1967 graduate of Eastern Mennonite College, says that Mennonite youth of today are optimistic about the church.

Youth are delicate individuals. And youth today, while they resemble their elders in many respects, are more sensitive than ever to the world about them

The advance in communications is probably the greatest reason for this awareness by youth of what is happening around them. The church is no longer able to completely isolate radios, television, newspapers, and magazines. Young people are generally well informed, and they do make responses to the many appeals they meet daily.

The Mennonite Church is also making an appeal to its young people. Programs such as Pax, VS, and TAP, to say nothing of the opportunities to serve abroad in overseas missions, are a credit to the church and appeal to the young man and woman. In this area of the church lies the greatest potential for service to mankind. The world is crying for administrators, doctors, teachers, nurses, and specialized laborers of all descriptions. And the call is greatest for those who are willing to serve out of Christian concern, compassion, and pursose.

Here at EMC, many students are preparing to serve the church after graduation. From last year's senior class of 120 students 21 began to serve in TAP and VS immediately after graduation. Many of the students of the class of 1967 also anticipate serving the church after they craduate.

The Mennonite Church is rooted in a strong New Testament biblicism. The Anabaptists' clear-cut emphasis on faith combined with discipleship cannot be found in any other Protestant movement. If the Mennonite Church could iron out the inconsistencies in the eyes of its youth and if the church provided a receptive atmosphere to those outside of

the traditional faith, the message of salvation through Christ would take on much more significant meaning, and the Anabaptist vision of a unified body of believers would be recaptured in the form of a new reality.

Hopefully, the Mennonite Church of tomorrow will present a strong mission emphasis in the locale of the immediate congregation. How many churches have taken community surveys within the past five years? Did they come away from it saying that the community was "churched"? That is what happened in many areas until the parishioners honestly investigated the possibilities for expansion. No, they have not brought all the neighborhood sinners to Christ. But they have made a start. They unashamedly extend the invitation to the unchurched resident, and they receive him when he does come.

Finally, the Mennonite Church of tomorrow will be one of the leaders in Protestant circles. As Willard M. Swartley stated some time ago, "The Mennonites are deciding whether they are going to be fat and lazy or whether they are going to be the conscience of society." Another asked, "If you Mennonites keep on with your social ethics and evangelism, you will have the whole world converted; then what will you do?"

It is words such as these that give youth and the church an optimistic outlook, for these words echo the change that is taking place within the church today, a change that is viewing the whole of society and moving into potential areas of service. If the church can peaceably and quickly solve its internal problems and focus attention on those who are really in need (and not in India or Africa), its power and potential will be unleashed in a way that has never been experienced before.—Stuart Showalter.

To Be a Brother in Christ

Richard A. Showalter, last year a college junior at Eastern Mennonite College with a major in English and biblical studies, says that we must risk ourselves to the Holy Spirit.

This is one of the most exciting subjects I could be assigned. I am a member of the church, the body of Christ, and this means much more to me than a cloud-nine theological affirmation or a sub-point in the Mennonite Confession of Faith. I have asked God to temper my idealism with the kind of realism which adds to, rather than detracts from, basic Christianity.

This is probably a subject about which you have more to say than what we as youth can present. But it is at this point that I must remind myself that my experience with Christ and involvement in the church is no less demanding than yours, otherwise we would be guilty of a false dichotomy within the body. I am not questioning the distribution of authority or of the gifts within the church when I say this

We as a brotherhood stand at the edge of what could prove to be one of the most exciting periods of our history. Cer-



tainly the Christian church does, and it is to this church, the body of Christ, that we all owe our primary allegiance. The breakdown of the old state-church way of thinking is almost complete, and we face a society in many parts of the world which has everything—everything except a reason for existing. This society is legally open to the gospel, and the rapid change occurring constantly gives us all the more reason to hope that the church can direct some of this change in Godward channels.

But, more particularly, what is my vision for the church of tomorrow?

I would say first that I want to experience much more of what I am already experiencing today in my life with Christ. I want to continue to experience the growth in understanding of the will of God which I am experiencing today, and I want to continue to grow in my understanding of what the church is all about. Recent experiences in a prayer and fellowship group in which several fellows have been meeting for "prayer, praise, confession, rebuke, and whatever else God has for us" have given me a new awareness of what it

means to live as a brother in Christ with others.

I am convinced that the church of tomorrow must be situated firmly on Jesus Christ. I have dabbled, and in some cases more than dabbled, in the major currents of contemporary thought both within and without the church, and I personally feel the church may as well turn its program over to the Peace Corps or the Anti-Defamation League as to ignore the historical and contemporary coming of God to man in Jesus Christ. I also believe that when we as a brotherhood begin to believe this very deeply, we will not need to look so hard for some evidence of tension between ourselves and our world.

I do not believe that we can sit down together and plan the course of the kingdom of God. In saying this I do not mean we do not need goals. We probably need many more. But until we learn to risk ourselves and our brothers to the Holy Spirit, we shall never experience the church dynamic. And until we understand well enough the meaning of grace to become a confessing community, we shall never even understand the church at all. It is my conviction that person after person puts on a mask inside churches because they feel they alone are facing defeat and loss of power in Christian experience, while probably you yourselves and the majority of your church members face the same problems but are either afraid or too good to talk about them. If I have any program for church renewal, it involves this.

Another word about risking ourselves to the Holy Spirit. I think this should be as meaningful for the pastor as for the members of the congregation. I do not think you will find meaningful answers to the problem of church discipline, for example, until this becomes an actuality. Wherever Christians gather and form a brotherhood, discipline emerges. We want to be responsible to our brothers as well as to God.

God does not intend for us, any more than He did for Adam, to live alone. We have emphasized our horizontal and vertical relationships at the expense of the circular—that intimate group of disciples which gather for prayer, praise, worship, testimony, confession, and sharing together the Lord's Supper. Persons who do not really know the Lord Jesus do not last long in this kind of fellowship. On the contrary, as you well know, the ministers alone carry the burden of all the discernment within many churches. This is wrong.

Many ministers are actually dwarfed spiritually because of their false assumption that God has given them the gifts and the grace to bear alone. Yet 1 Cor. 12 teaches plainly that there is diversity of receiver as well as of gift. Now I know you will readily give this your assent, and perhaps say you've been teaching it for years, but I challenge you to read 1 Cor. 12 carefully and try to forget for once the gifts of Sunday school teaching and witnessing which have been classribed to us over and over again. I really believe that the problem of our brotherhood today lies much more in 1 Cor. 12—14 than in I Cor. 11.

I would also emphasize that being a disciple of Christ is a very painful experience. Our tradition of discipleship is laudable, but discipleship today is more a part of our theological framework than it is a part of our lives. If we are preaching no more than a "happiness Christianity," we are mocking Jesus Christ, who calls us to come and die.

The words of Herbert Butterfield in the concluding lines of Christianity and History are worth our consideration: "There are times when we can never meet the future with sufficient elasticity of mind, especially if we are locked in the contemporary systems of thought. We can do worse than remember a principle which both gives us a firm Rock and leaves us the maximum elasticity for our minds: Hold to Christ, and for the rest be totally uncommitted."

-Richard A. Showalter

Toward a Unified Offensive

A. Eugene Reynolds, a June graduate of Eastern Mennonite College with a major in psychology, says that we need a "baptism of desire."

The topic of missions is as old as the New Testament itself. Throughout the years the Mennonite Church has interpreted this function to be the core of the Christian witness. The purpose has remained basically the same, to build the church of Christ in the community. Without question, a unified commitment is a prerequisite for success.

It is obvious that Mennonite thought concerning Christian doctrine is exceptionally diversified. Within the present milieu, is unity feasible? Do you truly feel unified with one another? Or does the complex church discipline and structure tend to perpetuate discord?

What are the favorite topics of discussion among ministers? Each other's theological position? Who is conservative or liberal? Who delivers the better sermon? Concerns such as, "How can we together tackle the problems of growth that pervade the church?" If it is the latter, then I would want the ministry to have enough freedom and harmony among the hierarchy to similarly motivate the laity. A harmonious church spirit is extremely essential for the church to attain its objective of mission.

Youth feel the church is "way out," precisely because it is out of touch with the real centers of struggle and creativity. It is prone to harangue the world with a message that is totally irrelevant. It has become imperative that the church "listen" to the world. After all, it is God's world. He is present and active in it apart from the Mennonite Church. Attention must be given for the very practical reason that by listening the church can learn to speak its language and make the message relevant. It must listen, not simply for the pragmatic purpose of learning the language, but chiefly because the world is God's and His divine grace is equally distributed.

Since God is omnipresent, it would seem that He has a message to speak to the Mennonite Church through the world. Secular criticism is needed. And the usual defensive response should be replaced with an offensive approach as exhibited by the early church.

The Mennonite Church needs what the Catholics call the "baptism of desire." Members keep patting each other on the back for their holiness. It is time the church gave these individuals some inspiration to influence people in the nearby areas. The church consists of its members, but depends upon new members for survival and growth. An arranged attempt to help unacquainted visitors feel welcome in the Mennonite Church is crucial. Home invitations and follow-up notes are indispensable. For the church to have precedence it must be involved in people's daily life in the street, school, and citizen groups. Essentially, this is letting the people outside the church know what is going on inside.

It is apparent there is a great need for the Mennonite Church to recognize persons who are not an immediate part of the congregation. The message is the same and the recipients are much the same as always. Therefore, I want the church to become confident it has something to offer and then take action with the use of new methods and materials. This is the offensive attack of Christianity that is all-inclusive.

Whether the Mennonite Church communicates to the respected individuals of a community or to the scum of society, the important question is, "Who are they?" And the answer is, "They are people about whom the gospel is true." They may be known as criminals, adulterers, divorcees, communists, or Hindus, but if the church does not automatically think of all the things that God has done for them, it is in no position to talk about Jesus Christ. Read the list of Christian doctrines—all the things you believe and I believe are true. However, we tend to forget they are true for all men. Egotistic indulgence is apparent in the fancy that the gospel is true only for Mennonites.

Often Mennonites are like little Jack Horner. Anybody who puts in his thumb will pull out a plum, not simply Jack Horner. There is salvation for every man in the gospel, and naive Mennonite Christians must discontinue feeling they are little Jack Horners.

Thus I hope the Mennonite Church can begin a unified offensive to present Christ to the world of men and that the central mission will be a personal commitment to Christ independent of obedience to a Mennonite dogma.

-A. Eugene Reynolds.

Now I Am a Missionary By Lydia Glick

My last Christmas in Somalia has come and gone. Today it is Easter. There are no more scheduled holidays. Only two months of normal routine will follow until I reach a turning point and begin a new experience.

Perhaps there should be no hesitaney, no apprehension, in facing a new thing. A single day often holds more new experiences than one feels prepared to meet. Surely one new experience hovering on the horizon should not baffle anyone.

The four years of my first term in Somalia seem to melt into one massive experience. With this as my only background and preparation, I am expected to be ready for my new adventure: furlough.

In Somalia I have for the most part been known as "teacher." It has come to be a very comfortable and enjoyable name. But in the near future I see that I must learn to be known as "missionary." Maybe that should not sound like a new name to me.

People will no longer stare at me and ask one another whether I am Russian, Italian, Egyptian, or Chinese. They may stare, but without inquiry they will know that I am a missionary.

Now instead of rubbing thumb and index finger together signifying "rich American," people will think and be sure of themselves: "She is a poor missionary." Suddenly it will be unthinkable for anyone to stretch out an empty hand to me, begging a peny.

Perhaps no one, seeing me, will announce to anyone around: "Prostitute." Rather, daughters will be told to look at me as an example and I may enjoy the luxury of being considered a "pure missionary."

I have never been a "missionary" at home before. (I am using the term in the old, erroneous sense of Somebody-from-across-the-ocean, a concept that we can't quite rid ourselves of.) What will it be like? If a missionary is some-body who doesn't quite know how to fit in anymore, who is still more or less on the other side of the ocean, who can't seem to comprehend the names and ages of important people who were born during his absence, and who finds conversation about the weather difficult to engage in—if that is a missionary. I exceet to be a good one

I am most eager to see my family and friends again Surely furlough will provide wonderful times of reunion and sharing. But today an SIM missionary described furlough as "stepping onto a new planet." That leaves a bit of room for apprehension.

Eagerness to go home does not mean eagerness to leave Somalia. It really is not a pleasure to drop my classes when there is no teacher for tomorrow or the months ahead. It leads me to bitterness to see this happening. We do not have replacements for a number of us who leave this summer. When I get home, if there are still no responses, I'm afraid my bitterness will deepen.

During my term in Somalia I have known the Lord's faithfulness to me; I have received every blessing from His hand; and He has given me the wonderful gift of opportunities to share the mind of Christ. I am grateful to God for His hand on me continually, and also to many of you who have shared my experiences with me in spite of the distance between us.

CHURCH NEWS



Institute staff for the second week. Left to right, Linden M. Wenger, Horace L. Fenton, George R. Brunk, Myron S. Augsburger, and Donald R. Jacobs. Speakers not pictured who served the first week were J. B. Toews and Arnold Jacobs.

EMC Holds Second Evangelism Institute

gelism was held on Eastern Mennonite College campus Iune 12-23, 1967. A similar one was held on the campus of Associated Mennonite Biblical Seminaries, July 3-14. The institutes this year were sponsored by the Council of Mennonite Seminaries in consultation with the Council of Mission Board Secretaries.

It was originally intended that enrollment in the institutes should be limited to fifty participants each. The EMC Institute finally registered fifty-four. Participants included college and seminary students, pastors from Florida to New York City and west to Manitoba, missionaries on furlough from Europe, Africa, and Latin America.

Principal speakers were Don Jacobs, Tanzania; J. B. Toews, president, Mennonite Brethren Seminary, Fresno, Calif.; and Horace L. Fenton, Latin American Mission. Myron Augsburger, George R. Brunk, Arnold Jacobs, and Linden M. Wenger served as auxiliary lecturers.

A spirit of frankness and searching characterized the institute. The group was able to look at themselves and their problems, opportunities, and responsibilities in a way that few of the group had previously experienced. A sense of spiritual humbling, conviction, and renewed dedication to the call and direction of the Holy Spirit moved through the group.

The experience was articulated well by the workers representing the Lancaster Mennonite Conference who met together and formulated this dedicatory response

Before God and each other we pledge:

1. To know Christ and to give total alle-

The second Institute of World Wide Evan- giance to His lordship under the Holy Spirit for evangelism.

2. To pray daily for the church in its evangelistic ministry.

3. To become personally involved with persons who need Christ.

4. To enlist others into a prayer fellowship for the numerical increase of the body of Christ.

5. To share our convictions in the area of evangelism with others.

6. To share experiences in evangelism, in answers to prayer with others of God's people.

CPS (I-W) Work to Begin

At the invitation of Robert L. Dutton, assistant administrator of Northwest Texas Hospital, I-W men will begin serving in Amarillo, Tex., in September. E. M. Yost, overseer of the Rocky Mountain Mennonite Conference, and Ray Horst of the Elkhart I-W offices, were in Amarillo on July 3 to discuss plans for the new program with Dutton and Ben Eberly, who is employed in the Admissions Office of Northwest Hospital and will serve as sponsor for Civilian Public Service (I-W) men here.

The opening of the Amarillo Medical Center, now under construction, will create a great need for professional and skilled personnel. Already in operation is a 100-bed psychiatric pavilion and soon to open are the Killgore Children's Psychiatric Center, High Plains Baptist Hospital, and Bivins Memorial

Two Join Teaching Staff At Christopher Dock

The Christopher Dock Board of Trustees has announced the election of Elam I. Peachey and Ernest F. Hodel to the Christopher Dock faculty beginning in the 1967-68 school term.

Peachey, of Belleville, Pa., will teach biology and earth science. The earth science will be a new course offered in grade 9. The course is the new Earth Science Curriculum Project (ESCP), a content improvement program in earth science sponsored by the American Geological Institute and supported by the National Science Foundation.

Peachey is a 1962 graduate of Eastern Mennonite College, where he earned the bachelor's in science degree with a major in biology. From 1962 to 1964 he served as a missionary in a community development program in Costa Rica. He is presently enrolled in a summer graduate study program at the Pennsylvania State University in earth science for the new ESCP program.

Hodel, Morton, Ill., will teach Algebra I, geometry, and general mathematics. He received a bachelor's degree from Goshen College in 1966. During the past year he has been enrolled in graduate studies in mathematics at the Indiana University of Bloomington, Ind.

New student registration for Christopher Dock is in progress during the summer months. August registration dates have been announced for new students who wish to register for the 1967-68 year. New freshman registration is on Aug. 3 and 4. Freshman Orientation Day is Saturday, Aug. 5. Other new students may register on Aug. 10 and 11 or by contacting the school office. The school year will open with a full day on Wednesday, Sept. 6.

In Amarillo, Texas

Nursing Home. Others will follow.

Just 18 miles south of Amarillo is Canyon. home of the West Texas State University which offers a wide variety of courses, including a Bible curriculum. Twelve credit hours of Bible may be transferred toward most degree programs. Bordering the camous are various denominational student centers. Within the city of Amarillo there is a junior college recognized as one of the top two-year colleges in the United States.

The Chamber of Commerce lists 170 different churches in Amarillo. Among these there is no historic peace church. Anyone interested in the opportunities and challenge of a developing program and Mennonite church in Amarillo may write for further information to Ben E. Eberly, 1501 Bell St., Amarillo, Tex. 70106.

WMSA Meets at Hesston

Who is my neighbor? the Women's Missionary and Service Auxiliary theme for 1967, was highlighted in each of the three delegate sessions and the Wednesday evening public service held at the Whitestone Church, Hesston, Kan.

Devotions capitalizing on this theme were presented by Mrs. Earl Buckwalter, Mrs. Elmer Friesen, and Mrs. Katje Wiebe. In the public service three-minute word sketches of neighbors were given by missionary sisters from Japan, the Chaco, Algeria, Ghana, and India.

In the same service Mrs. Jonathan Yoder, general WMSA president, who will be leaving soon with her doctor-husband to serve in the Satbarwa Hospital of Bihar, India, was commissioned for her task. The WMSA women will support her with money from the 1967 World Day of Prayer offering.

In the delegate sessions it was announced that because of the faithful giving of WMSA women, it was possible to support extra projects from fund surpluses. From the Free Literature Fund missionaries around the world will again be receiving Christmas gift books, totaling \$1,000. Five hundred dollars was designated for Brazil to help in the translating and producing of Christian literature in Portuguese. The GMSA Special Project surplus of \$300 will be given to the Willis Horst family serving as interim VS couple at Chinle, Ariz. From the surplus in the Scholarship Fund, \$300 was designated for the La Junta School of Practical Nursing and \$500 for an additional scholarship for a lady seminary student from Alberta, Canada,

The social concerns consultant reported to the delegates that last year's "Try Hunger for Vietnam" project had brought in more than \$13,000. "Try Hunger"-this time for India-will continue as the social concern theme for this year.

The new Home and Special Interests emphasis for the year is disadvantaged children-the mentally ill, the retarded, the crippled, and the blind. A compilation of books to read, projects to work out, field trips, pamphlets for group study, and places where the church is involved with disadvantaged children has been prepared by the secretary and made available to those interested.

1967 Summer Schedule

Junior Camp (ages 9-11)-July 15-22 Junior Hi Camp (ages 12-14)-July 22-29 Family Week-July 29-Aug. 5 Music Week-Aug. 12-19 Businessmen's Family Week-Aug. 19-24 Senior Citizens' Retreat-Aug. 28-Sept. 1 Prayer Retreat-Sept. 17-20

(Charles Whiston, Resource Leader) Laurelville Church Center

Action taken in the WMSA Executive Committee on Wednesday resulted in the following appointments: Mrs. Ernest Clemens, Lansdale, Pa., editor of Voice: Mrs. Paul Graybill, Dakota, Ill., general treasurer; and Mrs. John Lederach, Winston-Salem, N.C., social concerns consultant. Mrs. Alvin Kauffman was again appointed executive

Officers chosen to serve on the general WMSA committee were: vice-president. Mrs. Herman Ropp, Wellman, Iowa; and GMSA secretary, Mrs. Orval Shenk, Penn Laird, Va. Mrs. Dana Troyer of Goshen, retiring vicepresident, will complete the year remaining

in Mrs. Yoder's term. WMSA selected the Timbues church pro-

gram, Montevideo, Uruguay, as their special project for the coming year. The goal for the vear is \$3,600. GMSA will give \$1,500 to purchase equip-

ment and furnishings for the Anzac. Alta., home for abandoned Indian children.

-Sylvia Iantz



Seven Paxmen were included in the third MCC orientation school of 1967. The names and assignments follow: (front) Marcus Bender, Caldwell, Idaho, to the Congo; Clell Sommers, Louisville, Ohio, to Algeria; John Miller, Vestaburg, Mich., to the Congo; (rear) Eugene Kropf, Alhany, Ore., to the Congo; Roger Ackerman II, Denhigh, Va., to the Congo; Roger Eshleman, Greencastle, Pa., to Algeria; and Robert Mullet, Hesston, Kan., to Haiti.

James Kratz to Serve in MBMC Overseas Office

years among the Toba Indians in the Argentine Chaco, recently began administrative duties with the Mennonite Board of Missions, Elkhart, Ind., as associate secretary of overseas missions.

With the retirement of I. D. Graber from overseas administrative duties, Kratz will share responsibilities with Wilbert Shenk for overseas missions

Previous to his appointment, Kratz undertook a six-week visit among South American missions, making stops in Argentina, Uruguay, Brazil, and Puerto Rico. He will have administrative responsibility for the Latin-American field.

In addition, he will head budget planning for all the missions in 19 foreign countries as well as aiding in the screening of personnel applications for overseas work.

In assessing his new role, Kratz said, "There is always a great need for missionaries. But the need for long-term missionaries is greater than ever to retain continuity both in program and in witness. Along with this there is a stiffening of requirements for better trained personnel."

Summarizing his work in South America and projecting the role of the church there, he commented, "Each country needs to be thought of in its own perspective because the church is at different stages of develop-

He added, "Missionaries must plant the seeds of ideas which will later be picked up by the people in an emerging pattern that will fit both cultural and political structures already present.

While the Kratzes were on the Argentine

James Kratz, missionary for more than six field, they coupled with the Albert Buckwalters to minister to more than 40 Toba congregations. Mennonite missionaries to South America are occupied with Bible translation, pastoral counseling, and evangelism.

A native of Souderton, Pa., Kratz is a graduate of Hesston College, Hesston, Kan., and Goshen College and Seminary, Goshen. Ind. He also did graduate work in anthropology at the Kennedy School of Missions. Hartford, Conn.

His wife, Dorothy (Schrock), is from Hesston, Kan., and an alumna of Hesston College. She graduated from the Mennonite Hospital School of Nursing, La Junta, Colo., and later attended Goshen College. The Kratzes have three children-Rachel, 13: James, Jr., 11; and Rebecca, 8.

Gotwals Begins Assignment

Clayton K. Gotwals, MD, began an assignment July 7 in the health and welfare program of the Mennonite General Hospital, Aibonito, P.R., under appointment with the Mennonite Board of Missions, Elkhart, Ind. Dr. Gotwals is the son of Mr. and Mrs. Jacob S. Gotwals, Souderton, Pa. He re-

ceived his secondary training at Christopher Dock, Lansdale, Pa. A 1962 graduate of Goshen College with

majors in economics and pre-medicine, Dr. Gotwals received his MD in 1966 from the Temple University School of Medicine, Philadelphia, Pa. He interned at Mary Fletcher Hospital in Burlington, Vt.

District Conferences Plan Mission Strategy

Missions leaders of 14 district conferences met at Hesston, Kan., on June 20 to share plans and discuss matters of strategy for mission and service programs in North America. Norman Derstine, pastor of the Roanoke Mennonite Church, Eureka, Ill., presided

Representatives sought counsel concerning a number of issues. "What can we say or do about tensions in our country over matters of race?" The group concluded that the time for talk is past. The church needs to repent of pride and prejudice. It cannot offer half a gospel.

A representative from Ontario asked about trends in inter-Menonite cooperation. There was general agreement that the church should encourage cooperation with other groups in situations where this is feasible. It was reported that in six district conferences one or more congregations are emerging with inter-Menonite relationships.

A representative from lowa asked what resources the home missions office at Elkhart could provide to district boards and congregations relating to church extension and evangelism. The office has several plans for study and action that are designed for use by congregations. Nelson Kauffman is available, within limits of time and budget, to assist district leaders and congregations with olans for more effective outreach.

Mark Peachey reported that the Conservative Mission Board is expanding its youth and voluntary service programs. He reported that Richard A. Showalter will be their new administrator for youth work.

Kenneth Weaver reported that the mass communications office has developed a program of literature distribution called "bookrack evangelism." He added that seven district conferences have appointed secretaries for literature work. Other conferences are giving consideration to this extension minitary.

Discussion followed about the need for interpretative material to help congregations with public relations in their communities. Mass communications was encouraged to consider developing interpretative news stories about specific programs or events that are newsworthy.

The home missions office asked for counsel about the validity of house-church fellowships for church extension. The group concluded that this can be a valid form of the emerging church. When house-church fellowships emerge, district conferences will be prepared to recognize them and relate to them.

The results of a careful study of Mennonite mission and service activities in North America showed the areas of the country where Mennonite extension activities are



Thirty-three persons attended the June 12-17 VS orientation school conducted by Eastern Mennatie Board of Missions, Salunga, Pa. Assignments ranged from Honduras in Central America through units in the United States to Canada. The VS-ers are: First row, Leroy Sensenig, J. D. Landis, Mary Kathrya Landis, Marie Zimmerman, Linda Yankey, Gladys Owens, Margarel Rensen. Rose Anna Kurtz, Earl Blakley, Glenn Wyble. Second row, Ray Boll, Kenneth Horst, Anna Zimmerman, Brenda King, Mary Jane Groff, Judy High, Lorraine Good, Mary Godshall, Ray Godshall, Ben Newcomer. Third row, Jacob Brownsberger, David Eberhardt, James Heisey, Jack Layton, Nelson Herr, Chester Kauffman, Ray Snader, Gordon Groff, Joseph Rudy, Harold Saner, George Zimmerman, Ray Kuhns. Absent Webn photo was taken, Daniel Miller.

concentrated. The report indicated that 18 district conferences administer 164 mission programs at a cost of \$710,000.

By adding to district missions expenditures the cost of radio broadcasting, health and welfare services, voluntary service units, and home missions projects, the Mennonite Church is administering mission and service programs in North America totaling well over \$1.642,000.

Ray Horst told the Home Missions Council that there are 1,618 young men in CPS (earning 1-W). He asked whether these young men can be used in the outreach programs of the church.

There was a strong consensus among representatives that many of these youth can help in church extension activities provided there is adequate planning and supervision to challenge and guide them. Voluntary Service administrators asked conference leaders to identify who in each conference is responsible to administer CPS affairs in the conference conference.

Yearbook Editor Announces Conference Secretary Meeting

Again at Mennonite General Conference, Aug. 21-24, time has been set aside for a meeting of district conference secretaries and statisticians to discuss questions related to the collection, compilation, and publication of statistical material in the Mennonite Yearbook and other publications. The meeting has been set for Tuesday evening, Aug. 22, in Room G-4, Conrad Grebel Hall. Because of the distance between Conrad Grebel Hall and the place where the meal is served, it is suggested that those planning to attend, eat before coming to Room G-4 by 5:30. This will mean that they should try to start early for their meal to save time. All conference secretaries and statisticians are encouraged to be present and bring their questions and comments with them. Ellrose Zook, editor of the Mennonite Yearbook, will be in charge.

New Wells in India Provide Water and Work

"The water problem is very real in the famine area. As yet I have not seen one river in this area which has considerable water. Most rivers are dry," observed Bert Lobe, an MCC volunteer from Saskatoon, Sask., recently transferred to Bihar, India, to help with emergency relief administration.

Mennonites are sponsoring well digging operations in the famine area through food for work projects. Currently 72 wells and ponds are under construction.

Most of the well projects are located near the 18 food kitchens which the Mennonites have set up in the famine area. Usually between 12 and 15 persons work at each project. Laborers clean, repair, and deepen the old wells and construct new wells so that water will once again be available when the monsoon rains come.

Once a week more than 1,000 workers receive three rupees and corn as their wages. Rice will be substituted for corn as soon as a shipment now in Calcutta is transported to Bihar. Since each worker usually has at least four dependents, the food for work projects are benefiting 5,000 people.

The wells are situated on personal property since the majority of Mennonite projects are away from the large villages where the government owns property. "During a time of water shortage such as this the people all share, and anyone in need of water is welcomed. Well owners are both Christians and Hindus," remarked Lobe.

Owners are encouraged to use the water which is removed from the wells during the digging period to irrigate small gardens nearby. Tomatoes and various other plants are growing in some of these gardens.

"The tremendous population, illiteracy, and poor agricultural practices are all responsible for the famine. There are also many wealthy hoarders who have a lot of food hidden, waiting for the prices to rise. The entire economic system is so different," said Lobe. "People exist; they don't really line."

"After seeing Christians here, and observing the way they operate, I am more than ever convinced that Christ is the answer to many of the present problems."

The Mennoite Christian Service Fellowship of India, the Mennonite mission boards active in Bihar, and MCC are combining their efforts in providing emergency assistance in Bihar. The work is being coordinated and administered by missionary John Beachy of the Mennonite Board of Missions and Charities. MCC is providing \$90,000 for emergency relief in India this year.

Guest Minister Endorses Use of Military Power

The monthly Civilian Public Service (I-W) meeting in Denver, Colo., was held June 27 at the Youth Center of First Mennonite Church. Russell Price, a Baptist minister, was guest speaker.

Price, a Navy veteran, is a strong believer in Christians participating in military service. He spoke on "Why Christians Should Serve

in the Armed Forces.'

Price tried to distinguish between murder and killing in time of war. "It's not murder to kill the enemy in war," he said. "But it is murder to kill someone while attempting armed robbery or some related act.

"If one takes the position that it's wrong to go to war, then the rest of his life must also be completely dedicated to Christ. I cannot respect that person who holds the Conscientious Objector position but is insincere in the rest of his life."

The speaker affirmed that the United States is the last Christian frontier, which must be defended at all costs. He backed his position on military service by using Romans 13 and passages from the Old Testament.

Denver CPS sponsor Dick Martin commented, "It was undoubtedly very helpful for the CPS fellows to hear a militant person air his views, to be exposed to this type of thinking, and then to reexamine their own motives for taking the Conscientious Objector stand"

Honor Roll Announced At Goshen College

Two hundred and five students earned honor roll standing at Goshen College during second semester, Carl Kreider, dean of the college, announced recently.

Sixty-five earned "First Group Standing." These students had a scholarship standing of 3.6 points or more (A counts 4 points) and no grade lower than C.

One hundred and forty students earned

"Second Group Standing." They had a scholarship standing of 3.1 or more and no grade lower than C.

Nine students had a 4.0 scholarship standing for the semester. They are Charlene Faye Cerber, of Dalton, Ohio, Robert Duane Lehman, of Orrville, Ohio, Terry Lee Nofziger, of Wauseon, Ohio, and Mrs. Nelle Schnitzler, of Athens, Ohio, all seniors. Also, Kermit Wayne Lehman, of Goshen, Ind., James S. Wenger, of Akron, Pa., Kathryn May Yoder, of Hesston, Kan., and Joyce Elaine Zehr, of Fort Wayne, Ind., all juniors; and Raymond John Funk, of Laird, Sask., a

Only students enrolled for more than 12 hours of college credit are eligible for honor roll standing.

Canadian Radio Stations Use Minute Broadcasts

Four area churches in Toronto are cooperating in a Minute Broadcast campaign. A total of 260 spots will be aired during the sixmonth campaign period.

Station CFGM with 10,000 watts has given prime time to the broadcasts. The spots come on during "traffic time"—6:30 to 8:00 in the mornings and 5:30 to 6:30 evenings.

Sponsors are Wideman, Cedar Grove, Sponsors are Wideman, Cedar Grove, Steele's Avenue, and Hagerman Mennonite churches. Lawrence Burkholder of suburban Markham is chairman of the Committee for Christian Communications, which organized the campaign.

the campaign.

Also in Saskatchewan, Yorkton will carry a summer campaign of a total 312 Minute Broadcasts. The campaign began the first

week in April and continues through September.

The 60-second spots will come from Mennonite Broadcasts' Minute Broadcast series 5, 6, and 7. Series 5, "A Minute for Women." was used during May.

Another 10,000-wait station covers a wide listening area. Sponsoring churches include Fellowship Chapel congregations in Canora, Pelly, Endeavour, and Kamsack; Arabella Mennonite Church; and the Evangelical Mennonite Church. Kola, Man.

John Koop of Kamsack, campaign chairman, reported: "We have sent information on this program to 29 other evangelical churches in the listening area."

FIELD NOTES

Edna Swartzentruber, former missionary in Argentina, left New York on July 6 to return to that country where she will live with her daughter, Mrs. Raul Garcia.

Anniversaries: Paul and Alta Erb, Scottdale, Pa., celebrated their 50th wedding anniversary, May 27. Eli and Amelia Swartzentruber from the Greenwood, Del., congregation celebrated their 50th anniversary, July 3.

Álva Ray Maust, Accident, Md., was ordained July 2 to serve the Cherry Glade Conservative congregation. Erie Renno was in charge of the ordination, assisted by Ervin M. Miller and Ivan J. Miller.

Newspapers, radio, and TV are engaged in Amsterdam to give good publicity to the Mennonite World Conference. Interviews and news items are given by radio. Lengthy re-leases regarding the Mennonites and the conference are being reported in the newspapers. July 20, P. J. van Schayek is giving a 15-minute radio lecture on the Mennonites. In addition to other radio and TV releases, the July 30 morning service will be broadcast by radio and TV and over the Netherland International radio which broadcasts to five continents. Mennonite pastors

will be speaking over the radio each morning July 24-29. Three 15-minute lectures on the conference theme will be presented prior to the conference.

An opening has occurred in the junior high staff at Franconia Mennonite School, Souderton, Pa. Teachers interested in 6-8 grade English and Social Studies may write to the school or call collect to Dan Krady, 215 723-2579 for full information. The school will consider applicants desiring I-W deferment.

Calendar

Mennonite World Conference, Amsterdam, Holland, July 23-30. Indiana-Michigan Combined Sessions of Conference,

North Leo, Leo, Ind., Aug. 3-6.
Annual meeting, Iowa-Nebraska Conference, Iowa-Mennonite School, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Creek congregation.
Mennonite Conference, Scottdale, Pa.

Allegheny Mennonite Conference, Scottdale, Pa.
Aug. 10-12
Conservative Mennonite Conference, Rosedale, Ohio,
Aug. 15-17.
Mennonite General Conference, Franconia Conference,

Mennonite General Conference, Franconia Conference, Aug. 21-24. South Central Conference, Pleasant Valley, Harper,

Kan., Sept. 8-10.
Board of Education, Eastern Mennonite College,
Harrisonburg, Va., Oct. 20, 21.

New members by baptism: one at Ann Street, Peoria, Ill.; three at Goodville, Pa.; one at Lichty's, East Earl, Pa.; nine at Blainsport, Reinholds, Pa.; three at Kern Road Chapel, South Bend, Ind.

Christian Nurses' Retreat, Spruce Lake, Aug. 7-10. Spruce Lake Retreat is located north of the village of Canadensis on Pa. Route 290. When traveling by car, use the northeast extension of the Pa. turnpfke to the Mt. Pocono Interchange. Follow signs to Mt. Pocono, then south on Pa. Route 196, and follow Canadensis signs to traffic light, turn left on Pa. Route 290 to Spruce Lake Retreat, three miles north. (Route 290 is now 447.)

Personnel needed at Goshen College: Women for food preparation and service: I-W men for custodial, maintenance, or dining hall assignments; typists and a receptionist-secretary; a man with electrical experience. Contact Loren Stauffer.

Willard Hershberger was ordained as minister at the Moorehead Mennonite Church, Shreve, Ohio, May 17, Roman Stutzman was in charge of the ordination, assisted by Tobias Byler.

Change of address: Dale Schumm from Oaklands, Landour, Mussoorie, to Latehar, Palamau District, Bihar, India.

The junior high fellowship of Zion Mennonite Church, Souderton, Pa., recently conducted a coin race, challenging the MYF to see who could fill a jarge jar first. MCC was the big winner, however, netting \$99.19 for overseas relief.

J. D. Graber, formerly general secretary and secretary for overseas missions of the Mennonite Board of Missions, Elkhart, Ind., will leave headquarters July 23 to administer famine relief in Bihar, India. He will be under appointment to MCC, replacing John Beachy who will return on furlough. Mrs. Graber will join her husband a month later.

Vasil Magal in Belgium related that the ministry there among Slavic refugees, especially Russians removed from China, is very encouraging. Magal, formerly from Russia, acts as interpreter, seeks legal advice, and aids in securing medical care. He also distributes Bibles and other Christian literature abundantly.

Nelson and Ada Litwiller left July 7 for Brussels, Belgium, where they will minister to the Spanish-speaking people. Their address is 14 Avenue de la Brabanconne,

Brussels 14, Belgium.

Erma Grove, having ended a three-month furlough, will fly to Ghana from New York on July 18. This will begin her fourth threevear term.

The Don Brenneman family will be leaving for Argentina on July 27, spending a weekend in Puerto Rico en route. Their address will be Facultad Evangelica, Camacua 282, Buenos Aires, Argentina.

Wilbur Hostetler, director of MBMC's Home Bible Studies, recently evaluated the civilian-to-prisoner correspondent system via questionnaire. All of the civilians favored the system, but many admitted that they hadn't followed up their inmate after his sentence had been lifted.

Hostetler said. "We have many more prisoners than civilian correspondents. Persons willing to write to prisoners should notify the Elkhart office.

Phyllis Diener, daughter of Mr. and Mrs. Jesse S. Diener, Canton, Kan., recently joined the secretarial staff at Mennonite Board of Missions, Elkhart, Ind. She will be employed in the personnel division. She graduated from Hesston High School and attended Hesston College.

High school students at Christopher Dock Mennonite, Lansdale, Pa., contributed \$904.13 to MBMC's "Projects for Partners" as a corporate spring service project. Sponsored by the student council, the fund drive netted enough money to support 25 children in Hong Kong and Indonesia during the next school year.

The CD council wrote, "We have had so many excellent educational opportunities that we wish to share with those who do not have these opportunities unless we help."

John Beachy, director of emergency drought relief efforts in Bihar, India, wrote that he met with government officials to outline a program for the rainy season Indians will plant rice seed on loan and then repay after the harvest.

MCC literacy worker Ed King in Bolivia reported that there is a great deal of enthusiasm for the classes conducted by Francisco Paxi, a Nazarene co-worker. The combined literacy program of the Protestant churches in Bolivia is headed ALFALIT. Paxi stated, "To the present we have helped close to 85 brothers and sisters to read with understanding the Word of God.'

Dutch Mennonites have sent a \$2,800 deep-well drilling rig to the Neuland Mennonite Colony in Paraguay to aid in boosting the water supply. Two Dutch volunteers, Willem Nevin, 17, and Piet Visser, 27, man the rig.

Readers Say

Submissions to Readers Say column should com ment on printed articles and be limited to approximately 200 words.

Many thanks for your May 23 issue. 1 enjoyed such articles as "Dare to Be a Dove," "On the Other Hand," and I especially liked, "All War Is Sin," plus other fine articles. What concern they all had for others! We need more people like them. . . - Weigellia Trook, Lebanon, Ore.

In regard to the article in the June 20 Gospel Herald entitled "Preached His Own Funeral Sermon" with the other title about the engineer . . should never have had the rest of this title published in a sacred paper. It seems to me a funeral sermon should never be taken lightly.

Nothing is said about eternal life and to be prepared for it. It does make light of true theology. Articles like this are what causes the unconcerned to become colder, and the concerned to become less interested in the Gospel Herald. May God help us to be more sacred with our writings. -Emanuel I. Hochstedler, Kokomo, Ind.

Ella May Miller's article ("Sex Education— Whose Responsibility?" Gospel Herald, 6/20/67) raises a whole blur of questions in my mind, but there are several very distinct ones which I'd like to share.

(1) The author assumes that so long as one isn't reading about, experimenting with, or discussing sex, sexual stimulation is impossible. What about the role of fantasy or imagination?

(2) Is sex really so sacred that it can't be discussed outside the circle of the immediate family? It is unfortunate indeed when discussions on sex make students "sick"; sex being intended as one of life's unique pleasures. Perhaps this pathological response is a result of generations of hush-hush.

(3) My experience has been that many families have trouble communicating on any level, let alone on sex-related topics. Mrs. Miller does these families a disservice by not encouraging them to seek professional help in making their family communication patterns more meaningful; family physician, pastor, or local branch of the Family Service Association of America would all be good

Mrs. Miller points to the things about sex which go beyond strict anatomy. I agree! Feelings and attitudes certainly play a prominent role in the sexual adjustment of every married couple. More discussion is needed on this subject.-Larry Wenger, Kansas City, Kan.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Baan-Lichti.-John Baan, Walton, Ont., and Mary Lichti, Wellesley, Ont., both of Listowel cong., by Amsey Martin, June 10, 1967

Bailey-Book.-Clifford James Bailey and Judy Kay Book, Science Ridge cong., Sterling, Ill., by Edwin J. Stalter, June 24, 1967.

Beiler-Martin.-Jesse Beiler, Ronks, Pa., and Betty Martin, Lebanon, Pa., by Simon G.

Swartzendruber, Kalona, Iowa, both of Heath Street cong., by Harold Christophel, father of the groom, June 24, 1967.

Hershey-Denlinger.-Cleo Hershey—Denlinger.—Cleo R. Hershey, kinzers, Pa., Old Road cong., and Mary And Denlinger, Lancaster, Pa., Mellinger cong., by Lapp—Statler.—Firold Ray Lapp and Anita Kay Stalter, Science Ridge cong, Sterling, Ill., by Edwin J. Stalter, June 3, 1967. Martin—Koehler.—Richard Martin and Rose Koehler, both of Valgarasio, Ind., Hoppewell

cong., by Samuel S. Miller, June 24, 1967. Miller-Nafziger.-Samuel Miller, Middletown, Pa., Strickler's cong., and Lois Ann Nafziger, Wilmington, Del., First Mennonite cong., by P. Melville Nafziger, father of the bride, June 7.

Scholl-Booth.-Daniel Scholl, Winfield, Pa., Buffalo cong., and Mary Booth, Milton, Pa., Beaver Run cong., by Paul G. Landis, June 10,

Shank-Bechtel.-Henry M. Shank, Greenwood, Del., cong., and Lois S. Bechtel, Spring City,

Pa., Pottstown cong., by Norman H. Bechtel and children, and 14 great-grandchildren. Ten brothers

Willard Swartley, June 17, 1967. Strickler—Myer.—Donald H. Strickler, Hershey, Pa., Stauffer's cong., and Dorothy E. Myer, Quarryville, Pa., Mechanic Grove cong., by Clayton Keener, June 24, 1967.

Whissen—Shank.—A. Clarence Whissen and Martha E. Shank, both of Zion cong., Broadway, Va., by J. Ward Shank, June 22, 1967

Yoder-Headings.-Charles Yoder, Colorado Springs, Colo., Waterford (Ind.) cong., and Starla Headings, Colorado Springs, Colo., Albany (Ore.) cong., by Darrel D. Otto, June 17, 1967. Yoder-Miller,-Lester Yoder and Ada Miller,

both of Plain City, Ohio, Sharon cong., by Melvin Yutzy, June 24, 1967.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Alwine, Carl and Elmira (Lehman), Norristown, Pa., second child, first son, Loren Shawn, May 21, 1967

Baltozer, Billy B. and Dorothy Jean (Eshbach). Mt. Joy, Pa., first child, Naomi Jean, June 19,

1967 Beiler, Daniel S., Jr., and Mary (Bontrager), Sarasota, Fla., second child, first daughter, Parnala

Francine, June 14, 1967. Dietzel, Donald and Sharon (Stalter), Elkton, Mich., second daughter, Melissa Jo, June 27, 1967. Diller, Nathan H. and Esther (Lehman), Smithsburg, Md., fifth child, third daughter, Ada

Grace, May 23, 1967. Gascho, Eugene and Judy (Miller), Hubbard, Ore., first child, Scott Michael, June 29, 1967.

Graber, James R. and Nelda Grace (Mast), Oley, Pa., third child, second daughter, Debra Joy, June 19, 1967.

Hostetler, Arthur L. and Lorraine (Horst), Carysbrook, Va., second son, Andrew Cary, June

 19, 1967.
 Liechty, Stanley and Ruth (Conrad), Wakarusa,
 Ind., second child, first daughter, Jeanne Marie, June 11, 1967.

Liechty, Wayne Leon and Ruby Pauline (Gingerich), Sarasota, Fla., first child, Brian Wayne, June 21, 1967.

Miller, Andrew G. and Naomi (Siegrist), Manheim, Pa., third child, second daughter, Donna Jean, June 23, 1967.

Miller, Ronald and Elva (Vogt), Hubbard, Ore., third child, second daughter, Michelle Ann,

Iune 16, 1967. Nice, Loren and Susan (Myers), Portland, Ore., first child, Teresa Le Ann, June 19, 1967. Schroeder, Vern and Rose Anna (Swartzen-druber), Newton, Kan., second son, Steven Lloyd,

June 11, 1967. Smoker, Dale A. and Ruth Anna (Kauffman),

Cochranville, Pa., second child, first son, Jeffrey Dale, June 16, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Allison, Elizabeth S. (Lizzie), daughter of Michael E. and Mary (Stauffer) Horst, was born at Maugansville, Md., Feb. 21, 1883; died at Kansas City, Kan., Apr. 27, 1967; aged 84 y. 2 m. 6 d. On Aug. 20, 1920, she was marriee to M. D. b d. On Aug. 20, 1920, Sine was instricted on. D. Allison, who survives. Also surviving are 2 children (A. Vernon and Charles E.), 3 stepchildren (Alma—Mrs. R. R. Shannon, William H., and Martin D., Jr.), 2 sisters (Mrs. Mary Kuhns and Margaret), one brother (Paul S. "Dick"), 17 grand-

and sisters preceded her in death, as well as one daughter (Ruth H.) and one stepdaughter (Emma-Mrs. Berl Bridgeman). She was a member of the Argentine Church, where funeral services were held Apr. 29, with R. P. Horst officiating; interment in Maple Hill Cemetery.

Bender, Mahlon Alfred, son of Daniel and Katherine (Stauffer) Bender, was born at Milford, Neb., July 26, 1904; died at Upland, Calif., of coronary thrombosis, June 18, 1967; aged 62 y. 10 m. 23 d. In 1926 he was married to Christina King., who survives. Also surviving are 3 children (Harold, Mourace, and Luella-Mrs. Richard Fahndrick) and one sister (Fanny-Mrs. Harry Thaler). A son (Clayton) preceded him in death. He was a member of the Upland Church. Funeral services were held at Zion Church (Hubbard, Ore.), June 24, with Paul D. Brunner officiating.

Birky, Ben, son of Joseph and Elizabeth (Witrig) Birky, was born at Garden City, Mo., Sept. 23, 1888; died at Porter Memorial Hospital from heart failure, June 3, 1967; aged 78 8 m. 11 d. On Nov. 1, 1910, he was married to Leah Bechler, who died Feb. 21, 1966, Surviving are 2 daughters (Lulu Birky and Mrs. Doris Hook), one grandson, one brother (Jacob), and one sister (Anna Birky). He was a member of the Hopewell (Ind.) Church, where funeral services were held June 6, with Samuel S. Miller officiat-

Burkey, William H., son of John and Sarah (Bixler) Burkey, was born in Pennsylvania, May 18, 1877; died suddenly at his home near Garver Lake, north of Elkhart, Ind., June 8, 1967; aged 90 y. 20 d. On Dec. 17, 1898, he was married to Mary Hunsberger, who survives. Also surviving are 4 children (Melvin, Harry, John, and Clara Mrs. Harry Weaver), 22 grandchildren, and 34 great-grandchildren. Three children (Rachel, Fred, and Beatrice) preceded him in death. He was a member of the Prairie Street Church, where funeral services were held June 10, with Russell Krabill in charge; interment in South Union Cemetery, Nappanee

Burkhart, Verna Viola, daughter of John K and Matilda (Bowman) Moss, was born at Kitchener, Ont., Oct. 12, 1903; died June 7, 1967; aged 63 y. 7 m. 26 d. On Sept. 10, 1929, she was married to Emerson A. Burkhart, who survives. Also surviving are one daughter (Mary -Mrs. David Groh), 4 grandchildren, 3 brothers (Clayton, Milton, and Irvin), and one sister (Gertrude—Mrs. Floyd Culp). She was a member of the Stirling Avenue Church, where funeral services were held June 10, with James R. Reusser officiating; interment in Woodland

Byers, Lizzie K., daughter of Martin and Mary (Kendig) Harnish, was born in Lancaster Co., Pa., Sept. 9, 1882; died at Oreville Mennonite ra., sept. 9, 1502; there at Oreville mennonine Home, June 14, 1967; aged 84 y. 9 m. 5 d. She was married to Noah M. Byers, who died Mar. 30, 1961. Surviving are 2 sisters (Barbara Harnish and Mrs. Sabina H. Stoner) and one brother (Martin). She was a member of the New Providence Church, where funeral services were held June 17, with Clyde Hostetter and Clayton L. Keener officiating.

Caplinger, Jacob Albert, son of Aaron and Sarah (Crider) Caplinger, was born at Criders, Va., Oct. 30, 1889; died at Rockingham Memorial Hospital, Harrisonburg, Va., June 24, 1967; aged 77 y. 7 m. 24 d. He was married to Pearlie B. Nesslerodt, who preceded him in death Aug. 25, 1923. Surviving are one son (Guy F.), 2 sisters, 6 brothers, 5 grandchildren, and one great-grandchild. He was a member of the Pleasant Grove Church (Ft. Seybert, W. Va.), where funeral services were held June 27, with Jacob Martin, Sr., and Earl Delp officiating.

Martin, Sr., and Carl Delp olicitating.
Litwiller, John E., son of John and Fannie
(Birky) Litwiller, was born at Minier, Ill., July
1, 1882; died at Hopedale Hospital, June 14,
1967; aged 84 y. 11 m. 13 d. On Jan. 19,
1908, he was married to Phoebe Good, who

survives. Also surviving are 3 sons (Oliver, Clayton, and Elmer), 6 daughters (Alice, Mrs. Dora Mrs. Ruth Eichelberger, Mrs. Clara Hartman, Imhoff, Mrs. Lila Hartman, and Mrs. Velma Wiebe), one brother Aaron), 32 grandchildren, and 20 great-grandchildren. He was preceded in death by 4 brothers, 5 sisters, and 2 grandchildren. He was a member of the Hopedale Church, where funeral services were held June 18, with Ivan Kauffmann officiating.

Martin, Bertha Kreider, daughter of Abram and Cathrine (Kreider) Metzler, was born in Lancaster Co., Pa., July 18, 1884; died at Martin Manor Rest Home, Hagerstown, Md., June 23, 1967; aged 82 y. 11 m. 5 d. On May 23, 1909, she was married to Alvey Martin, who survives. Also surviving are 3 children (A. Paul, Clarence S. and Mrs. Martha Thomas), 5 brothers (Isaac K., Abram J., Clarence B., Elmer D., and Daniel), and one sister (Mrs. Nora Honsaker). She was a member of the Cedar Grove Church, where funeral services were held June 26, with Nelson L. Martin and Norman H. Martin officiating.

Nesslerodt, Martha Ellen, daughter of Samuel and Hannah (Mover) Ratliff, was born at Ft. Seybert, W. Va., July 27, 1884; died at Moyer's Nursing Home, Timberville, Va., June 24, 1967; aged 82 y. 10 m. 28 d. Her husband, Edmond Nesslerodt, died in 1914. She is survived by 4 sons (Lee, Homer, Russell, and Gleason), sons (Lee, Homer, nussen, and Geason), 2 daughters (Mrs. Cora Nesslerodt and Mrs. Daphna Lambert), one brother (Emanuel), 32 grandchildren, and 37 great-grandchildren. She was a member of the Pleasant Grove Church, where funeral services were held June 26, with Teddy Rollins, Jacob Martin, Sr., and Lloyd

Hartzler officiating.

Steiner, Clarence G., oldest son of Meno and Steiner, Clarence G., oldest son of meno and Margaret (Gsell) Steiner, was born at Morrison, Ill., Jan. 19, 1898; died at Tolfree Memorial Hospital, West Branch, Mich., June 25, 1967; aged 69 y. 5 m. 6 d. Surviving are 5 sisters (Mrs. Alta Kauffman, Mrs. Velma Cross, Mrs. Verle Smith, Mrs. Cevilla Detweiler, and Mrs. Edna Eash) and 2 brothers (Earl G. and Lloyd G.). He was preceded in death by his parents, 2 brothers, and one sister. He was a member of the Fairview Church, where funeral services were held June 27, in charge of Virgil S. Hershberger. Virkler, Kurt Alton, son of Alton and Geneva (Lehman) Virkler, was born at Lowville, N.Y., Feb. 10. 1962; died in House of the Good Samaritan, Watertown, N.Y., June 20, 1967; aged 5 v. 4 m. 10 d. Death was caused by serious head injuries received from a fall from a selfunloading wagon. Surviving are his parents, one sister (Sheri Marie), one brother (Dale Joseph), his maternal grandparents (Mr. and Mrs. Norman Lehman), his paternal grandparents (Mr. and Mrs. L. Arthur Virkler), and a great-grandmother (Mrs. Barbara Bachman). Funeral services were held at First Mennonite Church, New Bremen, N.Y., with Donald Jantzi officiating.

Weaver, Arlene, daughter of Arthur and Mable Huber, was born at Strasburg, Pa., Mar. 21, 1936; died at South Side Hospital, Youngstown, Ohio, of a brain tumor June 6, 1967; aged 31 y. 2 m. 16 d. On Apr. 29, 1961, she was married to Kenneth Weaver, who survives. Also surviving are 3 children (Janice, Lyle, and Phyllis), 2 sisters (Mrs. Dennis Wireman and Marion), and 3 brothers (Melvin, Harold, and Glenn). She was a member of the Midway Church, where funeral services were held, with Ernest Martin and Paul Yoder officiating.

Zook, Amos D., son of Joseph and Sallie (Kurtz) Zook, was born in Pennsylvania, Feb. 9, 1875; died at Shenk's Nursing Home, Wellman, lowa, June 19, 1967; aged 92 y. 4 m. 10 d. On Nov. 18, 1914, he was married to Emma Zehr, who died in 1933. Surviving are 2 sons (Harold and Wayne), 3 grandsons, and one brother (John). One sister and 3 brothers also preceded him in death. He was a member of the Manson Church, where funeral services were held June 21, with Nick Stoltzfus officiating.

Items and Comments

Separation of church and state means separation of institutions, but not separation of concerns, "for the church and state share many of these," the Church of the Brethren declared at its annual conference in Eusene, Ore.

The statement urged both the corporate church and its individual members to get involved in political structures when there is a clear instance of moral consideration. But it set that involvement within the sovereignty of God over all creation.

Civil disobedience was supported "when (the Christian) is profoundly convinced that God forbids what the state demands, "but the statement asserted "this drastic step should be taken only after prayer, careful thought, and consultation with others, yet without losing due respect for the state." Reasons for such opposition should be made known "to the community" and the Christian should "demonstrate his willingness to accept the consequences."

The statement did not deal specifically with issues such as taxation of church property and government assistance to church social programs, but did note the intent was not to "automatically rule out every form of limited government support to church-related institutions."

Officials of the Hilton Hotel Corporation appeared before the delegates to the General

appeared before the delegates to the General Synod of the United Church of Christ, meeting in Cincinnati, Ohio, to apologize for racially discriminating personnel policies in two local hotels.

James J. Roche, vice-president and assistant to the president of the Hilton chain, which has its headquarters in Beverly Hills, Califi, came to the Cincinnati to respond to a resolution condemning the hotels which had been submitted for consideration by the Synod.

The Ministers for Racial and Social Justice organization, chaired by the Reverend Edwin Edmonds, have drafted the resolution asking the United Church not to patronize any Hilton hotels 'until it gives firm assuance that each hotel in the Hilton chain offers integrated employment opportunities on all levels."

Israel's Prime Minister Levi Eshkol and Minister of Religions Zerah Wahrhaftig held a special meeting with Christian, Jewish, and Moslem religious leaders and promised them complete freedom and protection in administering their holy places.

The meeting, attended by some 40 religious leaders, was held to explain the

religious aspects of a new law passed by the Israeli Knesset (parliament) unifying the administration of both sections of Jerusalem. All three resident Christian partiarchs in the Old City of Jerusalem were present as well as the two chief rabbis and the Mufti of Jerusalem.

The new law provides that "the holy places shall be protected from desecration and any other violation and from anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to these places."

A law granting limited freedom of worship to non-Catholics has been approved by the Spanish Cortes (parliament). Although it has been criticized for perpetuating separate and unequal treatment of Catholics and non-Catholics in several important areas, it does grant to Spanish Protestants a number of rights which they did not enjoy legally before.

Among the rights which Protestants will enjoy for the first time under the new law are those of worshiping publicly, marking their churches and listing the time of services, conducting schools and seminaries for their own members, distributing books to their members, and having their one competeries.

Spanish Protestants will now be able to hold commissions in the armed forces and public offices—below that of chief of state which must be held by a Catholic. Protestant organizations will be able to own property for the first time, rather than having the property registered in the name of one of their members, as in the past.

Philadelphia was named as the site for the 1968 convention of the National Association of Evangelicals. The threeday annual meeting beginning Apr. 23 will be the first Association convention scheduled east of Buffalo, N.Y.

The proposal to exempt Old Order Amish schools from normal state school standards, principally to have state-certified teachers, has been passed by the Iowa Senate, 34 to

Recommended by a special governor's study committee, the plan now goes to the House where it faces considerable opposition and its chances of approval are regarded as slim at best.

The measure adopted by the Senate would allow the Old Order Amish to use

their own teachers instead of statecertified teachers, as required by state law. The Amish contend their religious freedom and desire to live a simple rural life are violated if they are forced to send their children to public schools taught by non-Amish.

"Fighting in the Middle East will break out again in another ten years or so," Roman Catholic Bishop Ubaldo Teofano Stella, O.C.D., Vicar Apostolic of Kuwait, Arabia, predicted in New Orleans.

Speaking a day before the cease-fire was effected in the Arab-Israeli conflict, Bishop effected in the war would end soon. "Too many nations of the world have an interest in the Middle East—the cradle of Christianity and of civilization."

But he was pessimistic about permanent peace. "This fighting is endemic," he declared. "The Arabs and the Israelis will continue to fight until the old anger and hatreds die down, perhaps in future generations."

"If Arabs hated the devil as much as they hate the Jews, we would have countries full of saints," the bishop said. Israel was "lighting for its life," he said. The Arab countries were "not united by a common danger but rather a common aim to get rid of the Jews."

A psychiatrist in Glendale, Calif. who says he has hospitalized 50 young people in the last four years who were "totally psychotic from LSD," told a city coordinating council he believes the psychidelic drug is the Indians' revenge on the white man for giving the tribes firewater.

Indians seem "to be able to handle the hallucinatory drugs, but we just don't seem to be able to," said Dr. Carl Younger, chlef of psychiatric services at the Glendale Seventh-Day Adventist Hospital.

"The thing that concerns me," Dr. Younger said, "is that young people don't know that taking LSD just once can have lifetime effects . . . that they are doing something once that may cause irreparable damage."

One graduate student in physiology, he said, took one dose and was hospitalized for two years.

Federal Judge Albert B. Maris has resigned presiding clerk of the Philadelphia Yearly Meeting of Friends in dissent against its resolution to support the sending of medical supplies to North Vietnam, even if it means defiance of the U.S. government.

Judge Maris, a veteran jurist of the U.S. Circuit Court of Appeals in Philadelphia, now in semi-retirement, presented his resignation, and his reasons therefor, in writing to the Representative Meeting, or standing committee of the historic Quaker body.

"I am wholeheartedly in favor of giving

relief to all who are suffering in every part of Vietnam and I am personally strongly supporting the relief work of the American Friends Services Committee in South Vietnam and its efforts to begin a similar work in North Vietnam

"But I personally cannot support a project to send medical supplies blindly without any way of knowing whether they are used as intended or are diverted to other purposes.

"Nor can I be a party to disobeying the law in order to carry through such a project."

All hospitals which receive federal aid must desegregate their blood supplies or face an early cutoff of federal money, according to a Washington announcement by Robert M. Nash, spokesman for the Public Health Service. "There is no significant difference between the blood of the two races," he said.

A three-year University of Minnesota study has concluded that the fast-growing Pentecostal movement, characterized by "speaking in tongues," is not limited to "the discontented, the deprived, or the deviant."

"We've found a wide range of types; so it's presumptuous to call them all oddballs," said Luther P. Gerlach, associate professor of anthropology, who headed the study, "Our own judgment is that most of them are outstandingly stable individuals."

"Very early in our study we dropped our concern with what speaking in tongues is and how it came about. We've concentrated instead on how the movement grows and spreads. This is more important."

An order of Christian worship adopted by delegates to the General Synod of the United Church of Christ contains a modern translation of the Lord's Prayer which changes several words in the version currently used in many Protestant churches.

Pronouns such as "You" and "Yours' are substituted for "Thy" and "Thine," the word "sins' takes the place of "debts." There is revision of the line making petition for 'daily bread."

The text as it appears in the order of worship is as follows:

Amen

Your kingdom come
And Your will be done
on earth as it is in heaven.
Give us today the food we need;
And forgive us our sins
As we forgive those
who have wronged us.
Keep us clear of temptation,
And save us from evil.
For the kingdom and power
And the glory are Yours forever

Our Father in heaven.

Your name be honored

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The Gopel Heraid was established in 1908 as a successor to Gopfe Witness (1905) and Heraid of Train (1864). The Gopel Heraid is a religious periodical published weakly produced to the state of the sta

GOSPEL HERALD

Tuesday, July 25, 1967

Volume LX, Number 29



Impressions of Churches in the U.S.A.

One of the most difficult things in the world, it seems to me, is to try to make generalizations about Americans. This is also true when speaking of churches. Frankly, though I was in the States for almost four years and constantly "in which," my experiences still seem very limited. I was primarily related to the Mennonite churches in Indiana, Michigan, Ohio, Pennsylvania, and Ontario, Canada. This was partly because I belong to this denomination and partly because I attended a Mennonite school in Indiana. However, I had opportunities also of attending other churches—Methodist, Presbyterian, Pentecostal, Brethren in Christ, Evangel-cal United Brethren, Episcopal, Baptist, Amish, and Roman Catholic.

One of my first observations concerned the size of the church buildings. I was amazed by the gigantic buildings with their extravagant decorations. In addition to the Catholic and the Episcopal churches in Chicago and in New York which I visited last year. I found churches everywhere to be generally big and elaborate. The sanctuaries of "high churches" especially reminded me of the Buddhist temple in which I spent part of my childhood. There are "images" which seem quite similar to those found in Buddhist temples. In Catholic churches, the statue of the Virgin Mary is venerated as well as that of Christ, just as the Kannon statues are worshiped in Japan. When I was in the chapel of the University of Notre Dame in South Bend, Ind., I almost felt that I was in a Buddhist temple. Preachers of these churches also looked like Buddhist priests in their robes. The only difference. I thought, was that Christian churches use big pipe organs and pianos not found in Buddhist temples.

Compared to these "high churches," it seemed that most Protestant churches were more moderate as far as decorations were concerned. I noted that Mennonite churches were almost free from these things. Indeed, the building was often big, but there were no images; the building was simply the meeting place. I found that this was true for Quakers too. To me this was refreshing.

I was impressed with the number of people attending church. In rural areas especially, most people go to church. Those who don't go are sometimes looked upon with "cold eyes." Those who come to church are considered to be good Christians. In the church, I sometimes found a few people sleeping, or talking to girl friends or boy friends beside them, or taking care of children. Attending church seems to be a

custom in the States. It is quite natural for Americans to go to church, whatever they may do during the service. Children are taught to come to church. They are taught stories about Christ, often memorize them, and usually become members of the church by baptism or confirmation in their early childhood. However, what I was most amazed at in the church was to see some people who were eager to listen to preachers, even though the preaching might be dull and routine. In Japan, if the preaching is dull, people will not come to church.

Sunday is a joyous occasion for the members. The church is often a social place. People wear Sunday dresses, comb their hair beautifully, and wear Sunday faces. This is the day for relaxation. This is the day when some pastors feel big. They invoke blessings upon members as though they were the only ones who could do so. They shake hands with members. A few pastors act as if they were almighty. They behave as if they knew everything. They feel they are big fathers among "small children." This is, it seems, different from our situation in Japan where the churches are small. Successful pastors in U.S.A. may sometimes flatter members in order that they may return to church the next Sunday.

The number of denominations was a shock to me. There are so many small denominations. As to the Mennonites, there are three groups in Japan, but in the States, there are many more. It is interesting also to note that there are Southern Baptist churches in the North and Northern Baptist churches in the South Churches are talking about the ecumenical movement, while small new denominations are being born. Divisions may develop over differences of opinions on ways of dress, over interpretations of "millennial theories," or over attitudes toward communists.

Fear of Communism

During my stay I noticed several times that there were people who would identify the U.S.A. with Christianity. It seems to me that there are more such people in the fundamentalistic churches. My impression is that they think that all Western countries are Christian, while communist countries are governed by the devil. This "theology" is more or less in the heart of many Americans, though not of the majority. When I was visiting the Moody Bible Institute in Chicago, their radio was criticizing the visit of the Japanese Christian peace mission and the content of their discussions with American churches. It said that there was a clear difference between Japanese Christians' views and their position. It almost implied, I felt, that Japanese Christian did not know the real danger and were rather naïve.

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My experience with these fundamentalistic Christians was that whenever discussion turned to communism they grew very much excited. Their fear of communism is amazingly deep. They dare to resist "evil" with the sword. Some of the extreme right-wing groups are ready to fight a guerrilla war when Russia or China invades the U.S.A. which they think will happen in the near future. This is, of course, a "New Theology" to me.

The other social problem which churches are seriously faced with today is the race problem. I noticed that in the North more churches were preaching against racial prejudice. But members were not always obedient to the preachers. One of my Catholic friends in Chicago told me that most priests in Chicago were preaching against prejudice. But, he said, only a few parishioners were obedient and others just ignored the teaching. Perhaps this phenomenon is found in many churches in the North; in the South some preachers even advocate segregation using Bible passages.

Fundamentalism and Liberalism

Leaving San Francisco by bus, I met a lady with whom I fell into conversation. She asked me where I was going, When I answered, she said, "You are going to Indiana! It's rural country! You have nothing to study there in that farmland." Hearing that I belonged to the Mennonite Church and was on my way to school, she said, "Oh! You are a Mennonite! It's a fundamentalistic church, isn't it?" I didn't know the implied meaning of this "rich" word, fundamentalism, I understood by it that a Mennonite was one who would try fundamentally to be faithful to Christ. So I frankly said "Yes." Later, I was visiting churches in Pennsylvania and people said, "Oh, you are from Goshen. You must be liberal!" I sadly found that in America every theology, every position, every study, every conviction, every Christian is categorized between these poles: liberalism and fundamentalism. I tried hard by studying, by praying, and by discussion to prepare a paper on my creed. Some read it and simply said. "Oh. boy! You are liberal!" Others read it and said, "Oh, you are fundamental!" My impression was that one doesn't speak of "Christians" in the States but of "liberals" and "fundamentalists "

Some may think that I have so far been picking up only negative impressions of the churches in the States. Indeed, I have more positive impressions than negative ones. First of all, I was moved by the love and kindness of many Christians there. When I was preparing to leave for the States, one American missionary friend told me that Americans were not so kind as Japanese. As far as my experiences were concerned, this was not true. I met many good, loving Christians in various churches in various denominations.

I have good Catholic friends, Episcopal friends, and many others. We used to discuss many things, and we knew that others. We used to discuss many things, and we knew that we were speaking from different theological positions. But we were still good friends, loving each other. Indeed, my conviction was that Christ's love was being lived out by these people. When I was a middler in seminary, I became seriously ill. On that occasion, I experienced things I otherwise could not have experienced. One friend arranged to take lecture

notes for me; another began to supply me with milk. Other classmates were gravely concerned about my health. They prayed for me. Dr. Eugene Nida, the noted Christian linguist whom I respect and love, and who was in Goshen as a special speaker, came to visit me in my sickbed, because he heard I was interested in listening to him but couldn't attend his lecture. And these are simply a few examples of many kindnesses.

Churches are getting to be more concerned with concrete witnessing, I think. There are Christians who try to extend the love of God even to their enemies. They are eager to go overseas to witness. Some of them say that when they see international communism becoming popular in many parts of the world, they are repentant of their inability in bringing about social justice. They are sorry that they have not brought forth the fruits of social equality which are promised in the gospel. Of course, this is the minority view, but I am impressed with their sincerity and honesty. Genuine Christianity is perhaps a minority movement, even in U.S.A.

I was also impressed with peace-Christians in the States. I say this, perhaps, because the church I belong to is one of the Historic Peace Churches. Had I not met a peace-loving Christian in Japan, I would never have become a Christian. God worked on me through him. It is amazing to see some Christians who refuse to take up guns to go to war and to kill. These Christians are found in many denominations, not only in the Mennonite and the Quaker and the Brethren in Christ groups. Their number is small, and they are often criticized as nalve and sometimes as anti-American; nevertheless, I was most inspired by their attitude of trying to live Christ's love in their daily lives.

Work of Laymen Recognized

The revival of the lay ministry is also an interesting phenomenon. It seems that in the West the church has traditionally centered its life around the "special one" or the "special ones," but now the importance of the work of laymen is being recognized and emphasized. It may be that the concept of the church or of church structure is in the process of transformation. In big cities such as Chicago and New York this is very true. Books on the subject are widely read and discussed.

All these things are very interesting especially to a Japanese Christian, because what was and what is being "transplanted" to the Japanese soil is this very theology and structure now being questioned in the States. Perhaps here I may be exaggerating a bit, because again this is really a minority movement. But I could not close my eyes to such experiments as "coffee shop evangelism." It was moving to see them going out of church into the world again for contacts.

Indeed, I was impressed very favorably with sincere Christians trying to work hard to find effective ways of communicating the gospel. And indeed they are witnessing in various aspects of society. Now that I am back in Japan, I remember Christians working in such ways as most inspiring and I am convinced that God is working through them in their country.

Dedicated Incompetence

There is the Old Testament account of Ahimaaz who is amxious to carry a message for Joab to King David. But he has not been asked. Though Cushi has been assigned to break the news of victory and of Absalom's death, Ahimaaz persuades the captain to let him run regardless. He runs with vigor. In a stroke of good mission strategy he takes the low road and gets there first. We are struck by the sheer waste as we see next the pathetic runner stand panting before the king—with no message. He is told to stand aside while the more deliberate Cushi arrives with a precise answer to David's specific question.

I know of no better example of dedicated incompetence, or zeal without knowledge in message bearing than the hapless Ahimasz. David was not impressed with pure zeal. God isn't either. He is not interested in the lather we may work up or in our hasty arrivals. He too tells men to stand aside when they cannot produce, though there may be nothing lacking in their dedication.

Sometimes it has been felt that dedication is all that is needed. I remember a Christian Workers' Conference where an invitation was given to dedicate life and service to the Lord. The speakers were unusually convincing as they drew word sketches of needy heathen and shaded in the backgrounds with black jungles and ominous clouds. The invitation had numerous "responses." Some thirty people decided to "leave father and mother." But not all of these were ready. Some would have been well advised to spend at least a few months learning the lesson of being missionaries at home.

The church has learned much about missions in recent years. She has learned that one can express dedication without going away. And that whether here or over there the missionary must have more than dedication. He must have a message. We must not be so naïve as to think the Lord of the vineyard would send His servants without preparation and instruction, whether across the street or across the ocean.

It is quite clear also that we must unlearn a few things. One is the idea that witness like headlights can be turned off. They can't. Another is that from among Christians "many are called but few are chosen." Whatever this may mean in its context, it cannot be transposed to another and be made to condone a group of professional missionaries to the exclusion of others who also are Christians but who have not been chosen to carry God's message to men. "Missionary" and "Christian" must become synonymous. In speaking of witnessing Jesus said, "Neither do men light a candle and put it under a bushel." He did not say you couldn't cover a light. But you just don't!

-Arnold W. Cressman.

My Prayer

My Father. Give to me Such auietness of heart That I might know Your nearness And hear Your voice Even in the center Of turmoil and trouble. Give courage and faith To face the exhausting tasks Of today. In the presence Of the world's pressures. Preserve me So that I might know The stillness of Your peace And the quiet harmony Which comes in doing Your will. Amen



Marion Church

The first meetinghouse for this congregation was built at Brown's, Mill in 1831, in 1867 another building, was built three miles seen, mear Marion, Pa., on U.S. Route I.I. In 1869 another church was built nee miles west of Marion by several families living in that area from many years there was one congregation meeting at two places and served by the same ministry. In 1898 the building near Brown's Mill was torn down and replaced by a large brick building. This church was enlarged and remodeled in 1840. The membership is 80. Merle Cordell is pastor. Harvey E. Shank and Mahlon Eshleman serve as bishoos.

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walant Ave., Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683.

God's People Today-Mission '67

After long hours of prayer and planning by many persons, God blessed with what many felt was one of the most significant Mennonite Mission Board meetings. This evaluation was not due to great speeches, although great speeches were given. It was not because of extraordinary happenings, although there were such. It was called a great meeting because practically all those in attendance were involved in small groun discussions on being God's oeopole today.

Held at Hesston College, June 21-25, the mission meeting gave secondary attention to the maintenance of Board program and placed primary emphasis on the importance and urgency for each Christian to be God's person where he is.

Lewis Strite, program coordinator, said at the beginning of Board sessions: "The idea behind our meeting together here at Hesston is "to become what God wants us to be today." This theme emphasizes the urgency of evangelism. Today has our opportunity. Today holds our methods. Today awaits our commitment.

"Today's people are getting ready for tomorrow's world. Recognizing how God has moved through His people in yesterday's world, we thank Him for His faithfulness in all times and situations.

"And now we start from where God has brought us, with grateful witness to His mighty acts. We anticipate the demands of tomorrow's world, with prayerful action today.

"God's people are missionaries. Everywhere. In our homes, in our work, in our communities, in our world. In each place, God will provide—for service, for witness, for mission. Each of us, where we live and work, can be uniquely equipped by the Spirit of God to become God's man.

"What is required of us? Our intelligent surrender, our responsive commitment—a relaxed, trusting, confident commitment. Our God will provide. He will act through us as we become His people."

The Board approved a basic budget of \$1,843,500 from contributions for 1967-68. This figure is to be supplemented by funds from other sources for a total of \$2,024,023. This is the first time the budget has gone over the two million mark.

Contributions the past year increased by 3 percent, which is not in proportion to the increase in annual personal income or in line with the proposed increase of 5 percent per year. This new budget for 1967-68 projects a 6.7 percent increase in contributions amounting to 831.50 per member.

Actions and factual reporting have been included in the news section of Gospel Herald the last number of weeks. Several impressions are shared here.

It would seem, in the light of our growing economy and affluence and in light of the tremendous opportunities and need, this \$31.50 per member figure should be easy to reach. Most could give this and many times this figure and not know the difference next year in their standard of living. We should sincerely ask ourselves where we can cut back on our personal consumption and luxuries so that we can give more. How can we claim to be God's people and give less for His cause than the average American spends for cigarettes? How can we claim to be God's people and yet give to His cause less than the average American spends for alcohol or recreation?

Our Mission Board is in need of long-term missionaries. Numerous times through messages and resolutions emphasis was placed upon the need for congregations, pastors, school faculties, and parents, to accelerate the emphasis in preparing our youth for investing their lives for Christ and the church. Unless back home we take more seriously our responsibility in recruitment, our Board will be in drastic need of personnel to carry on our program.

A great need exists for Voluntary Service persons. The VS office reports they are behind in commitments by 125 persons. VS is one of the greatest resources of the church in the years to come.

Think for a moment what it would mean if every Mennonite young person (boys and girls) would be encouraged in line with this resolution.

One of the weaknesses of the Mission Board meeting is that following the business sessions and before the inspirational sessions most of the Board members leave. It is regretable that this happens year after year. Perhaps there is no easy and quick solution to this, but a good goal for next year would be to have Board members present for all meetings of the Board. Congregations ought to encourage and provide for pastors to be present. I believe there is much to gain.

One more observation is shared. Much would be gained if more persons serving on General Conference committees and General Council of General Conference would attend Mission Board meeting. Looking over the attendance it would appear there is a great gulf fixed between these two organizations. I know of course this is not the case. Each group is interested in what the other is doing and there are many meetings to attend. There are also elected representatives from General Conference to the Mission Board who report to General Conference. The executive secretary of General Conference did attend. Also others would have attended if budget had been available. Some are also loaded heavily with other responsibility and it is impossible to do or attend everything. Yet there certainly would be profit for all if more General Conference persons attended General Mission Board meetings and if more persons from the Mission Board would attend General Conference -D



The Fellowship of the Holy Spirit

Nearly four decades ago, the esteemed British Bible scholar, H. Wheeler Robinson, wrote, "If we ask what is the most characteristic and comprehensive work of the Holy Spirit according to the New Testament, there can be little doubt that we should answer in one word 'fellowship' "The Christian Experience of the Holy Spirit, p. 141). Neither the English word "fellowship" nor the much beter German word "Gemeinschaft," however, is capable of communicating clearly all that is meant by the word kotinonia which is used in our Greek New Testament. Here it meant a depth of relationship involving a high degree of mutual commitment, participation, sharing, and solidarity which is seldom found in the church of today.

The phrase "the koinonia of the Holy Spirit," which is the theme of our message, appears in exactly this form only once in the New Testament, namely, in the familiar Pauline benediction in 2 Cor. 13:14: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."

This text, though we have heard it hundreds of times, does not tell us a great deal either about the nature of this kotinonia or about the identity of the Holy Spirit, except that these are intimately and inextricably related to the grace of our Lord Jesus Christ and to the love of God our Father.

To the Christians of Philippi, Paul wrote using a similar phrase, "If there is any encouragement in Christ, any incentive of love, any participation [Kotinnia] in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind."

In either of these passages, it would be possible to under-

stand that they may refer (1) to fellowship with the Holy Spirit, or (2) to fellowship with one another because of the presence and creative power of the Holy Spirit in the human community. Henrikus Berkhof, a distinguished professor of the University of Leiden, is right, I believe, when he observes that we need not choose in these passages between the vertical and the horizontal dimensions of koinonia. Here, as is so often the case in the New Testament, 'ambiguity is a sign of multi-dimensionality," that is, a mark of the many-sidedness of a truth or reality. The New Testament understanding of this fellowship of the Holy Spirit is precisely that it involves both the Holy Spirit Himself and the community of men.

It sees this fellowship, which we call the church, as created by the Holy Spirit through the historical work of Jesus Christ in His life, death, and resurrection. This reality is expressed in a community of historically visible persons among whom God is really present and active through His Snirit

This is the historical phenomenon of which we read in Acts 2 in the account of Pentecost when it is said of the early Christians that "they were all filled with the Holy Spirit" (Acts 2:4). Later it is said of the growing circle of those who through them were converted to Jesus Christ, that "they continued in the apostles teaching and in the fellowship, and in the breaking of bread, and in the prayers, it is not only a new beginning in the life of the people of God in the world but is for Christians the touchstone of all subsequent fellowship which claims to be in continuity with early Christianity.

Both in Phil. 2 and in Acts 2, the reference to the koinonia of the Spirit is linked with the idea of unity. It is, therefore, appropriate that we observe also Eph. 4:1-6, where we are enjoined to walk "with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace," since

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By Erland Waltner

"there is one body and one Spirit . . . one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all."

We ask, however, Who is this Holy Spirit? Who is this One of whom we speak so profusely at this conference? We may reply quickly in the language of traditional theology that He is "the third person of the trinity," yet volumes cannot express adequately what this means. Neither is this our basic theme this evening. More recent interpretations of the identity of the Holy Spirit, while maintaining the trinitarian understanding and distinctions, nevertheless tend to emphasize the unity of God. To speak of the Holy Spirit is said is to speak of God as Spirit. The term "Spirit," which originally means "breath" or "wind," biblically comes to signify vitality, power, and activity. F. W. Dillistone thus defines the Holy Spirit very simply as "God in action in human life." Alan Richardson says with equal simplicity, "God's Spirit is God actine."

From the New Testament perspective the Holy Spirit is always seen in relationship to Jesus Christ and thus after His death remains inseparable from the resurrected and exalted Christ. The Spirit as sent forth from Christ is therefore also to be understood as the vitality, power, and activity of the living Christ as He dwells and works in and through men in the world. Karl Barth thus says that the Spirit is "no other than the presence and action of Jesus Christ Himself. His stretched-out arm; He Himself in the power of His resurrection."

While Anabaptist theology has correctly emphasized a trinitarian understanding of the Godhead, as over against anti-Trinitarians, Peter Reidemann noted concerning the Father, Son, and Holy Spirit that "where one is, there are all three, and where one is lacking, none is present." This is already a recognition of the unity of the Godhead which is being stressed today. Suffice it to say that in our heritage we affirm the reality and personhood of the Holy Spirit in trinitarian terms but that we may also properly speak of the Holy Spirit as God Himself present and active among us and in us.

As through several years we have planned for this conference, prepared for it, and prayed for it, our concern has been less with the theological definition of the Holy Spirit and more with the experience of the fellowship of the Spirit during these days. Beyond an experience of the Spirit, even in the most positive sense, however, are concerned about being led by the Holy Spirit and becoming obedient to Him as He becomes for us light and power to do the will of God in the service of His kingdom. A declared purpose of this conference according to our constitution is "under the leadership of the Holy Spirit, to deepen faith and hope and love, and to stimulate and aid the church in its ministry to the world: that is in greater obedience to the Lord Jesus Christ, and in the promotion of His kingdom in the world." Probably the greatest tragedy which could occur in these days is that we would speak thousands of words concerning the witness of the Holy Spirit yet would ourselves corporately and individually avoid His own eager work in us and in our churches and in our worldwide brotherhood.

By looking at the church in the New Testament, however, we may see certain characteristics of the fellowship of the Holy Spirit which we too, by the grace of God, may experience and manifest.

Vitality and Power

The kotinonia of the Spirit in the New Testament was a fellowship marked by vitality and power. The work of the Holy Spirit throughout Scripture is life-giving, light-giving, and energizing. Creation and regeneration are fundamental expressions of the work of the Spirit in the world. The Holy Spirit creates. He gives light and life. 2 Cor. 3:6. As Jesus said to Nicodemus, the new life without which no man will see the kingdom comes as a work of the Spirit. Likewise the creation of the church as "the new Israel" which marks the dawn of a new day, finds its focal beginning in the Penteccet experience.

Beyond giving light and life, however, the Spirit also empowers men for mission and ministry. "Ye shall receive power after the Holy Spirit is come upon you" (Acts 1:8). Emil Brunner notes that "the fellowship of Jesus lives under the inspiration of the Holy Spirit; that is the secret of its life, of its communion, and of its power. To use a blunt modern word, the Spirit supplies 'dynamism' of the Ecclesia' (Misunderstanding of the Church, p. 47). Where this power exists, as we see in Acts, things happen—conversions, healings, opposition, growth, and persecution.

That men can say in our time that "God is dead" or that

"the church is dead" is as much a commentary on the church's failure to become the habitation of the Holy Spirit as it is on the so-called secularism of the age in which we live. Of the New Testament fellowship of the Spirit it was said that they were "turning the world upside down" (Acts 17:69). The early Christian community manifested such videlty, even though it was so young historically; so much dynamic, even though so small numerically; that it became an intolerable threat to the existing order, both the ecclesiastical and the political. Its vitality and its power expressing itself in boldness of word and action became a disturbance which would never leave men and the world the same.

Today there is much talk of the need for renewal in the church throughout the world. Formulas for renewal are many and varied. We too at this conference are concerned about this renewal. Let us be clear, however, that renewal comes to men and communities ultimately only as the work of the Renewer, the Holy Spirit, who is God acting in the creation of new men and new communities. Renewal ultimately is not the result of what men do so much as it is of what God's Holy Spirit does. Men may resist the Spirit, quench the Spirit, or even blaspheme the Spirit, but they can never manipulate or control the Spirit in a way which brings about the kind of change which they may be seeking. What men can do, however, is to pray and in obedience to permit the Holy Spirit to do His own work of revitalizing and reenergizing the church of Jesus Christ, and make it once again the community of life and power.

Unity and Diversity

Moreover, the koinonia of the Spirit is a fellowship of unity embracing and employing diversity.

Paul in 1 Corinthians affirms, "Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good" (1 Cor. 12:4-7). Likewise, Eph. 4 speaks of the "unity of the Spirit in the bond of peace" and then goes on to speak of the diversity of gifts which have been entrusted to the church so that it may be equipped to fulfill its one ministry in the world. Eph. 4:11, 22. This unity is therefore no uniformity but the Spirit gives individuality to members in the plurality of gifts and functions (Werner Weisner).

Precisely this unity which embraces and employs diversity is of great significance for the church and for the world today, also for us in this Mennonite World Conference. Where both church and world suffer deeply from brokenness and division, it is important to see that where the Holy Spirit dwells and controls, both unity and diversity are found side

by side and in dynamic and harmonious relationship to each other.

George S. Hendry has keenly observed that it is the fellowship of the Holy Spirit which in this respect differs from other merely human forms of association. Man is, to be sure, a being who desires and needs the unity of community and thus associates himself with other men in an endless variety of ways. But these associations are based on natural affinities of interest, opinion, or purpose. They are characterized by the attraction of "like for like" with the counterpart of repulsion of "unlike for unlike." In contrast he observes, however, that "The distinctive and essential feature of the solidarity of the Spirit as it is manifested in the New Testament, is that it embraces the like and the unlike. The koinonia of the New Testament is not a community of affinity . . . it is a community of reconciliation which overcomes the natural repulsion of unlike for unlike. It is this because it is grounded upon, and flows from the word of reconciliation, namely that God was in Christ reconciling the world to himself (2 Cor. 5:19)" (The Holy Spirit in Christian Theology, pp. 127, 128).

This reality is superbly described in Eph. 2:11-22, where we are told of how two bitterly opposing groups, the Jewa and the Gentiles, were brought together in reconciliation into one new body, the middle wall of hostility having been broken down through the blood of Christ. He became their "peace" (Eph. 2:14) so that together they might be "the dwelling place of God in the Spirit" (Eph. 2:22).

An equally explicit description of this reconciling work of the Spirit is given in Acts 15 where at the Jerusalem conference opposing and contentious elements within the congregation came to a resolution of conflict which, according to the record, "seemed good" to them and to the Holy Spirit. Acts 15-28.

These are but illustrations of how the reconciling power of Christ worked through the Holy Spirit in overcoming "all barriers of a national, social, sexual, or racial kind" transcending "all natural affinities and all natural diversities" (Berkhof, p. 56). As F. A. Cockin puts it, "something had come to them which had taken the edge off the sharp cleavage of race, culture, and religion which in a setting outside of the church would have made personal relations of understanding and mutual respect difficult if not impossible" (God in Action, p. 58). Moreover, far beyond being able to tolerate each other as persons coming from vastly different backgrounds, they became aware of a deep sense of sharing together the new life which was theirs in Jesus Christ.

The fact that the diversity and not only the unity is a gift of the Spirit means that such diversity among individuals who make up the body of Christ is not only to be accepted. It is rather to be welcomed with joy and developed and used in

gij zult kracht ontvangen, wanneer de Heilige Geest over u komt...

wenn aber der Heilige Geist auf euch niederkommt, werdet ihr Kraft empfangen...

vous recevrez la puissance du Saint-Esprit, qui descendra sur vous...

pero al venir el Espíritu Santo sobre ustedes, recibirán poder...

You will be filled with power when the Holy Spirit comes on you...



Eighth Mennonite World Conference

Amsterdam

1967 July 23-30

Theme: The Witness of the Holy Spirit

- ...en gij zult mijne getuigen zijn...
- ...und meine Zeugen sein...
- ...et vous serez mes témoins,...
- ...y saldrán para hablar de mí,...
- ...and you will be witnesses for me...



Mennonite, Brethren in Christ, and United Missional



y Churches Span the World

...en tot het uiterste der aarde.

- ...bis an die Grenzen der Erde.
- ...et jusqu'aux extrémités de la terre.
- ...y hasta en las partes más lejanas del mundo.

...to the ends of the earth.*

Amharic			
ንነር ግን መንፈስ ቅዱስ በእናንተ ላይ በወረደ ጊዜ ኃይ ልን ትተበላላቸው ፣ በኢየሩሳሌዎም በይሁዳም ውሉ በበ ማሪያም እስከ ምድር ዳርም ድረስ ምርክሮቹ ትሆናላ ቸው አል »	Eli mbufo eyebo odudu, ke Edmana Spint ama edi edidoro mbufo ke idem : mbufo eyenyug oli mme ntienic Mi ke Jensadem, ye ke ofun Judaca ye Sanara, tutu osm ntit erembut.	Japanese 約れる選は、たんちもの上に難むらき、次もはかマロ 対をうけん。例してエルテレム、エグマを挽、テマリ す、及びはの縁(ペリ)にまで、次が沈人とならん。	Russian Но вы арвинете силу, ногда сойдет на Дух Святый; и будете Маю сандетеллия Игрусализме в во всей Иудее и Самария даже до края веним.
ين ألكم سقارة قواة مثلول الرامح السفم عليكم. فتكرورة في تحمورة في أورفقية، وفي صحير البعردية. والسقوة، وإلى أفعى الأرض.	Empera -māgszde jas prepa pārē XIĀ zepvezde, pār- fre peden okra etadoya —māgszde mītli wārā propete treate p anātaya jersolam p urude, jāmā judes treate, samans treade, oate jūd sjude are pemaside	Jovanese Nanging sarinsia wors pagis kate-pakan ing Rob Soetju, kowé bakal pagis kaparingan kasektes, termahan pagis dadi seksitikor ana ng Jeroesalém, tan ing sawaranan tanah Joedés toewin ing Samaria, sarita tornacki ing penghasané boemi.	Sontoli Menkhan Sonot Atmae hécapese dage pe nama, Jussalemre ne gota Jihadia ar Samanare hó, dhasti mucat hatec inoen goha pe hoy oka.
Bengali পিন্তু পাৰিত্ব নাম। বোদদের উপ্তেক্ত মানিকে কোপ্ত মানিক প্রাপ্ত হ'বেং নাম বোদরা ফির্ক- নামান্যে নামান্ত নিতৃত্বীয়া ও শানিকা দেশে, কোর প্রিমান জান্ত নামান্ত নামান্ত নামান্ত মানিক।	French Mass vous recevrer la puissance du Saunt-Expeit, qui descendra sur vous ; et vous serez mes témeons, tant à Jérusalem que dans toute la Judée et la Samane, et jusqu'uw extrémités de la terre.	Jito Name munyabwa amanaga. Omwoyo Mweru amba- ja kwimwe, neniwe munabaga abo kunyamako mu Yeshukeni, na mu ilayaudi yo,ne, na mu Samana, no kutinga ku bute, no bua si .	Sponiah pero al ventr el Explintu Santo sobre usted nec'hirlin poder y saldein para hablar de n tanto en Jesusalen como en toda la negôn Juden y de Samana, y hasta en las partes fi teansa del mundo.
Bribri (Talamanca)	Ga	Kikuyu (Kenya)	Swahili
Mic sides wechm datsi á quica, âdedae terimi derre. A midzechac we eta Jerusalen alo, a midzechac seca Jurea, â midzechile seca Samaria, cacamie cawalte.	Si mosì nyeana Mumo kronkroñ ni aba nyeno le hewale, ni nyeatiômo odasefoi nyhâmi ye Je- naidem ke Judea ke Samaria Et, ni ke-yali li- kpoñ le nagbe le.	No ze mokanyita hinya wa Mwoyo Modheru orea okamoikozokeru, na ne mogatweka anyam- bori o Yerusileme, na Yudea gwothe, kinya o mothia wa the.	Likini mutipokea nguvu wakati Roho Mutakat srapokaya yaliu yenu, nasyi mutakuwa washuhra wangu katika Yerunalema, na katika Yudea ye na Samaran, hata mupuka wa dunia.
Campa	Gella	Kituba	Tobele
Apa apantro cantacanterores Coapea passintetaque- ro itasorenca, attaque ampocantitempi lab re Pinquonquetiatacopritene ante Jerosareque, pantio- tesqueto Jorea, Finquenquetiate anta Samariaque, acuti occaratipunta quipoto,	"የፈ ፣ ሁቀምን አርያቱ ፣ ሐፈል ፣ ቁሉ የሉግ ፣ ቦ መተ ፣ አስግፈት ፣ "የደነው ፣ አንናልት ፣ ጀጋንባት ፣ የፌግሎታት ፣ ያሁኔ ፣ ሁንጂ ማትስ ፣ ሰማርያትስ ፣ ሐመ ፣ ሂል፣ ለፊትስ ።	Kanst beno tabaka ngolo bu Mpeve Yankengo imene kwiza wa beno, ye beno tavanda banteno ya mono mu Yolusalemi ye mu Yuda yonso ye Samalia u nsuka ya ntoto.	Kodwa li ya gwamagela amandia, e se figale pe gwenu uMoya o colegaleyo, li be nooyam ba leYensalem, la gulo lonke iYuda leSamana, gu gu fige lemitaulwen yomhiaba.
Cheyenne Oha moctó-umhanov onsyomhekon-eshastoz ma- tachhechotasis Mahoonomatasooma — na merpi- holiomotsome Hekotomaevno, na Eotahoesa, na Necsasosancyhoshoesa na zetonochael-schtseve, exhetchon.	German wrns aber der Heilige Grist auf euch niederkommt, werdet ihr Kraft empfangen und meine Zeugen sem zu Jermalem und in ganz Judita und Samiens, ja, bis in die Giernzen der Erde.	Lengua Apwaywentus sat ancoe Esperiu Santo tastaphiti quel-linp, el-fitowantoo; sat apquelmopwan, Eltim- jic sat quel-linp apquil-ling-siscama taewran; brigina lemaslen majan yoolbishma Judea najan yoolbishma Sansana awootno nelha halihma anco.	Tok tók Séng Sin lim kiu lin é si, lin beb tat- chár-léng , koh ti lábó-sat-léng, pian lú-thia, l Sat-má-léa, tit-kiu toc kek, beb chôr gol kan-chér
Chibemba	Gipende	Lingola	Tarascan
Lelo mukapokeiela maka, lintu Mupashi wa Mush- ilo niista puli imwe nga mukaba nie isbyandi mu Yelusalem, na ma Yudeya na Samaliya onse, na konse konse ku mpela isbya chyalo.	Un enne mbirmizingula pagolo, mbaharabulu- mikola Nyama Wabonga ha mila yenu, mbirmi- kila ajiyi ame mu Yukuslema nu mi Yudaya yakasse na Samalea nu kusukilo ya masu.	bokojus nguya, bokojala bataioli na rgin kati na Yelusaleme, na Yuda mobimba, na Samilia, mpe kito nsuka na mokili.	peru chujta intsoyika uspapikus espanu sartu- enga juzuka pizakiani jukarziini jazani, ka usa- tikujia juchiti ambe jerusileni, ka juda ka : ana ka iapunia, asta jimunga sanderu usua pasakprina."
Chibemba (Rhodesia) Lelo mukapokekla amaka pakwiso Mupo i Wamu-ilo pali mwe, kibili mukato baka-muka bandi mu Yerusklemu, na mone mi Yudea na Samana, no kufika ku mpela ya panonse.	אבֶל התאָזרו עו בנהָ עליכט רווְזְהַקּרְשׁ ווְזִיתָם עדי בִּירוֹשְׁלִים וּבְכָל־יהוּדָה ובשמרון וִעָּד־קצה הָאָרִץ:	Lue To umayud teko ka Roho Mater obgo kaomu kendo assadogi posenosa Vernsaleza, gi Yahudi daito, gi Samieta, kendo nyaka giko pany bende,	Telugu అందను సరివిద్ధాత్రి పా పాలకే ఉచ్చునన్నువు పాను శక్తికారి గంగ పాతు యొంతాంచేరం. కామీ, యూచయు దరితమ నేక అందరితున్ను మాహిగుకుంటు దరివిది. కామీ హమ్మ్మియేలు బామికో చెప్పుకు
for Single Chance (Mandada)	Hindi	Navahe	Toba
處了這該他們正可的跨域相談被立法有一一次擊我把但接去得得不不是他了你他往上去的我就是也接去是不是他了你	\$ गाँव क्य गाँव आक्रा कृत स सारा से वृद्ध तास्त्रम् अल नरीने मीर स्थारोता में, तस्त्रक सूरिया में, नागरिया है जीत कुली के मीनाम कर में आपी होंगे।"	Nda min NRth'i Dzyma minki i hoole go bee adzula mhre dahodcoloef, liko Jerúsalemgi, linda Judysga t'fa'it'ek nt'éé' liadóo Simériyagi, linda nahai-	Callgana com le auaceitiyaguat dámi adáiriaga com Espitatu Santo ami ualoti, nátac'en ychòcotaganaganică feniyarla jodimi Jerusalem; codomi ma'use Judga checotimi Samana năta- chayovida a bloquateata pinami aleus.
Chokwe	Hopi	Ndebele or Sindebele	Tonga: Zambezi
Aboon kumunukatambula tachi, muze Spinita Mu- sardia heza hali yetir - kumunukapwa yela jami, ni mu Yenasheme, ni mwesue mu Yundeya, ni Samama, ni ndo ku kasala-songo lia hashi	Pay axon uma cqulat makrey am Hikwu Fas Himan- shqa umumi pitoq'ö, nen uma nuy hin navoti'yun- qey tuzeri'yutevra Jerusalemt ep'e, pa' sohsosik Judeat an'u, pa' Samarat af'a, pa' ahpiy tuwa qalaxoqhaqama.	Kodwa nazakwamukeliswa amandia, uMoya oNgo- wele esefikile pheza kwenu, nibe-ngofakazi bama kuze kubesekugeneni Komhlaba.	Kwalo muyootambula ngazu, wanka alindin Muuya Uusalala, muyooba bakanhoos bangu m mu-lerusalemu, amu-Judaya moonse, amu San ya, matu kusikila kumamanno aanyika.
Chulupi Vooy ca natajehl'ayoʻshicham pa Lupintu Santo pa chijutlil'ay pa vat'uniq, pa vesibelili'e na Jepasakim ca alooʻshanishehl'awne y waatsha chi Baobin'a na Judea chi na Santana, Becheesh pa ampilhey lihac' o Baooma pawa yitavies.	lbo Ma unu ganata ike, mgbe Mo Nso dakwasib usu unu gaba ndoosulim na Jerusalem, na Judra nise na Samena, na genyena akuku uwa secasduh aka.	Nepoli श्रः योगन भारता विजीहरमा भारत्मणुगिः विमीहरूके स्वित्त पारवेश्वीः श्री विजीहरू सरप्रवेन् नमा, साथ महिर्यामा, सामूरियामा र पूर्णीको अन्तसम्म मेरा मशादी हुनेछै।	Tachod-Arobiach بنتم سنالتین فرد منبی حمل الروغ الفذور نیکتم و تکونون لی شعدا می اوراطم وی گذر سعودیه و القامره و إلی اقضی الأزعور
Cree Ls P to Product - to PDD / 2-7, and to belief () PODM/s: The P to diffuse the Left, full (20) JISAN TO STRANAN, For TO SERVE - TO STRANAN TO THE STRANAN TO THE TOTAL	Ibo (Nigerio) Ma uma gänata ike, mbe Mo Nso gabnakwanwom sen unu gabu kwa ndiamam nine femialem, na rame Judia na Samena mfe, na kwa ebe uwa soturu.	Ngombaye Ni loo ge Milinteenda a deb do si'g ndad saa a kangag: singamong mba tooge ne nyikorngootaje sen ya, mac bibe ge Efraudem kim, og biberge lat ge wogs do Judgi lem, og Saman ken, og bleege ne male mane nen stall fem to.	Tshilubu Kadi muenu menuangate bukole, hanshuckela Nima Musmpe hambidi henu, nenuakak bamubanyi mu Yeluhakema ne mu Yudaya yonso Samalea ne kunfudiha kuo buloba.
Daketa (Sieuxian)	Indonesian	Nyika (Nyasaland)	Vietnamese
Dukowo (astowani) Tuko Wonga Wakan kin en nihipa kinhan, wowa- sake dahapa ktu, heban Jenualem en, qa Juda makoce kin owansaya, ga Samana qa maka shanke kin hehanyan mayadaosasinga kita ce	Tedape kamu akan beroleh kuasa kelak apabila Robu Tkudus tarun kestas kamu, dan kamu akan Robu Tkudus tarun kestas kamu, dan kamu akan mendigiat saku Bagika, baik di-Puruslem, baik direlerah tanah Jades atau di Samana, sehingga sampai ke-diging buma.	reyated (reyationford) amaka la/asoshiy'uMupep'uMu- fitijile, pe mulika mwe vakome vane muYelexakenu nama-Vadayn mwenti namu-Samaliya, mulifiha nak- wipeleley'atw.	Nhưng khi Đượ Thánh-Linhgxing trên các ngọc thì, các người số nhân thy quyền-phép, va fa chứng về ta tại thành Gileru-salem, ca xư Guo- xu Sa-ma-n, cho đến cùng trín đất.
Dutch (Flemish)	Italian	Portuguese	NOTE MANY
maar gij zulit kracht ontvangen, wanneer de Heilige Geest over u komt, en gij zulit mijne gebaigen zijn te Jeruzalem en in geheel Judea en Samaria en tot het uiterste der aarde.	Ma voe perverete la virtù dello Spinto Santo, il qual veria sopia voi e mi sarcie testimoni, e in Grusidemre, e in tutta la Giudea, e in Sarnaria, infino all'estremità della terra.	mas recebereis poder, ao descor sobre vás o Espirito Santo, e sereir sinhas testomunhas tanto em Jenesalem, como en "5da a Judeia e Samaria, e até aos conflas da terra.	NOTE Mission work in also being carried in the following languages but Acts Pus r been translated at this time Comanche, Gu ani, Krobo, Somali, and Watinaha.

Prepared by the Council of Mission Board Secretaries, Salunga, Pennsylvania, and European Mennonite Mission Komitee (EMEK) Dufourstrasse 66, 2500 Biel, Switzerland.

Mennonite Church agencies paying for this insert are: Mennonite Board of Missions, Elkhart, Ind. 46514 Eastern Mennonite Board of Missions, Salunga, Pa. 17538 Conservative Mennonite Board of Missions, Irwin, Ohio 43029

*CREDIT: Today's English Version produced by American Bible Society. Translations supplied by American Bible Society.



the fellowship for the edification and enrichment of the whole community.

For us as a world brotherhood, representing such diverse racial, cultural, and national background, this has tremendous significance. We represent here not only continental and national groups but a variety of denominational groups within the brotherhood. We represent congregations with long historic Mennonite traditions and congregations which are new and young and vigorous. In fact, as we experience this oness of the Spirit in this gathering across all the human lines that separate us, we have a foretaste of that which John saw on the island of Patmos as he describes it in Rev. 7:19, "After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb."

Just because of the tremendous diversity which we represent here, it is possible that this world conference may bring us closer to a true experience of the fellowship of the Holy Spirit in the New Testament sense than any other experience which we may have had up to this time.

If this experience is to be ours in its fullness, we will need to accept joyfully and gratefully both the unity which is ours in the Spirit and the diversity which is ours because of the natural communities out of which we come and because of the gifts which God has given to us. In Christ, let us thank God for both as part of His manifold grace. Also we here must learn to recognize and listen to each other as each brings his own perception of the witness of the Spirit. It is in our listening to each other that we may indeed hear what the Spirit is saying to us. Then we may find again what we as a conference experienced at Kitchener in 1962 and wrote in our conference statement: "With gratitude we acknowledge that we have experienced that God's Spirit was with us and was uniting us in brotherly love and understanding, thereby building up our worldwide brotherhood."

Witness and Service

Moreover, the koinonia of the Spirit is a fellowship of witness and service, of mission and ministry. Bishop Lesslie Newbigin has provocatively and properly said, "There is really no participation (koinonia) in Christ without participation in the mission of Christ." The work of the Holy Spirit in us and among us is not only to reconcile but it is also to motivate, to equip, and to mobilize for witness and service. As Hendrik Kramer puts it, "The Holy Spirit is the baptizer of the church into witness-bearing" (Theology of the Latty, p. 132).

Whatever else we may observe about the fellowship of the Spirit in the New Testament, it is clear that the early church was "a witnessing community" (Suzanne de Dietrich). As portrayed in the Book of Acts, this included a spontaneous and contagious evangelistic thrust, both in the local community (Jerusalem), in the neighboring community (Samaria), and to the uttermost parts of the earth (Corinth, Rome). The good news of salvation through Jesus Christ was spread boldly by word of mouth by persons who said "we cannot but speak of the things that we have heard and seen" (Acts 4:20). But the effectiveness of this witness can be understood only as we recognize that this was but the expression of a fully dedicated life. To witness by one's word came to mean to be willing to die for one's faith. Thus the witness and the martyr became one.

The eager telling of "the good news" was but one facet of the church's ministry. Another was diakonia, the common term for humble loving service to meet the need of a fellow human being. The fellowship of the Holy Spirit came to be a ministering community doing good to men in need, such as the lame man at the gate of the temple. Far from being motivated for service by an imposed code of duty, or to gain some commonly desired reward, men filled with the Holy Spirit were persons driven by agape which is nothing other than God's love "poured into our hearts through the Holy Spirit which he has given us" (Rom. 5:5). The Spirit-filled community in the presence of human need for God's action. be this physical or spiritual, personal or social, individual or corporate, declares "the love of Christ leaves us no choice" (2 Cor. 5:14, NEB). Love born of the Holy Spirit, becomes concern in action, ministering "in the name of Christ," feeding the hungry, clothing the naked, healing the sick,

When Iesus began His Nazareth ministry, according to Luke, this was shaped by the word of the prophet, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those that are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18, 19). The fellowship of the Holy Spirit has no clearer model for witnessing and ministering than this. To remain in spiritual continuity with the fellowship of the early church and with the ministry of Jesus, the Mennonite brotherhood in the world today must take with utmost seriousness its commission both to evangelize and to serve the whole need of man "in the name of Christ." At a time when Christian groups are inclined to separate over the relative emphasis given to evangelism and social ministries, it is of utmost importance that we recognize that the fellowship of the Holy Spirit embraces both dimensions and that to neglect either is to become unfaithful to the ministry of Jesus Christ through His Spirit.

^{*}The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

Again, the *kotnonia* of the Holy Spirit is a fellowship of both freedom and order. It embraces both liberty and obedience, loosing and binding, emancipation and discipline.

The Gospel writer, John, observes that the Holy Spirit in His work is totally unpredictable and that He thus cannot be manipulated or controlled. Like the wind, He blows where He wills. John 3:8. Likewise Paul writes, "Where the Spirit of the Lord is, there is freedom" (2 Cor. 3:17). In a world in which men are often bound by traditions, by legalism, and by their own sinful habits, it is of great importance that we recognize that the Holy Spirit makes men free. This is one dimension.

The other dimension, however, is that the Holy Spirit is also the author of order. In fact, as Eduard Schweizer puts it, church order is also a manifestation of the Spirit (Church Order in the New Testament, p. 194 ff.). This is already implicit in the doctrine of charismatic gifts, in the appointment of the seven in Acts 6, and in the development of ordered ministries as described in the Lucan and Pauline writings. Paul needs to remind the Corinthians that God is not a God of confusion but a God of peace (I Cor. 14:33), and that this peace calls for having things "done decently and in order" (I Cor. 14:40). The community of the Holy Spirit is by no means a community of chaos.

We begin to see then that it is precisely in the koinonia of the Holy Spirit that freedom and order come to be seen in proper relationship to each other. The freedom of the Spirit which the New Testament talks about is the freedom to serve one another in love. 1 Pett. 2:16. While the Holy Spirit makes men free from sin and the law as well as from tradition or from the world, it nevertheless binds them to a community life which is controlled by divine love and which is expressed in the service of God and men.

In this sense the freedom of the Spirit is completely congrouss with the concept of discipleship and discipline. The discipline, however, is the discipline of the Holy Spirit, a discipline of redemptive love, motivating, mobilizing, and energizing the Christian and his community in his witness and service.

As Harold S. Bender, the former president of the Mennonite World Conference, has pointed out, however, there are
two great dangers which threaten the full development of the
potential of fellowship and brotherhood and its proper expression in the life of the church. The one is individualism,
the other institutionalism. (These Are My People, p. 52.) Individualism arises out of an undue emphasis upon the freedom of the Spirit. Institutionalism arises out of an undue
attempt to order, organize, and control the life of the community. Only as the community remains humbly open to the
presence and obedient to the leading of the Holy Spirit can
it avoid these perils and pitfalls. As a Mennonite brotherhood

we have not escaped completely either one of these distortions of koinonia. We must ever be on our guard against both these dangers.

Conclusion

To be in reality the *kotnonia* of the Holy Spirit, then, means to have vitality and power, unity and diversity, witness and service, freedom and order.

Of the church in the Book of Acts it is said again and again that "they were all filled with the Holy Spirit" (Acts 2:4; 4:32). The emphasis is on the "all." This was new at Pentecost that the gift of the Spirit was not the possession of an individual or of a few, but that He was in a profound sense the possession of the whole community. It was the whole body of believers which constituted the habitation of God in the Spirit.

But what does it mean to be "filled" by the Spirit? Myron Augsburger suggests, "The term 'filled' could be translated possessed." The meaning of this must be that the whole being of each person as well as the whole of the relationship within the community become the dwelling and the vehicle of the Spirits of that God can live in men and control them and work through them. It means that "the lordship of Christ" through the Spirit becomes reality in full obedience in personal living and in community.

How does this happen? George W. Richards once put it this way, "We cannot fill ourselves with the Spirit; we can only put ourselves in the way of being filled by Him. If one desires to be filled with pure air, he goes to the fields, to the hilltops, the mountains, breathes deeply, and is filled with invigorating draughts of ozone. He cannot create the air but he puts himself in the way of being filled with it." (Interpretation, lanary 1950, p. 38).

To put ourselves in the way of being filled by the Spirit, we need not travel anywhere. We who have traveled many thousands of miles need not have come to Amsterdam for this nor need we now leave Amsterdam to experience this. We have but to recognize that wherever men are, there God is also, and wherever God is, there the Spirit is present and ready to manifest Himself and to work. We have but to open our minds and hearts to Him in repentant and obedient faith. We must ask. To ask means to pray. Jesus said that if we who are evil know how to give good gifts to our children, how much more will the Father give the Holy Spirit to those who ask Him. Lukel 11:13.

We have prayed and God's Spirit is here. Even now we may experience His creating, regenerating, reconciling, illuminating, energizing, and disciplining power if we will but let Him have His way.

"He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 3:22).

New Surge of Power for Christianity

Many modern thinkers are declaring that modern Christianity is irrelevant. Our age is characterized by some as the "post-Christian era." "Christianity is losing its power," say the pessimists among us. But in Indonesia, the world's fifth largest country, Christianity is demonstrating a vitality reminiscent of the earliest days of the Christian age.

Just prior to the attempted communist take-over on Sept. 30, 1965, it looked as if both Christianity and democracy were finished as a force in Southeast Asia's largest nation. The abortive coup left hundreds of thousands of communists and communist sympathizers dead.

But according to the American Bible Society's special Indonesia issue (April 1967), the tragedy of that abortive coup and the blood bath that followed has resulted in an unprecedented openness toward Christianity. In some areas whole villages have accepted Christianity as their faith. In one region in Central Java 2,000 members have joined the Christian church within the last year. Twelve thousand other inquirers are reported waiting for instruction. Church leaders are expecting as many as four million Indonesians now practicing animism to seek entrance into the Christian church in the next few years.

Doors Wide Open

Doors for evangelism in Indonesia are wide open. The Indonesian government has charged the Christian church to provide religious instruction on all levels of the school system.

Indonesia has one of the largest Protestant churches in Asia. Early in 1966 the Indonesian Christian community numbered between six and seven million, of which five million were Protestant. The total population of Indonesia is more than 112 million. The 70 communitons of Indonesia are scattered over a thousand islands and meet in 10,000 congregations. They are an integral part of their nation's life and speak with a representative voice that is fully accented.

Frior to Sept. 30, 1965, the communists sabotaged village evangelism through their youth and student organization and their counter teaching. They also undermined the churches and Christian schools. Since the coup's failure, thousands of disenchanted communists and their sympathizers are flooding the churches with requests for teaching and baptism. In one church alone 80 adults and 75 children, all former communists, have repented and become faithful and effective witnesses for Christ.

These new converts are not turning to Islam because they consider Islam a form of "spiritual colonialism." Muslim worship is carried on in the Arabic language while Christianity is presented in the Indonesian's own language and cultural forms.

Conversion Rates Phenomenal

Increases of 100 percent in membership of the churches are to tunknown, and new congregations are forming constantly. Churches near Semarang, Central Java, reported a membership of 30,000 in 1961. Now they have more than 100,000—almost doubling annually. A flood tide of reports from former communitis strongholds in Java indicate an unprecedented turning to Christ by individuals and by entire communities. Since November of 1965, 65,000 have espoused the Christian faith. Continuing requests for evangelization from hundreds of villages in the area exceed the capacity of churches and missionaries to meet them. Local authorities in one area have asked a Christian pastor to teach the Christian faith to thousands of communists in prison camps near-by.

In the cities of Java, mass evangelism campaigns have reported as many as 4,000 decisions at a time. In Djakarta, the capital, 50 Bible study groups have sprung up. In North Sumatra 1,900 people were baptized recently at one time; an additional 8,000 were taking catechism in preparation for baptism. In South Sumatra one church increased its membership from 500 to 3,000 last year. Missionaries to these animistic people believe such conversions are just the beginning of a huge movement yet to come.

In West Borneo 30 new congregations numbering 5,000 members have sprung up in the last two years. In the Celebes just one church reports 5,000 conversions recently. Reports from Sumba and Timor tell of streams of converts coming to the churches to hand over idols in exchange for baptism.

In this new and effective evangelism the Bible is the "vital and living tool." The Indonesian Bible Society is going all out to distribute copies of the Scriptures. Since Sept. 30, 1965, the Society has increased its distribution 320 percent. Even this increase in Bible supply has only scratched the surface of the need generated by the failure of the communist coup.

All these reports point up one great fact. The Indonesian church is today in a state of dynamic growth altogether without precedent, not only in Indonesia but in the world.

Gospel Herald, July 25, 1967

Roy S. Koch is pastor of the South Union Mennonite Church, West Liberty,

CHURCH NEWS

Jacobs Delivers S. F. Coffman Lecture

From a background of Western colonization and colonialism to a prophetic voice on the future of the church—and in particular the Mennonite Church—in Africa, Donald R. Jacobs, veteran missionary to Tanzania, delivered the fifth annual S. F. Coffman Peace Lecture at Elbhart, Ind., July 13.

Jacobs' lecture, "Frontiers of Peace for Churches in Developing Nations," surveyed the characteristics of colonialism established during the Industrial Revolution and then pointed out the effects that still exist in the developing nations today.

"Who are the developing nations?" he asked. Those nations whose cultures did not give rise to the modern technological revolution find themselves in this category. They are largely of the non-Caucasian-populated

Ramer Conducts Race Study

"The Relationships Between the Mennonites and the Negro Community" is the theme of a current six-week study being undertaken by VS-er Carl Ramer of Goshen, Ind

The project will attempt to assess Negro feeling in the Elkhart area toward the Mennonite Church. Hopefully reactions will also expose feelings concerning such matters as housing discrimination and equal job oppor-

Nelson Kauffman, secretary for home missions, planned the project on a preliminary basis. After consultation with Howard Kauffman of the Coshen College sociology department and anthropologist Donald Jacobs, Ramer was instructed to discover via personal interview what areas of need might be met by the Mennonite Church.

The extension committee of the Prairie Street congregation will also work closely with Ramer. George Smucker of Goshen College will be resource consultant. Jacobs said that the church must find a natural tie-in to the Negro community before it could do an effective iob.

Kauffman stated that such a study has never been undertaken in the Elkhart com-

Ramer commented, "I think this project will help me in my work among the Indians at Anzac, Alta., in addition to providing some useful information for the Elkhart churches."

Ramer attended Goshen College. His wife, the former Lois Metzler of Martinsburg, Pa., will aid him in tabulating results. sections of the world, not the extensions of European culture found in North America.

Jacobs went on to make a distinction between colonization and colonialism. Colonization is transplanting one nation's culture via resettlement of people while colonialism is an attempt to influence indigenous peoples to adopt new institutional structures. He referred to this as the "abnormal method of colonialism."

Western nations who have carried out colonialism within the past 100 years have planted the seeds of today's nationalism, Jacobs said. They presented themselves as the carriers of the Christian religion, displaying their technological sophistication with the use of superior military weapons. The developing nations soon discovered that the only way to become competitive was to adopt Western technology, the notable examples being lapan and China game and China game and Superior military to the control of the cont

Jacobs explained, "The tremendous drive for education among developing nations stems from a desire to be competitive technologically." With the rise of education, there is a concurrent striving for economic development and the achievement of social justice among peoples, tribes, and nations.

But the lecturer did note some hope for the development of the church in the developing nations if the current idealism is carried out. For example, in Africa, with the exception of Somalia and Sudan, the "new states are secular states," meaning that the governments are committed to a free expression of relivion.

People in these nations are searching for a security because they have been rooted from their cultural homogeneity by the introduction of Western technology. But at the same time, the new nations will not conform to the existing structures of Western industrial nations because of the inconsistencies they observe there.

"During the last decade net growth in the developing countries amounted to no more than one dollar per person per year," pointed out Jacobs, while 20 percent of the world's population is netting 80 percent of its income. And the gap between the rich and the poor continually widens.

Economic problems become compounded when issues of race and tribalism are injected, the anthropologist Jacobs added. "Tribe, race, and nation become a problem when they turn into racism, tribalism, and nationalism." It is precisely at this point that the church must exert its influence, for it is in these struggles that people of



Florence Nafziger returned to India on July 2 to begin her fifth term as a missionary nurse at Dhamtari. She will assist Elizabeth Erb and Kay Yutzy in directing the school of nursing begun there in 1950. Miss Nafziger is serving under the Mennonite Board of Missions. Elkhart. Ind.

the developing nations form their world

One of the other conflicts that Jacobs pinpointed is that of revolution. From the early revolutions in America and France through those in Russia and China, the developing nations are looking at the same route to power and prominence.

But the conflict rotates around the present Western antirevolutionary attitude. Jacobs asked, "Is it possible that the Western church has assumed the antirevolutionary stance of the capitalistic states?"

He cautioned, "We cannot identify the kingdom of God with an established system." While the institution of government has changed more radically in the past 50 years than any other, assuming among other roles that of implementing social justice, the church must not be capitwated by the government or lose its prophetic voice.

Based on past experience, the church is in jeopardy if socialism rises in the developing nations, stated Jacobs, but then this could be the occasion for the church to rise to its potential power. The man of Christ must suffer within his own culture, paralleling the example of the Anabaptist

In conclusion, Jacobs quoted Pope Paul VI's Encyclical on the Developing Nations, which states that "Peace is not the result of economic equality. . . . Bread for myself is a material question; bread for our brethren is a spiritual question. . . . Development is the new name for peace.

In the Mennonite Church, he related, we need not only to remind ourselves of what we are doing, but also of who we are.

Evangelism Institutes Focus on Mission Methods

"Sharing Christ Across Cultures" was the theme of the 1967 Institutes on World Evangelism under the sponsorship of the Council of Mennonite Seminaries in cooperation with Mennonite mission boards.

The second two-week session concluded July 14 at Associated Mennonite Seminary, Elkhart, Ind., with a communion service involving more than 50 overseas and home missionaries and administrators. The first

Contributions Lagging For 1967 First Quarter

Treasurer David C. Leatherman of the Mennonite Board of Missions noted that in the first quarter of the 1967 fiscal year contributions are slightly less than in the same period last year. Expenditures, on the other hand, are increasing.

Leatherman attributed some of the 13 percent increase in expenditures to the greater number of missionaries who received travel advances to come home on furlough this year as contrasted to 1996. Expenditures during the first quarter this year totaled \$434, 964; last year \$877,90. Inflation and India famine relief are also factors contributing to the increased expenditures.

Contributions for the first quarter of the current fiscal year amounted to \$282,565, a drop of more than 5 percent from \$295,280 during the same 1966 period.

While there is reason for concern, the administrators are not unduly alarmed at this point. However, Leatherman said the church should be aware of the fact that giving is below budget.

At its annual meeting in Hesston, the Mission Board adopted a budget of \$1,843,500 to be funded by general contributions. This represents a projected 6.7 percent increase in giving over 1966.

Nursing Students Complete First Half of New Program

Nineteen nursing students will complete the first half of the Associate in Arts Nursing Program at Hesston College on July 26. These students will move into the second and final year in September and will be the first Associate in Arts Nursing graduates with the Class of 1968.

After completion of the 1968 summer term they will be eligible to write the state board examinations to qualify as registered nurses.

Up to thirty-five candidates will be accepted for the second class which begins in September 1967. At this time approximately five more well-qualified persons can be accepted into this class. Accordingly, new applications are still being received.

institute was conducted at Eastern Menno-

nite College, June 12-23.

Donald R. Jacobs, missionary to Tanzania since 1954 and bishop in the Tanganyika Mennonite Church since 1964, coordinated the lectures at both institutes. J. B. Toews, professor of missions at Mennonite Brethren Seminary, Fresno, Calif., also lectured to both groups.

The program formal included directed biblical meditations, lectures on missions from biblical perspectives, sessions on methods of conveying the gospel, and group forums. Time was also allotted for informal discussion.

J. F. Shepherd, personnel secretary of the Latin-American Mission of the Christian and Missionary Alliance, spoke to the Elkhart Institute on "Biblical Perspectives in Mission."

Shepherd said, "God's medium for reaching men and saving men is other men. It doesn't make any difference how well we know God—unless we know the man we're trying to communicate with, we'll not be able to communicate the gospel.

"it's not fair to seek to convert a man to our faith until we have learned what makes his faith significant to him," he cautioned the missionaries in stressing the importance of gaining personal acceptance before a spiritual commitment.

Jacobs dealt with symbols in his presentations. "A group strives to have some common symbol," he noted, "which sets it off from every other subgroup" in pointing out that symbols have significance in culture, and especially in religion, as people give them meaning.

"We burn incense to a past experience, thinking that somehow through worship we can recapture that experience. When we appeal to the faith of our fathers, we are but one step removed from ancestor worship," he added.

Jacobs continued, "We cannot assume that we sterilize the meaning of a symbol when we bring it into the church. If a symbol is around too long, people begin to worship it"

In evaluating the program the sponsoring groups felt that the thrust of the institutes should permeate more the whole evangelical wing of the church, not just overseas missions. Jacobs emphasized the need for voluntary involvement in missions from all areas of the church.

In comparing the two institutes, Jacobs said, "The experience at EMC was oriented to more practical problems because two thirds of the group were pastors interested in the growth of the local congregations.

"At Elkhart, the overseas emphasis predominated, with some very perceptive forum periods focusing on theoretical problems."

Many of the 50 participants received col-

lege or seminary credit for the institute. Twenty-eight of the attendants at Elkhart were members of the (Old) Mennonite Church, 14 were General Conference Mennonites, and five belonged to the Congo Inland Mission.

The theme for the 1968 institutes will be "Evangelism in Church Growth."

Nigerian TAP-ers Relocate

The David Giesbrechts, William Thiessens, and Donna Yoder, MCC TAPers in the Oturkpo-Chaja area, Nigeria, have temporarily located in Jos, according to a telegraph received by MCC on July 1, from Ivan Eichenberry, TAP representative in Nigeria.

Wayne Yoder remained in Oturkpo. Persons on the scene in Nigeria do not fear for Yoder's safety.

Although the exact time the TAP-ers will return to the area is not definite, it is expected that they will resume their teaching positions for the last quarter in 1967.

In a letter dated June 23, Eichenberry wrote: "We are going ahead with operation of the schools in the Oturkpo-Ochaja geographical area. Under the present situation we feel we must go ahead with plans and recruitment to operate the schools in the future, including the last quarter of 1967.

"It certainly is most likely that by or before August the situation may be somewhat clarified; either military action may have been taken with developments more apparent, or the use of military action may have become less likely or necessary."

EMC Chorus Tours Europe, Sings at World Conference

The Alleluia Singers of Eastern Mennonite College, Harrisonburg, Va., will leave from New York City on July 19 for a five-week tour of western Europe.

The chorus is composed of twenty-six mixed voices, under the direction of Earl M. Maust, Associate Professor of Music and head of the Music Department at Eastern Mennonite College. The members of the chorus represent nearly a dozen states and almost as many different fields of study.

Mrs. Maust will also travel with the chorus, as well as Paul T. Guengerich, Dean of Students at EMC, and Mrs. Guengerich.

The chorus is scheduled to attend the Mennonite World Conference in Amsterdam, Holland, July 27-30, and will furnish the music for one or more of the public sessions of the conference. They are also scheduled for sixteen additional concerts in Holland, Belgium, France, Luxembourg, Germany, Switzerland, and Italy. They will also spend time visiting the tourist attractions in these seven countries.

The group is scheduled to return to New York on Aug. 23.

FIELD NOTES

Wilbur Bauman, Green Lane, Pa., was licensed as assistant pastor for the Finland Mennonite Church, Pennsburg, Pa., Sunday evening, July 9. He will be assisting the present pastor, Claude M. Shisler, who has served this congregation as pastor since 1938. Annual Allentown I-W Reunion, Satur-

day, Aug. 12, 1:30 p.m., at Allentown, Pa. Annual Open-Air Singing at Tel Hai

Camp conference grounds at 1:30 p.m., July 30. Speaker: B. Charles Hostetter; moderator: Herman Glick. This service was formerly held in Kennel's Woods at Atglen.

Camp for single women at Black Rock Retreat, Kirkwood, Pa., Aug. 23-27. Lois A. Witmer, camp director.

Warren B. Metzler was installed as pastor of the Worcester congregation, near Fairview Village, Pa., July 2.

John Wickey, Mennonite minister at Smith School, Ky., was shot the night of May 21. He was sleeping in the church building because of some vandalism. At 3:30 a.m., he went outside to investigate some noise and was shot by a rifle with the bullet narrowly missing his heart. He has made good progress and is receiving strong support from the people of the community who are distressed over the incident.

Donald Bare was ordained to the ministry at Hebron Church, Fulks Run, Va., July 9. The service was in charge of I. Ward Shank. with the ordination sermon by Franklin E. Weaver, Linden Wenger gave the charge, and Lewis P. Showalter gave a charge to the congregation. Bro. Bare will be serving with the Hebron and Buckhorn congregations in the Northern District of the Virginia Conference.

Special meetings: B. Charles Hostetter. Harleysville, Pa., at Shore, Shipshewana, Ind., Aug. 16-20.

Change of address: Richard C. Detweiler from Perkasie, Pa., to 116 West Chestnut Street, Souderton, Pa. 18964. Phone: 215 723-5005

Calendar

Mennonite World Conference, Amsterdam, Holland, July 23-30.

July 23-30. Indiana-Michigan Combined Sessions of Conference, North Leo, Leo, Ind., Aug. 3-6. Annual meeting, Iowa-Nebraska Conference, Iowa Mennonite School, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Greek congregation. Allegheny Mennonite Conference, Scottdale, Pa., Allegheny N Aug. 10-12.

Conservative Mennonite Conference, Rosedale, Ohio, Aug. 15-17. Mennonite General Conference, Franconia Confer-

ence, Aug. 21-24. South Central Conference, Pleasant Valley, Harper, Kan., Sept. 8-10. Mennonite Conference, Metamora, Ill., Sept.

of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

coln. Lincoln University. Pa.: four at Oak Grove. Smithville. Ohio: seven at Beech, Louisville, Ohio; four at Hartville, Ohio; eight at Glade, Accident, Md.; fifteen at Marion, Howe, Ind.; two at University, State College, Pa.; one at Greensburg, Kan. Third Annual Family Music Week at

New members by baptism: six at Lin-

Drift Creek Camp, Lincoln City, Ore., Aug. 3-6. Roy D. Roth is the director. Applications should be sent to Lynford Hershey, Box 2263, Lincoln City, Ore. 97367.

New Gospel Herald Every-Home-Plan congregation: Emanuel Mennonite Church. La Junta, Colo.

The Mark Kniss family, Bihar, India, will arrive in Baltimore on July 26. The Knisses will spend their furlough at 11 Avoca Ave., Ellicott City, Md.

Carson and Ellen Mover, missionaries to Accra, Ghana, will arrive in Toronto on Aug. 3. They will reside at 702 College Ave., Goshen, Ind.

Mrs. Stan Friesen in Uvo. Nigeria, reported July 8 that 28 pupils have enrolled in the Bible school. There are 24 boys in the classes and four girls. There are five instructors.

Items for Books Abroad are being collected by Mary L. Bender, 512 S. High Street, Scottdale, Pa. 15683. Persons who have books they wish to donate overseas may send them to this address.

Ruth Pershadi, former home economics instructor at the Dhamtari, India, Christian Higher Secondary School, reported her new address: 910 Bedford, S.W., Canton, Ohio.

John Lehman has become director of personnel recruitment at Mennonite Board of Missions, Elkhart, Ind., in an administrative alteration announced by Dorsa Mishler, personnel secretary. July 17.

Lehman, who formerly served as district director of voluntary service, will be responsible for making preliminary contacts with college students across the country. He will recruit on non-Mennonite campuses as well as Mennonite-related institutions. Two VS administrators will be added in the near fu-

Mrs. Harold Thut, Orrville, Ohio, was recently elected president of the Ladies' Auxiliary of the Rittman Mennonite Home for the Aged in Ohio. During the past year, the ladies contributed a carpet, two overbed tables, two settees, three armchairs, and two rocking chairs in addition to electric heating units, drapes, and lighting appliances.

The Mennonite Home was begun in 1901 from a gift of D. C. Amstutz and is presently operated by the Mennonite Board of Missions under the direction of a local board of five men

The Adriel School for slow-learning teenagers in West Liberty, Ohio, broke ground for a new building July 6, with Luke Birky, secretary for health and welfare, Elkhart, Ind., turning the first shovel of dirt.

The new structure, to house 24 boys, will be the first in a five-year building program that will include a girls' residence, a vocational training building, another boys' residence, and renovation of present classroom and administrative buildings. The total estimated cost of the program is \$200,000.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Brenneman, Harry M. and Arlene (Herr), Quarryville, Pa., fifth child, fourth daughter, Catharine Jean, June 28, 1967. Burkholder, Lyle S. and Martha Belle (Stoll), third child, second daughter, Emily Fern, June 25,

Cordell, Glenn R. and Constance (Hunsecker), McConnellsburg, Pa., first child, Craig Alan, June

9, 1967. Erb, David T. and Sandra (Derstine), Lincoln Park, N.I., first child, David Kristian, Apr. 4.

Freed, Arlin W. and Sandra (Halteman), Lebanon, N.H., first child, Cheryl Diane, July 4, 1967. Good, Harley D. and Irene (Emswiler), Fulks Run, Va., third child, second daughter, Melody Sue, May 14, 1967.

Halteman, Harold and Marilyn (Bergey), Telford, Pa., third child, second son, Philip Scott, July 6, 1967.

Harland, Phillip and Barbra (Yordy), Chenoa Ill., first child, Kristine Joy, June 22, 1967.
Heyerly, John and Jeanne (Berkey), Goshen, 1nd., first child, Dean Eric, May 10, 1967.

Kauffman, Donavon and Wilma (Hunsberger), Minot, N.D., fifth child, fourth son, Clark Doug-

las, June 29, 1967. King, Loren and Mary Beth (Gingerich), Gainesville, Fla., a daughter, Kristin Diane, June 27, 1967.

Martin, Roy and Edna (Groff), Lancaster, Pa. fifth child, second son (one daughter deceased), Steven Dwight, July 7, 1967.

Miller, William E. and Doreen (Yoder), Albuquerque, N.M., fourth living child, third son, Merlin James, June 26, 1967.

Nauman, Donald and Erla (Zimmerman). Manheim, Pa., first child, Teresa Joy, June 9, 1967.
Oswald, Gale and Janice (Roth), Seward, Neb.,

third daughter, Michelle Mae, July 1, 1967. Ritchey, Herbert and Joan (Replogle), Wood-bury, Pa., first child, Eric Lee, May 8, 1967. Roes, Lloyd and Clara (Roggie), Lowville, N.Y.,

eighth child, third daughter, Marlene Kay, May 13 1967 Shantz, Murray and Carol (Good), Waterloo, Ont., second son, Gregory Mark, June 11, 1967. Snider, Kenneth and Marie (Brubacher), At-

wood, Ont., second daughter, Linda Marie, May Stutzman, J. Merle and E. Lorraine (Rice), Fleetwood, Pa., second child, first son, Keith

Brian, June 7, 1967. Weaver, Paul, Jr., and Barbara (Horning), Akron, Pa., second daughter, Mary Leigh, July 8,

1967 Wadel, Clyde and Dorothy (Horst), St. Thomas, Pa., second child, first son, Clyde Braden, May 9,

1967. Wireman, Dennis and Ruth (Huber), Telford, Pa., third child, second son, Gregory Allen, June 19, 1967.

Wood, Douglas and Sue (Lehman), Apple Creek, Ohio, first child, Bryan Douglas, July 2,

Yoder, Creed and Miriam (Bender), Meversdale, Pa., seventh child, fifth son, Larry Mark, May 24, 1967

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald given to those not now receiving the conficiating minister.

Bair-Zimmerman.-James Mark Bair, New Holland, Pa., Carpenter's cong., and Joyce Zimmerman, Stumptown cong., Bird in Hand, Pa., by Paul G. Landis, June 17, 1967 Beachy-Yoder,-Perry Beachy and Mirlam Yoder, both of Plain City, Ohio, Sharon cong., by

Melvin Yutzy, July 2, 1967.

Bitikofer—Walter.—Ervin Duane Bitikofer,

Salem, Ore., and Nancy Lou Walter, Quakertown, Pa., by Marvin Grieser, June 10, 196

Headings — Hershberger. — Alvin Headings, Hershey—Hershey—Avin Headings, httchinson, Kan, Plainview cong, and Rebecca Hershberger, Plain City, Ohio, Gospel Light cong, by Melvin Yutzy, July 1, 1997. Hershey—Hershey—Wilbur Hershey, Quarry-ville, P.a., Mechanic Grove cong., and Sharon Hershey, Gordonville, P.a., Hershey cong., by

Clair B. Eby, June 24, 1967

Horner-Kaufman.-Ira William Horner and Rachel Pauline Kaufman, both of Boswell, Pa., Thomas cong., by Aldus J. Wingard, June 24,

Horst-Yoder.-Earl M. Horst, New Holland (Pa.) cong., and Grace Lorene Yoder, Christiana, Pa., Sandy Hill cong., by Aaron F. Stoltzfus, Apr.

1, 1967 King-Stutzman.-Donovan Lee King, Sweet Home, Ore., Cascadia cong., and Erna Marie

Stutzman, Albany, Ore., Fairview cong., by Melvin Paulus, June 30, 1967.

Metzler—Stoltzfus.—Glenn Elam Lewisburg, Pa., Millmont cong., and Esther Grace Stoltzfus, New Columbia, Pa., Buffalo cong., by Donald E. Lauver, July 1, 1967.

Miller-Ehst .- John M. Miller, Sinaloa, Mexico,

Mt. Vernon (Va.) cong., and Doris Ehst, Bally, Pa., Hereford cong., by Paul E. Longacre and B. Charles Hostetter, July 1, 1967.

Miller—Landis.—Raymond Lavon Miller, Go-shen, Ind., North Goshen cong., and Barbara Lynn Landis, Harleysville, Pa., Salford cong., by Willis Miller, June 17, 1967.

Newswanger-Martin.-Galen Old Road cong., Gap, Pa., and Sharyn D. Martin, Bethany cong. (Pa.), by A. Willard Shertzer, June

Stutzman—Risser.—Duane Alden Stutzman, Hesston (Kan.) cong., and Phyllis Elaine Risser, Lakewood, Colo., Glennon Heights cong., by E. M. Yost and Edward J. Miller, June 16, 1967

Swartz-Peachey.-Olen Swartz, Au Gres, Mich., Riverside cong., and Elaine Peachey, Belleville, Pa., Allensville cong., by Levi Swartz, fa-ther of the groom, and Elrose Hartzler, June 17, 1967

Thomas-Sarvis .- Paul E. Thomas, Johnstown (Pa.) cong., and Ruth Sarvis, Chambersburg, Pa., Pleasant View cong., by Amos E. Martin, July 1, 1967

Yutzi-Gingerich.—James Yutzi, International Falls, Minn., and Marjean Gingerich, Ligonier, Ind., by Harlan Steffen and Eli Yutzi, June 17, 1967

Zehr-Kauffman.-Edward D. Zehr, Hesston (Kan.) cong., and Ruth Kauffman, Hesston, Kan. Whitestone cong., by Alvin Kauffman and Howard J. Zehr, fathers of the bride and groom, June 9,

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Gerig, Anna K., daughter of Nicholas and Magdelena (Yoder) Roth, was born in Alsace Lor-raine, Oct. 31, 1886; died at Mennonite Home for the Aged, Albany, Ore., June 15, 1967; aged 80 v. 7 m. 15 d. On Dec. 1, 1916, she was married to Christian R. Gerig, who died Mar. 9, 1942. She is survived by 4 stepchildren (Amos, Lissie-Mrs. Dan A. Roth, Henry, and Benjamin) She was a member of the Fairview Church, where funeral services were held June 19, with Verle Nofziger and N. M. Birky officiating; interment in Riverside Cemetery.

Kling, Ellen Z., daughter of Andrew and Annie (Zerphey) Rhoads, was born at Mt. Joy, Pa., Aug. 4, 1881; dled at the home of her daughter in Mt. Joy, June 6, 1967; aged 85 v. 10 m. 2 d. She was married to Albert Kling, who died in January 1967. Surviving are 2 sons and one daughter (Elmer, Roy, and Ada—Mrs. Ivan Bradley), 18 grandchildren, 28 great-grandchildren, and one brother (John Roth). She was a member of the Mt. Joy Church. Funeral services were held at the Nissley Funeral Home, Mt. Joy, with Henry W. Frank officiating; interment in Kauffman

Kremer, Lee, son of Benjamin and Magdalene (Schlegel) Kremer, was born in Seward Co., Neb., Oct. 27, 1891; died as a result of a tractor accident, June 29, 1967; aged 75 y. 8 m. 2 d. On Dec. 25, 1913, he was married to Gertrude Schweitzer, who survives. Also surviving are 3 children (Edith Conner, Gerald, and Robert), 11 grandchildren, and 11 great-grandchildren. He was a member of the Bellwood Church, where funeral services were held, with John M. Landis officiating; interment in Blue Mount Cemetery.

Martin, Glenda Marie, daughter of Sam and Beulah Martin, was born Apr. 4, 1959; was struck by a car two miles from home and was killed inby a car two lines from home and was kined histantly, June 23, 1967; aged 8 y. 2 m. 17 d. She is survived by her parents, 4 brothers (Murray, Gerald, Rodney, and Richard), one sister (Fern), and her maternal grandparents (Mr. and Mrs. Milo Good). Funeral services were held in the Duchess (Alta.) Church, June 27, with Paul Voegtlin and

C. J. Ramer officiating.

Metz, Harrison F., son of Abraham and Mary Jane (Fox) Metz, was born at Worcester, Pa., June 11, 1889; died at North Penn Hospital, Lansdale, Pa., June 11, 1967; aged 78 y. On Apr. 16, 1910, he was married to Elizabeth Benner, who survives. Also surviving are 3 children (Alice-Mrs. Byron Carper, William, and Harrison, Jr.), one brother (Abraham), 4 grandchildren, and 2 greatgrandchildren. One son (Abram) preceded him in death. He was a member of the Upper Skippack Church. Funeral services were held at the Williams Funeral Home, June 15, with Jacob T. Landes officiating.

Weaver, Anna Frances, daughter of Daniel and Elizabeth (Brunk) Mason, was born at Broadway, Va., Apr. 24, 1879; died at Harrisonburg, Va., Apr. 9, 1967; aged 87 y. 11 m. 16 d. On Aug. 9, 1920, she was married to Hiram Weaver, who survives. She was a member of Weavers Church. Funeral services were held at the Virginia Mennonite Home, with Mahlon Blosser in charge, and at Weavers Church, with Lloyd S. Horst, D. W. Lehman, and DeWitt Heatwole officiating

Yoder, Carolyn E., daughter of Joseph H. and Yoder, Carolyn E., daughter of Joseph H. and Nancy (Zook) Byler, was born at Allensville, Pa., Aug. 16, 1883; died at Lewistown, Pa., June 26, 1967; aged 35 v. 10 m. 10 d. On Cet. 14, 1908, she was married to John D. Yoder, who survives. Also surviving are 5 children (John Paul, Joseph Mark, Lois—Mrs. Leonard Meyer, Ruth Yoder, and Jeanee—Mrs. Wilfred Bennett). 2 sisters and Jeanee—Mrs. Wilfred Bennett). 2 sisters (Naomi-Mrs. Sam M. Yoder and Sarah-Mrs. L. L. Miller), and one brother (John I.). She was a member of the Maple Grove Church, where funeral services were held June 29, with Waldo E. Miller officiating; interment in Locust Grove Cem-

Zimmerman, Merrell E., son of Theo and Clara (Meekins) Zimmerman, was born at Eureka, Ill., Apr. 30, 1942; died as the result of a motor cycle accident June 23, 1967; aged 25 y. 1 m. 24 d. Surviving are his parents, 2 brothers (Eugene and Raymond), and 3 sisters (June—Mrs. Frank Buerge, Geraldine-Mrs. Eugene Zoss, and Gladys -Mrs. John Ulrich). One brother preceded him in death. He was a member of the Roanoke Church, where funeral services were held June 26, with Norman Derstine officiating; interment in Mackinaw Dells Cemetery.

Items and Comments

Walgreen Drug Stores reported a 10 percent rise in magazine sales and a 26 percent gain in paperback book sales during 1966, the year after publicly reaffirming its policy to carry only clean literature in its

A bill exempting Iowa's Amish from the state school standards passed the Iowa House last Friday by an 81-35 majority. The measure now goes to the governor for his signature. Gov. Harold Hughes has been sympathetic to the Amish cause.

The exemption was passed earlier by the Senate, but it had been bottled up in the Sifting Committee. This bill will allow the Amish, or any religious group established in Iowa for more than ten years, which "professes principles or tenets that differ substantially from the objectives, goals, or philosophy of education embodied in (state school) standards," to apply to the state superintendent of instruction for an exemption. The Amish may then use their own non-certified teachers and operate their own schools.

Restoration of Wartburg Castle near Eisenach, Germany, has been completed in time for this year's observance of the 450th anniversary of the Reformation. The historic castle, famed as the retreat of Martin Luther in 1521-22, is now 900 years old. Repair work has taken fourteen years and cost about four million dollars.

The gap between the wealthy and poor nations is a "defiance flung in the face of God," according to British economist Barbara Ward

She was one of several speakers at the Triennial National Meeting of United Presbyterian Women (UPW) who focused their attention on the gap between the world's haves and have-nots

"If you look at the globe on the basis of wealth," Miss Ward said, "you'll find it has an enormous bottom and a tiny little top. And if you look at it on the basis of population, you'll find it's just as unbalanced the other way around.

"Our world is so lopsided that it is a wonder it is not thrown out of orbit. Unless we act now, we are headed for even more trouble.

Suggesting there is "something wrong with wealthy nations that can pump 27 billion additional dollars into Vietnam in one year and cut one billion from help for underdeveloped nations," Miss Ward branded Western "assistance" programs as "purely commercial ventures designed to help us.

"They may wind up helping others, but that's not what they were designed for. Let's be honest about it. Let's not call this assistance," she said.

Wycliffe Bible Translators are moving their headquarters from Santa Ana, Calif., to Dallas, Texas. The multimillion dollar complex is expected to be ready for occupancy by September 1968. An unnamed businessman has donated a 100-acre site in Dallas.

A staff of 200 workers will coordinate Wycliffe's programs which involve 1,900 people in projects in 19 countries. Wycliffe's budget is some \$4,000,000 annually.

A resolution supporting "selective conscientious objection" was overwhelmingly approved by the Central Conference of American Rabbis. It would create a conscientious objector category for young men unwilling to fight in particular wars, though not claiming conscientious objector status for war in gen-

About 500 rabbis approved the measure by

In a change in policy the Ontario government has announced that beginning this fall it will give financial aid to churchaffiliated universities and colleges. The grants will be approximately half what the colleges would receive if they were nondenominational. Waterloo Lutheran University will profit the most from the new grants. It expects to receive more than \$1,000,000 annually.

One of the most difficult churches to join is the nondenominational Church of the Saviour in Washington, D.C. Before being accepted, prospective members must complete a two-year preparatory course in theology, covering everything from Bible study to Christian stewardship.

As described in Time magazine for June 9. members must promise to give 10 percent of their income (before taxes), devote at least 15 hours a week to churchsponsored activities, attend Sunday worship regularly, and spend some time each day in prayer and Bible study.



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Coming Next Week

My Impressions of the Hesston Mission Board Meeting Guilt-True or False? What Christ Offers to Make You One

The Marks of a Man Who Loves God

David Augsburger Paul M. Miller David N. Thomas

Cover photo by Luoma Photos

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The Gospel Herald was established in 1908 as a successor to Gospel Witness The Gospel Hersid was established in 1998 as a successor to Cooper Winness (1990) and Hersid at 7 rath (1994). The Coopel Hersid is a religious periodical published seekers of the Polys o Scottdale, Pa. 15683. Lithographed in United States.

GOSPEL HERALD

Tuesday, August 1, 1967

Volume LX, Number 30



On-the-Job Training for Mothers

What is being a mother? A biological happening to be sidestepped with "the pill"?

Or is it a career? A woman's highest calling? An executive position in the "field of sociological development," requiring basic skills in human relations? One thing is certain: even with several babies, a mother is still a freshman in the school that reconjizes only "mothers" who have earned the degree.

Mrs. Harry Kraus of Newport News, Va., has been working at being a mother for 21 years now. Dr. and Mrs. Kraus have three living children—twin daughters, Donna and Debra, in third grade; and Harry Lee, Jr., age 7. Two sons, drowned in an accident in 1957, would have been 17 and 20 this year.

About three years ago Mrs. Kraus started a Heart to Heart Fellowship in her community. "I wanted to help mothers with babies," she said when I asked her about it. "I enjoy people and entertaining, and the ones I had special interest in were the mothers with babies enrolled in our church nursery." Mrs. Kraus and her husband are members of the Warwick River Mennonite Church in Newport News.

Heart to Heart fellowships are a recent development of Ella May Miller's Heart to Heart radio program, produced by Mennonite Broadcasts, Inc., Harrisonburg, Va. More than 60 groups in 20 states and in Canada are gathering mothers together regularly to share their experiences. A free how-todo-it kit is made available by the broadcast to women interested in starting a fellowship in their community.

"I liked Ella May's fellowship idea," Mrs. Kraus told me.
"I had been asking Cod how I could become a better witness
for Him. This seemed to be His answer. Our group meets
every second Tuesday of the month, from 10:00 to 11:30.
We've been meeting now for over three years."

In this short time the original group has grown into five fellowships. "Since we divided into smaller groups—we have over 50 mothers all together—some have been bringing a friend or next-door neighbor.

"This gives us an opportunity of witnessing to unsaved neighbors or making friends with other Christian women."

Homemaker's Role Important

I asked Mrs. Kraus more about her stated purpose of helping mothers with babies, and how she felt they might need encouragement.

"I somehow wanted to help them enjoy their babies and their role of homemaking." I probed a little, and found that Mrs. Kraus's homemaking convictions were established early in her experience as a mother. When her husband was in college and they had already begun their family, the subject came up about Mrs. Kraus working outside the home. "I never felt that I should," she said.

"When we were first married, we settled in Denbigh, and Harry worked for his uncle in the peach and apple orchards.

"At the end of the first year, he thought he should be of more definite service to the Lord . . . and felt he should go back to school. So we moved near Eastern Mennonite College and raised chickens.

"I was encouraged to take up nursing, and to leave our baby with my mother. But my husband was very much against this and said he felt my place was in the home. He wanted me to be with the children.

"It was important to me to have him confirm my own convictions. And I had lots of time to spend with our first boys....

Family Life Faces Pressures

Dr. Kraus established medical practice in Newport News in 1956. His family see little of him, except for the planned days off made possible by arrangement with his partner. With his time so limited, Mrs. Kraus's role as mother and homemaker is doubly important.

The pressures of a high-speed society multiply the problems of family living. Mrs. Kraus explained, "It is easy to become frustrated and discouraged, and feel that the responsibility of raising children in this age is too much.

"If the Christian mothers despair, then we are really heading for trouble. So in our Heart to Heart fellowship meetings I believe the main thing we have been trying to do is to share our anxieties and ideas of what to do about them.

"With Ella May's printed radio talks to guide us, we have

I asked Mrs. Kraus how their meetings worked. "We take turns being hostess and meet in each other's homes. The hostess is in charge of devotions and prayer and keeps our discussion moving.

"We remember Ella May's radio work in our prayers, and also her prayer requests sent to us each month."

But what do group members talk about? One of the original members with Mrs. Kraus is Mrs. David Hertzler—now leader of one of the new groups. "When our Heart to Heart fellowship was first formed," she said, "it provided a needed time of sharing of other members with small children

"I've learned to know the other mothers better, and to appreciate them more. Some had already experienced things I was having problems with, and this helped me.

"Many times our meetings made me realize the importance of my role as a Christian homemaker, mother, and wife, and encouraged me in it."

This is what impressed another member, Mrs. Cecil Nice.

"Our job—as mothers, wives, and homemakers—is important!"

And Mrs. Carl Brubaker spoke from the slant of a new mother. "Being a young mother, I go to Heart to Heart fellowship hoping to learn from those more experienced in raising children.

"And Ella May's talks are a challenge to all of us. I usually gain something new from each meeting that will help me be a better mother, wife, and homemaker."

I asked Mrs. Kraus if the homemakers ever talked over serious problems. Obviously in a group of 30 wives and mothers there would be a few.

"We have kept our discussions away from really serious problems," she replied. "I would not care for our fellowship to become involved in difficult marriage situations of anyone in the group.

"I believe, however, that anyone with problems could ask the group for prayer, without going into details.

"A time or two," Mrs. Kraus went on, "one of the older mothers has told something she felt was a mistake in dealing with her child and what she thinks would have been better, looking back on it. The younger mothers have profited..."

Another homemaker, Mrs. Harold Eby, put it this way: "It is discovering that everyone has basically the same problems, but also (by sharing) discovering ways to avoid or correct them."

Mrs. Kraus spoke of a very practical method the fellowship has used to deal with situations. "I feel our Heart to Heart group could very well be a prayer circle and at times it has been. We sometimes do our praying by a chain method (and we can stay home for this). One morning recently one young mother called and asked me to pray with her about a situation and asked me to call three more to do the same."

Since they are all young mothers—the groups meet according to the age of their youngest child—what happens to the babies when fellowship meeting time rolls around? Some mothers bring their babies. "We always have a baby-sitter or two playing with the children—usually in an adjoining room." Mrs. Kraus spoke of the cooperation of some of the older women in her church, who "gladly help with the children while we have our meeting."

Reaching Out

Faced with their own population explosion, the first group decided to do something about it. Eighteen homemakers attended one meeting alone. "And it was impossible to count the children! My house is large," Mrs. Kraus reported, "and the children played in the basement and outdoors, with four sitters!

"Some of the group weren't anxious to divide up, but they were willing to try it...."

Mrs Donald Shenk thought it was good leadership to divide the initial fellowship into smaller groups. "In this way," she said, "we can reach other homemakers."

In a society threatened with the breakdown of family stability, Christian homemakers' groups can do much to prove the happiness and harmony of God's basic unit for society: the family.

Missions Today

Emergency Giving

By J. D. Graber

Should emergency giving be above budget? This is an important question for a Christian giver to face. The church has her long-range, long-term programs to carry on and emergency giving should not replace regular giving. If in a crisis a large proportion of our giving is diverted to famine, fire, flood, or other emergency relief needs, then, when the crisis is past, the regular ongoing programs will be in shambles.

War, hunger, flood, and fire are very special situations. Human suffering pulls at the heartstrings, and at the purse strings, of someone with the love of Christ in his heart. Knowing about these situations of human suffering and deprivation makes it difficult for the Christian to enjoy his abundance of food and his secure comfort. The affluent, easy life disturbs his conscience, and it should.

Love does not calculate; it just goes on giving and giving lavishly. Let us suppose the Christian giver has his steward-ship schedule in order. He has considered that he will give to the church program a tenth, or some other proportion, of his income this year in order to be sincere in his profession of faith and love to Christ. Then along comes emergency need, as it has a habit of doing so frequently. How does he meet this crisis financially?

Giving for emergency reltef should be plus giving. If we simply divert what we would normally give to the immediate emergency, how can we pretend to care? How can we say we are moved by the needs of the hungry, suffering multitudes? One is reminded here of David's expression when he said, "Neither will I offer . . . unto the Lord my God of that which doth cost me nothing" (2 Sam. 24:24).

The church has long-term as well as short-term responsibilities. Mission, church extension, service, and institutional strategy is essentially long-range. The church plans in decades and generations as churches are nurtured on to maturity, as barriers are gradually broken down, and as the gospel wins its way into the thinking and the culture of a people. These programs dare not be sacrificed when emergency need arises somewhere in the world. But the crisis need must also be met. The church may offer no excuses.

Share with the suffering. This is a basic law of redemption. Unless we enter into the sufferings of those for whom we give money, our giving will remain sterile. Unless our emergency giving costs us.something, it cannot be an expression of love and concern.

Nurture Lookout

Exporting Our Witness

There is witness that is divorced from life. It is the approach that considers witnessing just an additional thing that you do. You hurry home after work, grab a bite to eat, then rush off with a dedicated group to a distant town and distribute tracts. You get home late, but you have witnessed. Next morning the unsawed man you work with wonders why you seem as miserable as he does.

This type of thing is an example of our tendency to export our witness until we have nothing to say for the Lord of Jerusalem. We are happy to send support to missionaries; we will start "outposts" (so long as they are far enough out); we will drive long distances to "leave a witness" but somehow the witness will not be left there. It returns with us when we come home.

We forget that witnessing is more than something we do; it is inextricably linked to what we are. So it is being done best where we are most of the time, whether we are aware of it or not.

When we condemn a past generation of Mennonites for being "the quiet in the land" (Die Stillen im Lande), for living where they did not witness, we must know that another generation may be remembered for witnessing where they did not live.

Closely linked to the witness that is separated from life is the kind that comes with precut answers to every possible objection the sinner might have. This is a denial of the Doko of Acts where the Spirit moves as He wills and when He pleases. We must learn, in a do-it-yourself age, that one can't just add water when he likes to a pre-mixed powdered witness. We must learn to listen both to the person's problem and to the Spirit's word through us to the person's nead. This takes real dedication of a mature. Christlike kind.

Jesus took time to listen to the woman at the well and to Nicodemus. Instead of beginning with the abstract, Jesus dealt with the blind man's specific problem until he could say, "One thing I know that whereas I was blind, now I can see." Only then was the blind man interested enough in the person, Jesus, to commit himself to Him.

The answer to the person's specific problem can come only when he gives us his confidence and when the Spirit gives us words to say. So we must get rid of the idea that we can memorize an answer to the objection of "the doubter," "the kseptic," The insincere," or "the willful disobedient." Neither sinners nor their needs can be so narrowly categorized.

-Arnold W. Cressman

My Prayer

Our Father. As You call For our immortal souls. Keen also our mortal hodies So that our needs are supplied. Give us, we pray. A grateful heart To thank You always. Give us a contented mind Which cheerfully leaves The ordering of our lives With You. Give us a merciful snirit So that we may willingly share Our bread with our brethren Even as You so freely Give to us.

Amon



Faith Church

The Faith Meanonite Church, located in the southern part of Downey, Calif, was built in 1982. The membership was an outgrowth of the Calvary Mensonite Church in Los Angeles, and it is a member of the Southwest Conference. John Kreider served as pastor the first four years. Jonas L. Hosteller will be pastor beginning Oct. 1. The membership is 44.

Cospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second class postage paid at Scottdale, Pa. 15683

A Believers' Church

A unique and historic conference was held June 26-30 at Southern Baptist Theological Seminary, Louisville, Ky. The conference on "The Concept of the Believers' Church" brought together one hundred and fifty delegates and guests from the United States and abroad.

Included were noted church historians such as Franklin H. Littell of Iowa Weisyan, W. R. Estep of Southwestern Baptist Theological Seminary, George H. Williams, Harvard University and dean of church historians, and Kenneth Scott Latourette of Yale University. Mennonites with major addresses were Iohn H. Yoder and I. Lawrence Burkholder.

Thirteen major lectures were followed by numerous responses and open discussions. Heavy emphasis was put on the recently discovered writings of the "radical" Anabaptists. "It now appears that the history of the Reformation must be rewritten in the light of fresh knowledge now available," said W. R. Estep. Littell said that the reform groups may have "more to say to the problems of the modern man than either Luther or Calvin."

Discovery of the Anabaptist writings, particularly those of the Unitas Fratrum, or Bohemian Brethren, has raised a sir among church historians and has provoked a new call for the "believers" "church, as contrasted with those churches who admit members through infant baptism.

"The tragedy of American religious thought is that we have been tied too much to 'major' Reformation figures such as Luther, Calvin, and Zwingli," said Methodist Littell. "The so-called 'minor' historical reformers such as Pilgram Marpeck (a Swiss Anabaptist) and the Bohemian Brethren have more to say to the problems of the modern church than either Luther or Calvin."

In a time of urbanization the "believers" church has clues for gathering men and women as a fellowship for reviving, clarification, training, and maturation. It brings a balanced rhythm of gathering and scattering out life's situations and avoids the either/or positions such as personal evangelism versus social action.

Characteristics of the "believers" church, which apply to all the people of God rather than only leadership, are "holy living, brotherly love, unreserved testimony, and suffering." Further, the "Radical Reformation," of which Anabaptism is a part, had "no hestlancy to cut away unholy accretions of the ages." The Free Churches broke with the territorial parish system of the established churches and pioneered for separation of church and state. The question was raised as to whether the church today can break with its ossified traditions.

James Leo Garrett, professor at Southern Baptist and chairman of the Interdenominational Planning Committee, said the conference was called to show "that in the believers' church heritage there exists an apprehension of the nature of the church which is specific and coherent, a theologically valid option, and a needed contribution to the ecumenical debate."

Daily diet was heavy and stimulating. Presentations and discussions dealing with the believing people were embedded in the historical, biblical, theological, and also the contemporary.

Although no particular structure was set up for the continuation of the conference, other than that the original Interdenominational Planning Committee remain in existence and call a meeting, it was suggested that another such conference be planned for within the next two years. There was strong feeling that such conversations and common study must continue.

At the closing session the following resolution was adopted:
"Being assembled in conference on the concept of the believers' church and understanding ourselves as heirs of various Free Church traditions, we profess to have discovered in history and in our present fellowship a common scripturally based heritage, which is relevant for contemporary life and which is developing in churches of other traditions.

"By study and comparison we have noted that this heritage includes the following acknowledgments: the lordship of Christ, the authority of the Word, church membership regenerated by the Spirit, the covenant of believers, a need for a perpetual restitution of the church, the necessity for separation from the world, proclamation and service to the world, and a special conception of Christian unity.

"We, therefore, commit ourselves this day to study together our common heritage, to remember one another in prayer, to promote a wider awareness of our common stance, and to seek to multiply contacts with one another in days to come."

Although there were some voices which raised questions about all the failures of the "believers' church" and because of these questioned the value of the "believers'" church concept, the overarching impression seemed to be that the "believers'" church has a particular and distinct place today.

Such a conference provided an excellent opportunity to share deeply and to witness to peace, brotherhood, social concern, and evangelism which we, as a church in the free and believers' tradition, have sought to keep alive.—D.

Prayer Requests

Pray for a young man who is determined to marry a very young girl of an entirely different background, home environment, and training. Pray that God will speak to him before it is too late.

Pray for a sister that she may be healed of serious eye trouble.

What Christ Offers to Make You One

By Paul M. Miller

In many city congregations around the world, concerned Christians admit that deep oneness is very difficult to achieve. Members come from such diverse backgrounds; they move about so often; and they know one another so little. Fellowship tends to become shallow and disappointing. They think of their "bome" congregation as being somewhere else, and so their commitments to the city congregation tend to be partial and tentative. Their life together comes far short of the New Testament ideal.

In the city congregations of East Africa, the problem is even greater. From Kampala, Mbale, Mombasa, Dar es Salaam, and Nairobi, I observe that city congregations bring together Europeans from many countries, Americans from vastly differing backgrounds, Asians who find their security and love primarily within their families, and Africans from different (and even not quite friendly) tribes. How shall such a conglomerate group ever become so deeply one that the watching world will see and believe?

Did Christ, our Head, foresee this problem and make provision for it? The Gospels picture our going-away-Christ and King giving out pounds and talents to help His servants carry on. But Paul assures the Ephesian circle of congregations that Christ has also given specific gifts which can transform the group of half-strangers (which may do little more than meet at 10:30 a.m. on their day off) into a vital fellowship. He can do a work so deep, and so transforming, that clashing backgrounds are pushed far into the background. He can create a new identity, until persons are not first of all Jew or Greek, or bond or free, or Luo or Asian, but are overpoweringly aware of a common oneness in Christ Jesus What are these gifts?

He Offers a Oneness Deeper Than Your Differences

Paul told the group of near-strangers, brought together in Ephesus, that Cod had called them to live together in a special way because His divine Spirit was striving at the center of the personality of each one. This divine life, the indwelling Holy Spirit, moved in the deepest places of every member's nature until it energized almost as breath does one's human body. Eph. 4:4. People who discover and acknowledge the presence of the divine life which moves within their own personality, to be also indwelling and at work within the life of a fellowman, discover a ready-made oneness. Every Christian who feels the glad surprise of discovering the life of his own Lord to be indwelling another, is called upon to begin at once to try to keep that unity the Holy Spirit is creating. Fish. 4:3.

When the Apostle Peter was being reprimanded for sharing his life so deeply with people of the wrong race and tribe, he said, "God gave them his Spirit, and who was I that I should withstand God?"

In his novel, No Longer at Ease, Achebbe has the Ibo chief say that people of the Ibo tribe must stick together in a strange city, "because they have the same blood." But ties of common blood should mean almost nothing, alongside of the much deeper and eternally binding oneness in the divine Holv Spirit.

Paul reminded the city Christians also, that they shared a common Lord. Like a band of disciples, their whole life is living in response to Christ's call. Eph. 4:5. Jesus Christ is absolute Lord of every life. Every decision, whether reached individually or as a disciple group, must be made after asking, "Lord, what wilt thou have me to do?" Paul reminded believers of the common vow of baptism whereby each had promised to be faithful, even unto death. This vow to obey Christ takes precedence over every lesser loyalty. No loyalty to Kenya, or Somalia, or America, or South Africa, or Britani dare ever compete with or take precedence over the loyalty we owe to our Christ and Lord. With the early apostles, every sincere Christian must always answer without hesitation, "We ought to obey God, rather than man"

Paul goes on to assert that God had begun a special kind of life and relationship, "as a Father," to each believer. Children of a common family or clan should cherish the common blood and life stream they share. But those who are in the family of God, by the new birth or regeneration, enter the divine clan. They belong to the tribe of Jesus, in which Christ is the deler brother.

All live their whole existence within a divine overruling and providence. God is through all, in all, above all, in an

Paul M. Miller is professor of Practical Theology at Goshen College Biblical Seminary. This message was preached, April 1967, in Nairobi, Kenya, where Miller served as research director in the Association of East African Theological Colleges research project in Patterns of Ministry.

all-persuasive leading, in a linkage of lives and destinies, and in a tender mutual care. Eph. 4:6. Believers who live sensitive to the Holy Spirit's promptings, and are yielding their self-centered wills to God's sovereign leading, often find their lives meshing-in with one another in a way no human being could have planned. As one Christian is humbly admitting his need in prayer, God may be already prompting another of the divine family to move near in caring love, and to help bring the answer to the prayer. It is a holy joy, a sacred luxury, to live lives linked by divine providence. Earth has no other ties so dear, so deep, so tender, or so eternal.

Paul quotes from Psalm 69, describing the way in which earthly conquerors marched in triumph and received gifts and booty from men. But the conquering Christ leads His followers in a triumphant procession by giving to each member and through each member to a fellow believer's need.

In verse 11, Paul says that the going-away-Christ gives persons who are very different from each other to one another as His gifts. In His church He can sanctify and energize by His Spirit the native gifts of the African, the Asian, and the European, so that in all of their diversity they serve one another in love. He does not will for us a dull sameness, a flat and monotonous duplication of each other! We need not all be from the same race or tribe to be a powerful church.

He Offers to Make Differences His Gifts to the Church

The very gifts and gifted persons Christ gives to His church are strikingly diverse. But amidst the differences, there are several strong, uniting forces. The same God who is above all, in all, and through all can bring diversity into harmony.

The apostles, a first gift of the ascended Lord to His church, continue their uniting word and leading through their inspired writings. The Holy Spirit, illuminating the apostolic letters, comprises the present presence of the apostles in our midst today. When the Holy Spirit enables the coming-alive of the message of the Scriptures, the church today is receiving the same apostolic guidance as did the congregations of the first century.

Another gift to unite diverse persons is pastor-teachers. Because the pastor is charged primarily to preach the Word, and because the Word remains so absolutely central and normative for all time; therefore, the pastor-teacher is ordained, set apart, prayed for, and charged with the preaching-teaching of God's Word in the midst of the serving congregation. He is a gift of the ascended Christ to the congregation.

Also, in addition to the apostolic Scriptures and the pastor-teacher charged to expound their meaning, there is a vast array of divine gifts which the ascended Christ ever seeks to give to the congregation. Every member should covet earnestly the best gifts by which he can serve the congregation, and through the congregation the world which God loves.

While Paul was in Ephesus, about six years before he wrote this letter to the Ephesians, he wrote the first letter to the congregations in the city of Corinth. In his letter to

these city congregations he challenged them to dare to believe that Christ was able to bring their great diversity all together into cooperation and unity, similar to the way fingers, eves, and feet cooperate in a healthy body. I Cor. 12.

Instead of diversity destroying the unity of the church, Paul declared that the Holy Spirit would heighten the differing gifts and potential of members, and teach them to work together in love. He said some members would have gifts of the Word: prophecy, wisdom, knowledge, teaching, tongues and their interpretation. Others would have gifts of doing deeds: administration, helps, healing, and hospitality, whereas the fruits of the Spirit (love, joy, peace, long-suffering, etc.) are inner graces which make the believer Christlike; the gifts of the Spirit are enablements for a special service which each member can render.

In this letter to the congregations in the city of Ephesus, Paul groups all these diverse gifts under two headings: prophets and evangelists. Every congregation needs the thinkers and the doers—those who can discuss until God's will becomes clear, and those who move out to confront the unsaved with the saving love of Jesus Christ, in both word and deed.

The living Lord who sends gifts of evangelists can be expected to equip and call forth persons for evangelism from this congregation, even as He sent the seventy. He will want to send 35 teams of otherwise nameless people out to visit in the homes into which He Himself intends to come. He will so work in the hearts of very ordinary members until their very presence in the home of an unsaved neighbor comes like a benediction, "Peace be to this house." Christ will use their caring love for any sickness and suffering in the neighbor's home. By their simple testimony they can make clear just how near the kingdom of God is, when love-filled Christians engage in evangelistic calling. Luke 10:1-22.

Sharing, praying, planning, and going together in the sacred work of evangelism can bind the hearts of Christians together. A great variety of evangelistic workers are needed to meet a great diversity of unsaved. The congregation can never rest from her many efforts to "by all means save some."

What should a congregation expect when the ascended Christ gives His gifts of prophecy to the congregation? Prophecy, in the New Testament meaning, is the ability to speak to exhort and to edify, or to comfort another Christian or group of believers. It is the Spirit-given ability to forthtell the will and mind of the ascended Lord, to His disciples, as they face new problems.

But some of you are thinking, "Wouldn't group discussions and members' meetings become sheer confusion, if Luo and British, Kikuyu and Australian, Masai and American all began to give their opinions, molded as they are by their diverse backgrounds?"

But Paul promises rather that the Holy Spirit, who gives His gifts of prophetic discernment to one member and then to another, will so superintend the whole process that members will be broadening and deepening their grasp of the truth. They will actually be equipping one another for their ministering in the world, and will be attaining to a faith which has a larger unity, more breadth and depth, than any-one possesses alone. Instead of causing confusion, Paul promises that the exercise of the prophetic gift by every member can help prevent the church from being tossed to and fro by every wind of doctrine. Eph. 4:14. Do you protest that this would be a miracle? Our God is still a God of miracles, and waits to do the miraculous in your midst!

The living Christ wants city congregations, with their conglomeration of backgrounds, to experience such a release of prophetic gifts of insight, so that solving problems together is an oft-recurring evidence of the divine Spirit's activity in the midst. The Holy Spirit, who made men from many nations one on the day of Pentecost, is able to continue this in city congregations. Sharing these sacred experiences in the congregation can become a tender tie to bind the hearts of believers together. In many places throughout East Africa, members of the East Africa Revival Fellowship are experiencing the holy joy of discerning Christ's mind about a common problem. Did not Christ and the apostles intend this to be a crucial part of the life of any and every faithful Spirit-filled congregation?

He Gives a Method to Solve Differences

Paul cites still another gift which the ascended Christ gives: He gives a *method* by which to solve any troublesome differences. Eph. 4:15.

Only as members "speak the truth in love" to one another will they grow up into Christ, the Head. Only as they refuse to merely keep quiet and walk away from one another can the congregation become truly "a body of God's Son" in the neighborhood. The prophet foresaw that "they that fear the Lord need to speak often one to another." Believers need to gather often in face-to-face discussion of the things that really matter.

Each member should be in prayer that his own speech may be the kind that "ministers grace" to the hearer. Mere empty chatter, polite lies, sweet nothings, or catty gossip do not build, but rather destroy the church of Christ.

But the living Christ desires to enable such conversation, and sharing, that the interaction between members becomes the very "kintling together by that which every joint supplies," which Paul describes in Eph. 4:16. The life of Christ, the Head, can come to members of His body through honest and earnest conversation.

Speaking must be the truth. Every partial truth which any one of us does, must be tested by truth as it is in Jesus. Each must be willing to see his own pet idea blended into a fuller and larger truth. Each must expect the Holy Spirit to be leading on to a truth which embodies in itself each lesser insight.

The method of solving differences goes beyond mere speaking, or intense conversation. It goes beyond even the passionate pursuit of truth. The speaking must be done in love. People who differ should affirm to one another, if not verbally, at least in spirit, that they recognize the honesty and integrity of each other. They should take their place in their Spirit-given oneness which will exist long after the

present difference has been resolved.

Speaking in love requires deep listening to one another, not getting one's own rebuttal speech ready while the brother is speaking. Christians should try to help their brother to "get it said." They should try to listen to him with the kind of loving intent with which they hope to be heard, and with which they believe God listens to their prayers.

The ascending Christ gives to the city congregation all these gifts: a depth level oneness, Spirit gifts which complement and complete each other, a method of solving differences—all to equip the congregation for their service together. As members take their places utilizing these gifts which Christ gives, they are "equipping" one another.

The Greek word, katartizein, which is used here to describe the way persons with diverse gifts can equip one another, has several meanings. A surgeon was said to "equip" a person when he set a broken limb and thus gave the sufferer a start on the way to further service. A fisherman was aid to be "equipping" when he mended nets, and got them ready again for the task. Mark 1:19. A spiritual brother was "equipping" when he restored another brother, who was overtaken in a fault. Cal. 6:1. Your oneness will not be that of a perfect group, a mutual admiration society, where people congratulate each other on their beautiful lives. Oneness will come rather as people, who admit their own deep need of God's grace, mediate and minister God's grace to one another.

How can each individual member enter into the unity Christ wills? How become so miraculously one that the watching world will believe that the Christ we serve is really divine?

First, gladly recognize the oneness which already exists between yourself and every brother or sister who is indwelt by the Holy Spirit. Admit that it already is within him, just as it is within you. He has the same Spirit, the same hope, the same call, the same Lord, the same vows and baptism, the same Father God, and is being led every moment by the same providential overruling which permeates your whole existence. Try to keep and preserve this unity the Spirit is creating. Be careful not to spoil this unity of the Spirit with mere cultural and surface differences!

Second, expect the living Christ to give you a gift for ministry and service, and get busy using your gift of either word or deed, prophecy or evangelism, in the congregational program. Keep coveting earnestly just the gift Christ wants to give to further perfect His church, till it conforms more and more to the measure of the stature of the fullness of Christ.

And finally, get into a discussion group, where you converse together about matters of eternal moment. Discuss your way, in love, down into the very heart of the problems which plague the church and the world, and you! Let the apostolic writings and the pastor-teacher assist you in your search.

These gifts Christ gave, these ties to unite the city church, will produce the oneness for which Christ prayed only if you faithfully use them.



Want to Live

By Norman Yutzy

Jesus said, "I am come that they might have life, and that they might have it more abundantly" (Jn. 10:10). This is a statement about life and I want to live. I want to live life to the full, with enthusiasm, vitality, and above all, joy. But, then, who doesn't want to live? For although none of us understand everything about life, we believe that life belongs to us. We believe too that life ought to be good.

Christianity Means Life Now

Life comes before death. Life is the arena for choices and action today—the locale for joy or pain. The extreme misery of today may lead me to take drastic measures to somehow get rid of it. Unless, then, my Christianity gives some realistic help in living life today, what difference does it make that it prepares me to die and go to heaven? Without help in my need today I shall certainly be unable to live the life of faith and holines without which no man can see God. Jesus said, "He that hath the Son hath life." That's present tense. He has it now. And he continues to have it as long as he continues to live in the relationship of belief.

I read once that Evangeline Booth, elected head of the Salvation Army corps, was traveling in a taxi in London. The driver was irresponsibly reckless. Finally she leaned up and shouted to him, "T'm not ready to die!" He looked at

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her Salvation Army uniform, smiled, and said, "I thought you people were always ready to die." "Well, I'm not!" she shouted in reply, with a good sense of humor. There was too much that she wanted vet to get done-the service to the underprivileged, the aid to the needy, the sharing of the gospel. Certainly she didn't want to die now, being just elected head of the Salvation Army. Equally as certain is the fact that she was "ready to meet her God." That's the way I feel. That's how many of you feel. You don't plan to die today, nor this week, nor this year. You have gotten a taste of "new life" in Christ and now you say with enthusiasm, "I want to live." You greet each today eagerly because you believe that Jesus spoke intelligently and accurately when He declared, "I am come that they might have life," The Christian knows that LIFE, spelled with capital letters, is possible right here and right now.

Faith Gives Purpose to Life

Christian faith enables us to live now because it gives meaning and purpose to that life. Christians have a reason to live. In harmony with Deity, they fulfill the divine will in human relationships. And whenever you have some great central aim or goal as a challenging objective, it pulls all of life into focus. Everything has meaning because it is seen and experienced within the context of God's will form y life.

Consider Giotto who sat by the roadside drawing a picture of his sheep on a smooth slate with a stone for a pencil. Then there passed by Cimabue, the leading artist of Florence. He watched Giotto, told him he would be an artist, and invited this talented youth to his studio. After that all of Giotto's life came together. Life thus focused has a dynamic for achievement that the "jack of all trades and master of one" never experiences. Jesus calls us to the focused life.

When our highest aspiration is merely to exist in a battered world, we shall neither understand great purpose, nor receive power to achieve great goals. Mountain climbers, when asked why they want to climb Mt. Everest, have at times replied, "Because it's there!" The challenge to conquer what seems formidable to most gave incentive to scale the rugged slopes, and sometimes to die in the attempt. There

are many such "impossible mountains" in today's world. Consider the "mountain" of a decent diet for all peoples, the "mountain" of peace among nations, races, and social groups. But thank God for the Christian individuals who look at these "mountains" and are motivated to conquer them. Individuals who know full well the odds against them, but who believe that in Christ they shall be able to make at least some contribution to a Christian and humane solution. Many of us will have the courage to be numbered among these if we shall be able to live by the dynamic of Christian faith. That faith says that through our God we shall conquer. that nothing is too hard for God. It may also be helpful to some of us to reflect on the wisdom of sayings like, "Life is full of an unending series of opportunities coming to us brilliantly disguised as unsolvable problems." Or as others have said, "The difficult we do immediately, the impossible takes a little longer!"

In this type of focused, purposeful life, each fragment of time is significant. There is something to be done each day that helps achieve the ultimate goal. In the same way each experience of the focused life has meaning. Things do not just happen; they're planned under God. If, then, we miss seeing some challenging objective in the least meaningful of days or experiences, we are missing purpose itself.

This Purpose Includes Others

The summation of biblical teachings is that we should love God with our total being and love our neighbor as ourself. The ideal Christian, then, is one who includes others in his purpose for living. His life is not self-centered, but Christ-centered. At his best, the Christian makes life richer and better for others as well as for himself.

Woodrow Wilson once said, "The man who gives himself exclusively to the cultivation of his own soul is in danger of becoming a hopeless prig." To this I would add that he is not in danger of losing his religion; he has already abandoned it! Christ was concerned about the welfare of mankind. From Bethlehem to Calvary His life was service-oriented. He reached out to understand, to love, to heal, and to help. He reminds us to that we serve Him through our fellowmen.

Therefore when I say, "I want to live," I am not expressing merely a selfish ambition. I want to live because there is something I can do under God for my fellowmen. I have talents that God can use and that the world needs. I have talents that God has implanted in me and wants to demonstrate in the home, the church, and in society. I have time to serve which God so much needs in today's world. Time for committees, time for teaching, time for sitting by the sick, time for praying with those who need my prayers, time for organizing and playing with children, youth, and retired people who have little else to do; in short, time for my fellowmen. The abundant life which Jesus came to give, must include a real concern about the needs of my fellowmen.

Lord Shaftesbury caught something of the importance of this truth. Only a little while before his death, speaking in Parliament, he confessed, "I hate to think of leaving this world with so much misery in it." And that statement was backed up in his life by a record of great achievements in social and economic reform. Thousands of children and tens of thousands of working people had a brighter outlook because of his efforts. He had a real reason for living.

When life is focused and purposeful, it brings about a transformation of character. Such change may be somewhat imperceptible as it occurs, but it will become crystal clear with the passage of time. The Christian believes that he can become more Christlike, that he can be changed. He believes that he can learn to love more deeply, to forgive more divinely, and to care more humanely. And this gives a powerful incentive to live now. With Paul he can say, "I press toward the mark." He is not stuck with things as they are now. God is still changing people and circumstances. And above all, God is changing us.

I think that we have tended to misunderstand the dynamics of the regeneration experience. We have emphasized too much the immediate radical change at the point of decision. In actual life, relatively few devout Christians experience such an initial change at the point of their decision to accept Christ as Savior. The original decision is but establishing the relationship with God that makes possible the radical changes in personality and character. And these changes take place over the period of years as we live "in faith." Instead of trying to change ourselves so that we are truly Christian in motive and purpose, we find that when we live with Christian purpose, the changes come more or less automatically. It is in the involvement to serve Christ through others that we become most acutely aware of our own deep needs. This awareness is the first step toward change in ourselves. Christian faith, then, provides the courage to allow God to change us. But usually the changes come little by little and over the period of years. It is their cumulative effect that enables us honestly to say that we have become changed. What we are now is a long ways from what we were, say, ten years ago.

It is this possibility of change in my life that makes the Christian life an adventure. And when we believe that God is with us and directing us in this adventure, then we have an enthusiasm about life like the enthusiasm of a young boy accompanying a mature guide up a mountain trail. Then we say with deep feeling. "I want to live."

On the faculty of Emory University was a professor who was slowly dying of Hodgkin's sarcoma. He had been sick over two years and knew for six months that he would never get well. But day by day he continued to teach his classes and he taught them well. Students and faculty saw him waste away slowly, but his keen mind and indomitable spirit were not marred. Finally one Sunday evening he walked into Emory Hospital and told the intern, "I've come into the hospital to die." He was gone in less than twenty-four hours. Dr. Harry Arthur Walker, Jr., Associate Professor of Pharmacology in Emory's School of Medicine, had no power to determine when he should die, but he was able to demonstrate in an unforgettable manner the way to die. His purpose for life had so completely transformed him that even death could not unsettle him. And the students on the campus gave testimony that through it all Mrs. Walker was just as cheerful, friendly, and helpful as always. As one student

summed it up, "Dr. Walker showed us how to die, and Mrs. Walker is showing us how to accept death."

Now I am sure that when Dr. Walker first became a believer he could not have faced death with the same calmness with which he died. But his purpose for living was so much beyond himself that his whole being was changed. It is as though he cared naught for his physical body except to use it to fulfill life's purpose. This is the transformation that the Christian experiences as he lives in perpetual fellowship with his God. I want to live, and I want to live with enthusiasm and joy. I want to live abundantly as Jesus promised we can live when we live in faith. Such a life is a focused, purposeful life. Its purpose includes others and their real needs. In living that life, I experience deep and continuous transformation into the "image of Christ." This is what I mean when I say, "I want to live." And this is what I think Jesus meant when He said, "I am come that they might have life, and that they might have it more abundantly." Don't you want to live?

Why Study Church Organization?

J. Howard Kauffman

Why did General Conference, in session at Kidron, Ohio, two years ago, authorize a study of the organizational structure of the Mennonite Church? Is not our present organization functioning adequately? Might the time and money spent on studying church organization be better spent on doing the main tasks of the church? Are any significant changes likely to be made even if a study produces recommendations for change?

These are but a few of the puzzling questions that have been asked in the past biennium. Mr. Average Church Member may not be aware of any important church organization problems. He knows only that at least a dozen competing church agencies reach into his pocket each year for his monetary support. He knows also that his church box get stuffed full of all sorts of publicity materials emanating from the various district and denominational agencies, each of which pluss its own program independent of the others.

Those persons whom the churches have called to carry organization leadership see the picture from the inside. Many agree that not all is well. Some argue that our church structures belong to the horse-and-buggy days.

Our denomination is headed by not one, but four relatively independent and autonomous agencies: General Conference, the Mission Board, the Publication Board, and the Board of Education. No one of these is responsible to the others. Only the goodwill and brotherly efforts of the leaders of these groups have kept them from growing farther apart and more competitive. Moreover, nearly a third of the members of Mennonite churches belong to conferences that do not officially affiliate with the General Conference, and who have developed agencies that parallel those representing the larger group.

Many feel that the time is ripe for a forthright look at our church structures and functions. How did we get this way? Is there any justification for continuing a church structure that "grew up like Topsy" over the last 75 years? In an age which stresses efficiency, we are forced to examine the causes of inefficiency and ineffectiveness. We do not need to look far to discover cases of duplicated efforts; inadequate planning;

outdated functions; competing drives for money, students, staff personnel, pastors; program gaps; and structural rigidities that refuse to yield to changing conditions and needs.

Some of the basic issues we must face are: How can we improve efficiency and coordination of efforts and still retain a goodly measure of freedom and flexibility for agencies to plan and carry out their programs? How can we achieve betre planning and allocation of the church's resources of money and people? Do we really believe in congregationalism? If so, how can congregations improve their functioning in matters of strengthening faith and exercising discipline?

Our conference moderator emphasizes that the essence of the church is found in the local congregations. Here is where membership is held, where regular worship occurs, where the resources are derived, and where the front-line witness in communities is made. If the congregation is central, then the district conference and the denominational agencies are the servants (not the lords) of congregations. Do these agencies ee their work as the extension of the congregations' work? Do they see their role as performing those tasks which the congregations cannot well do by themselves? Do the district conferences refer matters back to the congregations for study and recommendations? Do the congregation delegates go to conference with any clear notion of what the congregation has to say to conference.

Although churchwide institutions are a vital part of the church's total program, they are really not the church. It is easy for institutions, once established, to become ingrown and self-perpetuating. It is the responsibility—yes, the duty—of the church as a whole to take a once-in-a-generation critical look at the functions and structure of its institutions. The opportunity for this is now! The Study Commission on Church Organization is charged with the responsibility of guiding the study process. A lot of people need to help. It is expected that, in the next biennium, many of you will be drawn into congregation, district, and denominational organization self-studies. Here's your chance to help make the church more efficient in going about its work—its mission in

By David N. Thomas

"There have been no great periods, but great men," someone has written.

What makes men great? What divides between the weak and the strong, between that which is fleeting and that which endures? In the vast expanse of history, who really made the difference? What are the marks of "a man"?

Of the first man God said, "Let us make man in our image, after our likeness" (Gen. 1:26). "I have created him for my gloy" (Is. 43:7). Men have been truly great in the degree to which they were like God, glorified God, and loved God.

At the crossroads of world civilization God planted men who loved Him above all else. Joseph's decision, in the light of what mattered to God, led him to prison. Daniel fearlessly represented the true God under impossible circumstances. John the Baptist, a "man sent from God," died for God; of him Jesus said, "There is none greater." Paul's vigorous witness, motivated by constraining love, pushed the gospel to the world's capital.

During the difficult transition of the kingdom from Saul to David there were men to bridge the gap—"men that had understanding of the times, to know what Israel ought to do" (I Chron. 12:32). In striking contrast we have the tragic vacuum in Ezek. 22:30 where God sought for a man to stand in the gap but found none.

Then, "behold the man," the perfect man, more than a man, the Son of God. He came because "God so loved." He died because 'He loved. Love is not weakness; love is strength. "He who does not love does not live." Great men are men who love God.

It is good to say with the psalmist, "I love the Lord." (Ps. 116:1). Love must be more than word; it must be "deed and truth." How then is love expressed? What are the marks of a man who loves God?

Communion with God

Our lives reflect the image of those we love and fellowship with. As Moses communed with God, glory was reflected on his countenance. Paul wrote, "All of us who are Christians . . . reflect like mirrors the glory of the Lord. We are transfigured . . . in ever-increasing splendor into his own image" (2 Cor. 3:18, Phillips).

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The Marks of a Man

Deep in the soul of man is a craving for fellowship, a vacuum that is not filled until man finds communion with his Creator. God created man for mutual fellowship. Communion in the garden, in the cool of the day, was a mutual experience between God and man until it was ruptured by sin. God in forgiving love made the first move to restore fellowship. Man's response to redeeming love is marked by the measure of his fellowship with God.

One of the marks of a man who loves God is the depth of his communion with God. Like a refreshing spring in the barren genealogies of those who lived and died is the twice-repeated comment, "Enoch walked with God" (Gen. 5:22, 24). He was so close to God that God let him in on the secret of the second advent as recorded in Jude 14.

What greater tribute could be given to a man than that given to Abraham? Three times in the Bible he is called "the friend of God." Few men have molded history as this man who was a friend of God.

The dynamic witness of Peter and John was explained by the fact that they "had been with Jesus" (Acts 4:13). The companionship that transformed was not only knowing Christ after the flesh, but by inward communion with Him. The weakness that characterized Peter when he followed "afar off" is transformed into a holy boldness as a result of the indwelling Christ, a mark of the love expressed in John 21:17, "thou knowest that I love thee." Love that is not marked by fellowship cannot be true love. It was communing with God at a burning bush that marked Moses as the man who knew God face to face. It was an encounter with God in a smok-filled temple that marked Isaiah as the committed prophet. It was John's vision of a blaze of deity in Rev. I that marked lim as the revelator.

When love responds in meaningful communion, the whole man is transformed. What happens when men fellowship with God is expressed in Dr. William Temple's definition of worship: "To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God."

When fellowship with God touches all these—the conscience, mind, imagination, heart, and will—men are empowered to exert an influence that vibrates into eternity.

"He that hath my commandments, and keepeth them, he it is that loveth me" (Jn. 14:21). "If a man love me, he will keep my words" (Jn. 14:23). These two verses say the same

Who Loves God

thing. In one, love is first as the motive for obedience. In the other, obedience is first as the fruit of love.

Christ is not speaking only to the handful of men in the upper room but to all generations of all lands. Love to Him that does not keep His commandments is not true love. True love to God is tested by practical obedience. Obedience becomes freedom to them that love the lips that command. Obedience motivated by love is liberty. Obedience motivated by law is bondage.

The call in Rom. 12:1 to present our bodies a "living sacrifice," is an appeal based on the mercies of God. Isaac Watts' response to Calvary love was: "Love so amazing, so divine, demands my soul, my life, my all."

The supreme example of obedience is seen in the life of our Lord. Jesus said, "My meat is to do the will of him that sent me" (Jn. 4:34). "I seek not mine own will, but the will of the Father" (Jn. 5:30). "I came down from heaven, not to do mine own will, but the will of him that sent me" (Jn. 6:38). "I do always those things that please him" (Jn. 8:29). "Lo, I come to do thy will, O God" (Heb. 10:7, 9). This obedience finds its climax in the garden. All the demons of hell are defeated when He cries. "not my will, but thine, be

Our Lord, the pattern of perfect love to God and obedience to His will, calls us to "follow him." The disciple closest to the Lord tells us "to walk, even as he walked" (1 Jn. 2:6). Peter wrote, "follow his steps" (1 Pet. 2:21). The highest act of our free will is the surrender of it to the will of God. To seek, to do, and to love the will of God is a sure mark of a man who loves God.

"Here is the test by which we can make sure that we know him: do we keep his commands? The man who says, 'I know him,' while he disobeys his commands, is a liar and a stranger to the truth; but in the man who is obedient to his word, the divine love has indeed come to its perfection" (11n.23-5. NEB).

If Abraham would not have "obeyed God," we would never have heard of his faith. If Paul had been "disobedient to the heavenly vision," how would history read?

Obedience to God is a mark of man's genuine love to God. "Real love means obeying the Father's orders, and you have known from the beginning that you must live in obedience to him" (2 John 6, Phillips).

"Every one that loveth is born of God. . . . He that loveth not knoweth not God" (1 Jn. 4:7, 8). "If we love one another, God dwelleth in us" (1 Jn. 4:12). An indelible mark

of a man who loves God is love expressed in all of life, to all men, at all times.

For the perfect pattern and the ultimate expression of love we behold Him who "loved . . . unto the end." "Having loved his own which were in the world, he loved them unto the end" (Jn. 13:1). This profound statement, so simple and yet so deep, expresses the permanence and unfailing nature of love, but more so its depth and degree, "unto the end."

When Jesus wept at the grave of Lazarus, those standing by said, "Behold how he loved him" (Jn. 11:36)! When the anxious young seeker came running to Jesus, Mark writes, "Jesus beholding him loved him" (Mk. 10:21). When Judas planted a traitor's kiss on the brow of Jesus He said, "Friend, wherefore art thou come" (Mt. 26:50)? As the nails were tearing through His loving hands, He prayed, "Father, forgive them" (Lk. 23:34).

Men Who Love God Love All Men

The evening before the crucifixion Jesus turned to His disciples in the upper chamber and said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (In. 1834, 35).

Last words from dying lips are sacred. Love was about to be expressed as it never was before or since. Love was about to be poured not only on those who loved and responded, but also on those who hated and rejected. We pause in reverent awe and question: Could we ever love as He loved? Absolute, extreme, unutterable love.

The old commandment was summarized by love to God and love to neighbor. Jesus made it new by giving it a new measure and motive, "love as I loved."

"As he is, so are we in this world" (1 Jn. 4:17). Large truths may be spoken in little words. This truth must grip us naew. It is more than imitating our Lord. It is only as we are "partaker of the divine nature" (2 Pet. 1:4) and the "love of God is shed abroad in our hearts by the Holy Ghost" (Rom. 5:5), that we can love as He loved and walk as He walked.

The brilliant lawyer who tempted Christ divided man's duties into two areas. First, love to God. Second, love to neighbor. Jesus brought the two together into an inseparable concept by saying, "this do, and thou shall live" (Lk. 10:28). Love to God and love to man is inseparable. Failure to love as Christ loved destroys the unity of the brotherhood and greatly impedes the witness of the gospel of love to a lost world.

The man who loves God not only loves his brother; he loves his enemy. Jesus said, "Love your enemies" (Mt. 5:44). Love must be positive. Love not only "suffereth long, . . . [love] is kind" (I Cor. 13:4).

May we say with Peter, "Lord, thou knowest all things: thou knowest that I love thee" (Jn. 21:17). May we respond in an enriched personal communion with God, by living sacrificially in obedience to God, and by absolute love to all men.

done" (Lk. 22:42).

Impressions of Mission Board Meeting

Daily Commitment Needed

For me this Mission Board meeting was one of the best and most challenging. The workshop No. 9, too, was most interesting, challenging, and practical. Thanks to our leader, the pastor from the guesthouse in Washington, and C. L. Graber.

The messages were simple, showing the need of daily commitment, the need for being what God wants us to be by the help of the Holy Spirit.—Marjorie Shantz, Puerto Rico.

God Still Working

Mission '67 was a personally rewarding experience for me. To come tired, discouraged, insecure and to leave encouraged, strengthened, and ready to move forward again would describe me. The comfortable welcome from the Hesston community, the enthusiastic response of more than 600 persons in workshops, the pointed messages and testimonies all spoke to the fact that God is good and that He is still working. I wonder how He will use Mission '67 when we get home!—Boyd Nelson, Secretary for Information Services at Elkhart Mission Board.

Faith-living

Mission '67 Hesston has meant more than "another board meeting," In fact, board sessions were all over by Wednesday evening—then the profoundly involving workshop sessions began. From that point on, all resemblance to former mission meetings ceased. This was new, and personally refreshing as well as personally disturbine.

In our workshop, Texas pastor Paul Conrad summed it up this way: The core of our message is Christ alive, Christ able and eager to direct our lives to fulfillment and purpose. And this adds new meaning to overfamiliar religious phrases such as cross-bearing, commitment, discipleship, service. These have seemed to involve so much self-effort. Faith-living involves effort, but of a different nature: that of drawing upon the magnificent resources Jesus Christ makes available. "And prayer is the handle." J. C. Wenger pointed out in his Friday evening message. The resources to move our communities and our world are made available to the Christian by prayer.—James Fairfield, staff writer for Mennonite Broadcasts, Inc.

Shoe-leather Faith

An intensive challenge to practical Christian commitment might best summarize Mission '67. And as such Mission '67 was most timely and relevant.

The need to get beyond theological profundity and down to shoe-leather practicality of Christian commitment is certainly a need for our time. Persistently each speaker spoke directly to the question, "So what does it mean in real life?"—Albert Zehr, minister at Steinman, Baden, Ont. I had a unique privilege of attending the meetings of '67 Mission Board meeting held in Hesston, Kan., June 20-25, 1967. I had been prayerfully looking forward to participating in all the various phases of the meetings. God has been extremely good to me in presenting this opportunity in life for occasions of very deep and meaningful fellowship and very satisfying moments of sharing of concerns about being God's people in today's world in diverse aspects of life personally and in the life of the church.

These meetings have been a very real challenge to me for renewal of personal life and rededication to the cause of service for the Master, who saved me and redeemed me from sin. I have been greatly inspired in my spirit and abundantly blessed. This enrichment I owe to the carefully planned programs of every session wherefrom echoed the voice of God through singing, Bible reading, witness, messages of people of sonviction, and workshops.

With deep appreciation and gratitude to God for these trerendous opportunities, I commend the efforts to God for His chest blessings upon the work of the Mission Board, which being carried on all over the world. May God's blessings - carried more abundantly in those parts of the world where man needs, physical and spiritual, and suffering still sound.—Joseph M. Bhelwa, Secretary, Mennonite Church, hamtari. M.P. India.

The week of Mission '67 has been a most enlightening of worthwhile education. The speakers were quite practical their presentations and the emphasis was upon the indidual Christian and what he can do. I'm sure that most of i who attended were inspired by this and have gone on this week determined to let God work through us in hatever small way He should choose. My thanks to God nd the Mission Board for Mission '67.—David D. Yoder, 'Ribart, Ind., assigned to Woodstock School, India.

At Mission Board meeting we expect to be inspired by the many excellent speakers. We make resolutions and commitments which we plan to implement when we return home. Alas, how often the resolutions become faint and the commitments weak after a week or two have passed.

In this Board meeting there were workshop discussion groups which changed this picture. We were able to discuss the feelings inspired in us. Often this led to a clarification of thinking which made our resolutions and commitments strong and firm.—Piorence Naiziger, India.

I have been impressed first of all by the overall atmosphere of this wonderful occasion. This is one of my first experiences which has been full of valuable spiritual help and insight. I wondered, and asked one of our VS-ers, "Why don't we have frankness and clarity in our churches as we have been doing here?"

The ability of the speakers, their sincerity, and insight into our mission work, have been reasons for me to feel that I want to evaluate my position and strive for betterment of the Lord's work wherever I may be.—Tony Bamirez, unit leader, Corpus Christi, Tex.

Renewal and Rededication

Enlightening and Practical

Clarification of Thinking

Frankness and Clarity

Professionals in the Church

By Paul Bender

The Mennonite Church has a new and valuable resource in professional people. During the past generation there have been numerous Mennonites who have become teachers, doctors, and nurses. Now to these groups are being added many others in ever-increasing numbers: social workers, psychologists, psychiatrists, and guidance counselors among the service professions; as well as engineers, scientists, business executives, economists, sociologists, historians, theologians, linguists, artists; in fact, in almost any scholarly pursuit Mennonites are found in preparation or in practice.

Christ's work in the world demands the best human capacity and skill the church can muster. In our time professional people play an increasingly important role, and the church will do well to utilize these gifts among us. Professional people can contribute much to the congregational life and outreach wherever they may live. Church institutions, both at home and abroad, need the skills of the professions.

Mennonite university students, looking toward their places of work after school, have asked where they might find an opportunity for making a Christian impact with their professional work. The Newsletter, distributed to students by the Mennonite Student Services Committee, has inaugurated a column of "Available Positions" for reporting places for such persons to work. The first issue of this column reported two possibilities. It should report many more. The column has been received favorably by students.

Mennonite institutions use professional people. A few of he many doctors and nurses have been used in overseas mission and service projects, as well as in Mennonite health institutions in this country. Mennonite colleges are using Mennonite scholars on their faculties. The Teachers Abroad Program is using a number of elementary and secondary reachers, and teachers serve in Mennonite elementary and secondary schools in this country. Professionals of various kinds are being used on church committees and as consultants in various church projects.

But there remains a shortage of professionals for the positions in church institutions. May this result from a lack of communication? Perhaps those responsible need to learn more about the contribution the professionals can make, as well as to learn who are the people working or preparing to work in the professions.

However, the work of the church is not all carried on through its institutions. The professional can find many places in our society where both his skill and his Christian dedication are much in demand, and where he can make a valuable contribution to the mission of the church. Professionals can bring an important dimension to the work of the church

Dedication continues to be essential for effective service in the work of the church. But dedication and professional skill are not mutually exclusive; combined in the same person, they are a most valuable asset. Many Mennonite graduate and professional school students reveal their dedication in their Christian activity on the campus and in their search for places of service after graduation. May both their skill and their dedication find use in the church.

How Happy Are They

Happy are they with skillful hands, for their work shall move the world.

Happy are the cheerful, for they shall find cheer in others. Happy are they who accept their lot with joy and help others less fortunate.

Happy are the busy, for they shall always find something to do.

Happy are they who mind their own business, for their affairs shall be taken care of.

Happy are they who gather roses instead of thorns, for their example shall perfume their environment.

Happy are the hopeful, for they shall see their hopes realized.

Happy are they who have faith in others, for many shall

reward their confidence.

Happy are the young, for they have only to wait to be

older.

Happy are the aged and aging, for better things await

hem.

Happy are they who have sown good seed, for the harvest

of their labors shall be great.

Happy are they who love the Lord more than themselves,

Fig. 19 are they who love the Lord more than transfers, for God is seeking them through all the world.

Happy are they who love others as themselves, for they

shall not neglect either.

---Mary Alice Holden

Open Letter from a Returned Missionary

Dear Friends,

Just recently government-chartered planes lifted us out of eastern Nigeria and sent us winging to faraway places. We were many from all corners of Biafra, the newest proclaimed country of eastern Nigeria.

We were a motley crowd from many parts of the eastern region. Bulging bags and tied-up suitcases, crying babies and sick children, nervous mothers, harried travel agents, and suspicious officials—all these and much more were a part of the uncertainty which accompanied the separation of families that day.

So much could have gone wrong that morning when frayed nerves might have taken control of the situation.

After the good-byes were said, and we were airborne, and when we soared higher and higher leaving the palm bush far below, the reality of what was happening came to us in earnest. We knew the bridge across the Niger River was closed, cutting off communications with the West and mid-West of Nigeria. We knew the planes were not coming in or going out, that there was no telegraph, telephone, or mail service out of the East. We knew that those who stayed behind might be in danger if and when tribal war developed. We knew no foreign checks could be cashed and that most of us had only a few Nigerian pounds with us. We didn't know when we would see again those whom we had left behind.

But as always in times of crisis, God's voice came clearly and certainly, "Fear not: for I am with thee. . . . "Suddenly all the verses which had carried us through crises before came to the front bringing assurance, comfort, and strength. The little bits and pieces which are so much a part of every crisis started to fall into place. God was with those we had left behind in Uyo. He would be with us in Lagos, and on through the night, as we traveled toward the dawn of the Western world.

"I will be with thee . . . I will help thee . . . ask . . . O magnify the Lord . . . only fear the Lord, and serve him . . for consider how great things he hath done for you." And then, as though to put His seal on these promises, God gave this verse from John: "In the beginning was the Word, and the Word was God."

What more could I ask? Every promise was God Himself. He was from the beginning and is now and will be God into all the tomorrows. This same promise was for the emerging church we had left behind; it was the same for the church at home into whose fellowship we were once again coming. I said, "Thank You, God."

Just as there was a way for the children of Israel through the Red Sea, so there was a way for us in Lagos. Our own government provided funds on loan for our air tickets to our various destinations. Mine was stamped "Lagos, Nigeria, to South Bend, Ind., USA."

As the journey proceeded, we became fewer in number. Finally three of us and a baby girl came to Chicago. We knew that this was the last of our fellowship together for a time; so as the plane came down into the O'Hara airport in Chicago, we held hands and prayed. God's goodness to us was an overwhelming thought and we wept tears of joy.

Just now I am sitting in a railway depot, waiting for a train. It seems tons and tons of concrete surround me. There is a varied crowd here. Across from me a wretched wreck of humanity is mumbling through his drunken nightmare. The shoeshine man at the far corner is whistling as he pockets his money and makes ready for the next customer. The girl at the coffee counter takes time out to send a smile my way as she compares my Nigerian six pence with her American dime.

Strangely, I felt drawn to the porter who carried my suitcase. "You are a stranger here, aren't you?" he asked as he put my suitcase down. "Yes," I said. Could I have let slip a word of pidein English, or was it my accent?

I think through the past events. Words fail me to express the love and concern which the church at home has extended to me, and for all who are far from home. Again I thank God for the home church, but more than that, for His church around the world and in the world.

What a privilege and challenge is ours to join hearts and hands and voices in praise and service till time will end, and there will be no more tribal wars and separation, no more killing and hatred, till God will be ruler of men's hearts.

killing and hatred, till God will be ruler of men's hearts.

Our times are in His hands. Thank you for remembering your colleagues and the church in Nigeria.

Love and prayers, Irene Weaver

CHURCH NEWS

Weaver Returns from Nigeria; Reports on Workers Still There

Mennonite workers in divided Nigeria continue to relocate by going either to northern Nigeria, Chana, or the United States. The most recent evacuee to the States was veteran missionary Ed Weaver who arrived here Iuly 18.

An earlier evacuation was worked out by the American embassy for women and children. Mrs. Weaver was among the workers who arrived in New York on June 9.

Weaver left Uyo in the newly declared Republic of Biafra on July 13 with 16 Lutheran missionaries from Uyo. Before they reached the Niger River, they were stopped 15 times by civil defense workers for checking.

After crossing the Niger by ferry, Weaver met three Mennonite missionaries—Dr. Charles Hertzler, Nelda Rhodes, and Larry Borntzager—who were also headed for Lagos, the capital and one of two major port cities in Nigeria. They had been assisted from their location in Abiriba by USAID officials. Dr. Hertzler returned to the States on July 17. Miss Rhodes and Borntrager relocated in Accra, Chana.

Harold Bauman Elected Officer Of Chaplains' Association

Harold Bauman, campus pastor at Goshen College, was recently elected association secretary of the National Association of College and University Chaplains.

The one-year term will be for the school year, 1967-68. Chaplains from more than 400 colleges and universities across the nation are members of the association.

The objectives of the association include that of providing means for responsible and effective participation in religion in higher education by college chaplains and persons with similar functions and searching for solutions to common problems in the religious life of colleges and universities.

Bauman has been on the faculty of Goshen College since 1958. At that time he resigned the pastorate of the Orrville Mennonite Church after 11 years of service. He is presently moderator of the denomination-wide Mennonite General Conference.

Weaver continued to travel with the caravan, arriving in Lagos on July 16. He departed from Lagos on July 17, flying to Chicago via Kano, Nigeria; Frankfurt, Germany: and London.

Upon arriving in the States, Weaver reported on other missionaries in Nigeria serving under Mennonite Board of Missions and Charities, Elkhart, Ind.:

Stan Friesens moved their household goods to the Weaver home in Uyo where they were left under the care of a steward, Weaver said. A subsequent cable reports that the Friesens, the Ceorge Webers, the Lloyd Fishers and Kenneth Ropp arrived in Accra on July 23 to await further developments and possible reassignment. The Gingerichs, Shellenbergers, and Martha Bender remain in Abritha.

Delbert Snyder joined his wife and children in Jos in northern Nigeria because the schools were closed in Etinan, as were all primary and secondary schools and colleges.

Truman Millers were in Jos preparing to open school there for the next year. They were also aiding evacuating missionaries to find temporary housing.

It is difficult to understand the present conflict in Nigeria, said Weaver, without first recognizing the cultural groups that make up the population.

"The social structure is broken not only into tribes," he explained, "but into sub-tribes and family groups." He described the present state of the nation as being "broken into tribalism."

In the immediate areas where the Mennonite missions are concentrated, the people belong to the Efik sub-tribes. These are pitted against the secessionist Ibos who are heading the present rebellion.

Federal troops are sweeping in from the North to attempt to capture the rebel leader. The university town of Nsukka has already been taken by these forces.

Weaver reported that the problems of tribalism are compounded by those of denominationalism and splinter groups. In a recent survey a church team counted from three to four hundred congregations representing 50 different denominations within a five-mile radius of Uyo. Most of the congregations are independent.



Mildred Eichelberger, missionary to Brazil since 1985, is currently serving her fourth term as a Bible teacher near Morro do Mato. Daughter of E. J. Eichelberger, Broken Bow, Neb., Miss Eichelberger attended Goshen College and taught Western Mennonite School prior to going to Brazil.

Most Eastern Nigerians think of themselves as Christians, he added. But many times there are secondary groups which attract loyalties. Church leaders are trying to discern what relationship these smaller groups should have to the larger congregation.

Weaver said, "We are using our church as a way to give a witness to the kind of unity which we think the Nigerians could have." The Mennonite Church involved itself in leading interchurch study groups to help the Nigerians develop their own doctrine of the church, "oriented to culture and the church life of Nigeria."

"We tried to prepare the Mennonite Church leaders in Nigeria for this crisis a few weeks ago," said Weaver in evaluating the future of the church. "We had a series of meetings to tell them that they would have to take over responsibilities."

He added, "By the providence of God we had ordained our first minister there in May to assume spiritual leadership."

During the past year a census revealed about 35 Mennonite congregations in Nigeria with a total membership of more than 2,000. Weaver also noted that the growth of the church is very rapid, creating a need and concern for trained leaders.

While the immediate picture—with a projected widespread breakdown of law and order—is not rosy, commented Weaver, the future of the church in Nigeria is bright. He added that all the missionaries there share his optimism.

The Weavers will be retiring from fulltime overseas mission work. After spending a month in Elkhart, Ind., they will live in Hesston, Kan.

Film on African Churches Now Ready for Distribution Canadian Mennonite, an inter-Mennonite

Africa in Three Dimensions, premiered at the World Conference in Amsterdam, is now ready for use by church groups, reported Harold Weaver, director of audio-visual aids at the Mennonite Board of Missions and Charities, Elkhart, Ind.

A 45-minute, 16-mm color production, Weaver said that there are 22 prints available from five different agencies: MCC in Canada and the United States; the General

Work Camps Run Out of Gas; Small Response Puzzles Sponsors

"What's all this gas about Servanthood Work Camps, man? These youth secretaries keep buggin' me to try it. But, like, I got better things to do, like driving 'round with the top down, surfing.

Yeah, I know it. I've heard that there's still around 80 of the 103 work camps yet to go and that most of them are understaffed, but they don't need me. So what if one conference had to drop nine of its 17 work camps because of Expo '67. . .

And I could care less if work camps offer constructive labor in needed areas, group sharing on the meaning of Christian servanthood, recreation, depth fellowship, and a sampling of longer term VS. It costs big money, like a whole five bucks! And time, too-a week or more of my valuable time. So, get off my back."

Sound like a prefabricated story? It must be running through the minds of many Mennonite youth if one considers the lack of response to this year's Servanthood Work

Camp program. "What's the reason?" ask conference youth secretaries. Ohio-Eastern MYF adviser Gordon Zook inquired, "What are youth doing this summer that is so important? Last summer. 34 young people from our eastern section churches put more than \$125.00 on the line for ten days at Estes Park Convention. Where are the MYF-ers this year who can take off the same amount of time for a price tag reduced by at least \$100.00?"

The bulk of the work camps are vet to come during the last two weeks in August. It's not too late for youth to sign up for what could be a most meaningful experience. Here's what can be done:

-Each MYF-er should make sure he understands what Servanthood Work Camping involves. The Apr. 30 issue of Companion will help.

-The MYF treasury can pick up additional costs. This gets the whole MYF behind those who are going and allows those who honestly can't change their schedules to lend financial support.

-Application blanks should be secured by each one even slightly interested. Then see that they are promptly returned to the local youth secretary.

Conference Mennonite Church; Eastern Mennonite Board of Missions; the Congo Inland Mission; and Mennonite Board of

The story is built around the situation of a young man who is completing a three-year teaching experience in Africa," commented Weaver, "and he is trying to come to grips with what this means to him.

The young man is dramatized by Gary Franz of Turpin, Okla. The film was produced by Ken Anderson in cooperation with the four Mennonite agencies who sponsored the film. Wilbert Shenk (MBMC), Vern Preheim (MCC), Mahlon Hess (EMBMC), and Reuben Short (CIM) directed the writing of the script and areas to be highlighted.

The big thing in this film is our focus on areas that the North American church can learn from their African brethren, stated Weaver. "The church in these new nations has a witness that is often overlooked.

"We tried especially not to focus on the missionary. There are only four in the entire film, with Mennonite Board of Missions' representative being Ed Weaver from Nigeria." Most of the filming was done in Nigeria, the Congo, and Tanzania.

The film is designed to complement the 1967 fall missionary theme, "The Church in New Nations." The study guide series is entitled "The Kingdom of Priests."

Eby to Head MCC News

Omar E. Eby, currently teaching at the Musoma Secondary School in Tanzania under the Eastern Mennonite Board of Missions and Charities, has accepted a call to serve as MCC's secretary of information services. He will begin his new duties in September.

Eby an alumnus of Eastern Mennonite College, earlier also served in Somalia under the Eastern Mennonite Board of Missions and Charities.

After returning from his first term in Africa in 1960, he taught English at Lancaster Mennonite School and served in the Eastern Mennonite Board's information service office part time.

In 1963-64 he earned an MA degree in journalism at Syracuse University. From there he went to Eastern Mennonite College for two years to teach English and iournalism.

As the director of MCC's five-man information department, Eby will be responsible for the production of MCC's publicity materials, including a regular news service, several periodicals, films and filmstrips, and various types of brochures and other informational items.

Eby succeeds Larry Kehler, who will be moving to Winnipeg, Man., this summer to become general manager and editor of the

publication.

The Ebys are members of the Landisville Mennonite Church, Landisville, Pa. They are the parents of a two-year-old daughter, Katrina Denise.

Their parents are Mr. and Mrs. Noah R. Eby. Hagerstown, Md., and Mr. and Mrs. I. Clyde Shenk, Musoma, Tanzania.

High School Students Take Part In College Preview at Goshen

Eighty-nine high school seniors-to-be got a taste of college life and got acquainted with future classmates, college officials, and summer students at Goshen College's seventh annual Preview, June 24 to July 1.

The participants, from ten states and one province of Canada, chose workshops in the areas of their interests and attended daily lectures, seminars, and small group meetings, all led by college professors.

Workshops and their leaders were: "Religion in the Life of Man," J. C. Wenger; "Biological Science," H. Clair Amstutz; "Contemporary Social Problems," George Smucker; "Literature, Drama, and Creative Expression," S. A. Yoder: "Mathematics and Physics," J. F. Swartzendruber; and "Music, Mary Over and Lon Sherer.

In addition each participant had the time to explore leisurely the library, science laboratories, and other campus facilities, and take part in choral and instrumental music, informal and organized recreation, social activities, and regular worship services. Previewers attended "Heritage of Faith," a convocation series, each morning.

Parents of the high school students were guests of the college the first weekend and took part in a special program of talks and discussions.

Volunteers Man Display At YFC Convention

Winona Lake, Ind., was the scene for the annual interdenominational Youth for Christ Convention held June 26 to July 9. Approximately 6,000 youth and adults participated in the daily leadership training sessions and mass meetings.

In an effort to confront more persons with the nonresistant way of life, MCC's Ivan Kauffman again this year assembled a peace display booth for the convention. Located strategically in the rear of the Billy Sunday Tabernacle, a staff of volunteers were on hand to distribute literature and answer questions regarding the conscientious objector position.

Two volunteers who manned the booth were Carl and Lois Ramer of Wakarusa, Ind. When asked what questions came up most frequently at the display, Carl replied, "I was surprised, but we usually had to begin by explaining 'Who are the Mennonites?'

—and then go on to explain our theme of love versus force, and which is the more effective way of handling the world's prob-

"After hearing me out, more than once I was met with the response: 'You know, I never was confronted with this belief before. I just never thought about it.' Or, 'My church always left it up to the individual.'"

We also found young fellows who were considering joining the armed forces in the near future becoming confused and caught between the two alternatives.

"Many ministers were attracted to our display, and after engaging us in dialogue, they admired us for our stand. Surprisingly, very few persons were outrightly opposed to us, even though the Fourth of July was celebrated during the convention."

One weak spot in the endeavor, according to Carl, was the lack of follow-up work with those definitely interested in the conscientious objector position. However, addresses where persons may write for more information were provided in the back of a special pamphlet produced by MCC especially for the display.

"Our objective," Carl maintained, "was not to recruit persons for alternate service, but only to expose and share openly the doctrine of nonresistance with all interested parties."

Goshen Holds Music Workshop

Beginning Aug. 1 and continuing for four weeks, 25 singers and college music students will take part in a music workshop, with an international instructional staff, at Goshen College.

The faculty for the workshop will be headed by Theo Lindenbaum, voice teacher at Nordwest Deutsche Musik Akademie in Germany. David Falk, of Goshen College, will be director of the workshop, and George Wiebe, of Canadian Mennonite Bible College, of Winnipeg, Man, will be assistant director. Also on the staff will be Bill Bearg, of Mennonite Brethren Bible College, of Winnipeg, and Mary Oyer, of Goshen College.

For each of the students, who are coming from Indiana, Ohio, Pennsylvania, Michigan, Illinois, Kansas, Missouri, South Dakota, Ontario, Manitoba, Saakatchewan, Alberta, and British Columbia, there will be individual voice instruction each day. Each will receive three hours of college credit for this instruction. To accommodate the students in their repertoire eight pianists will be on hand during the workshop.

In addition, a course in conducting will meet three times a week, for one hour of college credit, and classes in fine arts will meet twice a week. Highlights of the fine arts course include a field trip to the Chicago Art Institute and a tour of that city to observe styles of architecture.

Forty-eight Attend Institute Focusing on World Evangelism

Forty-eight overseas missionaries, ministers, and church service workers took part in a two-week institute on world evangelism at Mennonite Biblical Seminary at Elkhart, July 8.14

The students were not only from Argentina, Japan, Chana, Congo, Algeria, Rhodesia, Colombia, Nigeria, Israel, Taiwan, and India, but also from urban centers and rural church posts in the United States and Canada. Among their ranks were new missionary candidates as well as those with considerable preparation and experience.

Lecturers and their topics were: Donald R. Jacobs, anthropologist and missionary to Tanzania, "Sharing Christ Across Cultures";

High School Students Attend First Music Week at Goshen

An orchestra of 25 and a choir of 45—all high school sophomores, juniors, and seniors —were formed during Goshen College's summer music week held on its campus June 25 to July 1.

The summer music week was the first to be held at Goshen College. It attracted high school students from Colorado, Wisconsin, Iowa, Illinois, Indiana, Michigan, Ohio, Virginia, and Florida, and from Ontario.

The major work at a public concert at the end of the week was "Mass in G" by Schubert, performed by choir and orchestra. In the audience were more than 700 persons, including many of the parents of the participants.

The combined group also performed Pachelbel's cantata, "What God Ordains Is Always Good."

Śoloists were Miss Cindy Beer, of Route 1, Milford, Ind., and Miss Jane Weaver, of Route 1, Goshen, Ind., both sopranos; and Stanley Engle, of Spencerville, Ohio, and Ioseph Linder, of Canton, Ohio, both basses.

The third work on the program was Symphony No. 3I, "The Horn Signal," by Haydn. Mike Yoder, of Goshen, Ind., was the concertmaster for the orchestra.

Heirs Donate Estate Receipts

The net value of the William G. Miller estate, Portland, Ore., was contributed to the Mennonite Board of Missions, Elkhart, Ind., in compliance with the late Mr. Miller's wishes. He died intestate.

His heirs—J. Frank Miller, Nampa, Idaho, brother, and sisters Mrs. Nellie M. Cervanka, Peoria, Ill., and Miss Elva G. Miller, Nampa—endorsed three checks of \$3,144.55 each to the Board.

Treasurer David Leatherman said, "These funds will be most helpful toward meeting the continued financial needs of our world mission program." J. B. Toews, president of Mennonite Brethren Biblical Seminary, of Freno, Calif, "Biblical Basis for Church Expansion". J. F. Shepherd, personnel secretary of the Latin America Mission and a former missionary to China and the Philippines, "Biblical Perspectives in Mission", Millard C. Lind, professor of Old Testament at Goshen College Biblical Seminary, "Bible Studies", and Samuel F. Pannabecker, professor of missions at Mennonite Biblical Seminary and a former missionary to China, "Bible Studies."

Evening services focused on selected areas challenging the Christian evangelist today. Discussion time followed each speaker's lecture. The speakers and their topics were: Nelson Litwiller, "Latin America", Leland Harder, "Urban U.S.A."; Paul M. Lederach, "Christian Education Oversea." John H. Yoder, "Europe", Ralph Buckwalter, "Japan", Hugh Sprunger, "Taiwan"; and Malcolm Wenger, "Rural U.S.A."

Weyburn W. Groff, associate professor of Christian education at Goshen College Biblical Seminary and a former missionary to India, was the director of the institute.

Croff said the institute was designed to help each student become acquainted with, and use, insights and tools from sociology, anthropology, and linguistics, as well as strengthen his understanding of the gospel and how the Christian church is built.

The institute was the second of two gatherings of its kind this summer. The first institute was held at Eastern Mennonite College, June 12-23. Both institutes were sponsored by the Council of Mennonite Seminaries, of which there are five participating schools, and the Council of Mission Board Secretaries, representing nine boards active in Christian evangelism in virtually every corner of the globe.

Films on Alternate Service Available from MBMC

MBMC's audio-visual director Harold Weaver announced that the latest filmstrips, "Wake Up, Youth" and "Window to I-W," are now available for use in congregations and youth groups. They may be obtained through Information Services at Elkhart, Ind., or from the local service counselor.

"Wake Up, Youth" introduces a series of four filmstrips designed to promote the alternate service program of the Mennonite Church. Written by Givilian Peace Service district director Jesse Glick, "Wake Up, Youth" may be followed by "Six for a Sample" (dealing with Voluntary Service), "Window to I-W." (CPS), or "A Day in Pax."

"Window to I-W" is a completely new filmstrip replacing the one of the same name introduced in 1962. The 93-frame strip, in color and accompanied by a 16-minute taped narration, introduces the "Civilian Peace

Service" terminology for what was previously called "earning I-W." It presents CPS as an alternate service opportunity for conscientious objectors to war.

Swartz Added to MCC VS Staff

David Swartz will assume responsibilities as assistant voluntary service director on July 24, 1967. Swartz, a 1967 graduate of Goshen College, Goshen, Ind., was president of Goshen's student government his senior

He will be responsible for MCC's summer VS program as well as various other units. Before moving to Akron, Swartz lived at 450 W. Cromwell Ind.

Readers Sav

Submissions to Readers Say column should com-ment on printed articles and be limited to approxi-mately 200 words.

For the first time in months I can hardly wait for next week's Gospel Herald so that I can read the sequel to "The Mennonite Church in the Eyes of Its Youth" (July 11,

I think it should be pointed out that these opinions are those of not only the students surveyed, but are quite prevalent within the church as a whole. Much of the membership of the traditional church listens to what the church has to say, chuckles over it, and then ignores it because of its irrelevance or inconsistency. I say traditional church because there are unorthodox churches springing up within the large university environs which are speaking in twentieth-century language on twentieth-century problems. The church would do well to listen to these congregations rather than sending emissaries to try to tell them.

In the future we hope the "hierarchy" of Mennonites will implement action based on the facts that these courageous young men (and a courageous editor) have presented .-(Mrs.) Kitty Hallman, Bloomington, Ind.

After reading "The Engineer Has to Know Where His Hind End Is," the articles by the EMC students, and Bro. Baker's article on Prayer, one wonders whether the leadership of the past even knew where the "Head End Was.

Corporation heads are usually older men. They have experience, know-how, sound judgment, and ability. As I look at the church I see most of its leadership in the hands of the young-not healthy, yet true. One would conclude that the ball wasn't well carried in the past. May God help the leaders of today to be faithful in providing the whole counsel of God to the flock .- Dean Hochstetler. Nappanee, Ind.

FIELD NOTES

Holders of Western Clergy Railroad passes mile east of Honey Brook, Pa., along Route are reminded of the special provision made by railroads to honor the Western Clergy Certificate from points west of Chicago to Philadelphia and return for attendance at Mennonite General Conference.

Change of address: Norman Derstine from R. 2, Edgewood Rd., to 705 Forest Park Drive, Eureka, Ill. 61530. Calvin R. Kaufman from South Bend, Ind., to 60870 Crumstown Hwy., North Liberty, Ind. 46554. Norman E. Yutzy from Souderton, Pa., to R. 2, Timberville, Va. 22853. Phone: 703 896-7738. Naswood Burbank from Chinle. Ariz., to Cook Christian Training School, 708 South Lindon Lane, Tempe, Ariz. 85281.

Mr. and Mrs. Alph Yoder, Orrville, Ohio. celebrated their 50th wedding anniversary with open house at the Smithville Mennonite Church, July 16. They were married July 17, 1917

New members by baptism: Four by baptism and two by confession of faith at Farmington Community Mennonite, West Farmington, Ohio.

Community-wide evangelistic meetings will be held at the high school auditorium at Milford, Neb., Sept. 3-17. Quinton J. Everest is the evangelist.

Tent meetings, sponsored by the Cambridge Mennonite Church will be held one

Calendar

Indiana-Michigan Combined Sessions of Conference.

Indiana-Michigan Combined Sessions of Conference, North Leo, Leu, Ind., Aug. 3-6. Annual meeting, Iowa-Nebraska Conference, Iowa-Mennonite School, Kalona, Iowa, Aug. 8-11. Spon-sored by Lower Deer Creek congregation, Allegkney Mennonite Conference, Scottdale, Pa. Aug. 10-12.

Conservative Mennonite Conference, Rosedale, Ohio, Aug. 15-17.

Mennonite General Conference, Franconia Conference, Aug. 21-24. South Central Conference, Pleasant Valley, Harper, Kan, Sept. 8-10. Illinois Mennonite Conference, Metamora, Ill., Sept.

16, 17.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

322, Aug. 5-13. Norman Bechtel is the evangelist.

Tenth annual Harvest Home and Sunday School meeting at Columbia Mennonite Mission, Columbia, Pa., Aug. 20. Instructors are Michael N. Wenger and Omar Kurtz.

Items for Books Abroad are not to be sent to Mary L. Bender, 512 S. High Street, Scottdale, Pa. 15683, as reported in last week's Gospel Herald. Instead, anyone with books to contribute should contact Mary Bender, giving information about what is available. No books should be sent to Scott-

Missionary Albert Buckwalter reported a successful convention in the United Toba church in the Argentine Chaco. Buckwalter wrote that there is growing interest among a neighboring Indian body: "The Mocovies need missionary help just as much as the Tobas." The Buckwalters have been in Argentina since 1950.

Larry Bardell received his visa to fly to Argentina; he left Chicago on July 27. Bardell will spend a one-year term working with the Floyd Siebers in Santa Rosa.

A new church will be dedicated in Lapa, Brazil, July 30. The Igreja Evangelica Menonita is located in the business district of the community. The former four-room house was converted to an auditorium. nursery, and classrooms.

The Nanih Waiya church, a predominantly Choctaw congregation near Preston, Miss., recently completed a cooperative Bible school endeavor with the Methodists, Pastor Glenn Myers reported that the attendance averaged near 70 in spite of other community activ-

David Hostetler, interim manager of the Evangelical Bookstore in Campinas, Brazil, reported that sales were high during July. Best sellers included How I Know God Answers Prayer.

Uruguay is experiencing unusually extreme winter weather. H. James Martin wrote from Montevideo that they were having freezing conditions which killed many citrus plants. Previously, flooding rains had followed an extremely dry period

Weldon Martin was installed July 16 to minister to the 62-member Lawndale congregation in Chicago. Located in a predominantly Spanish-American neighborhood, Lawndale is one of five congregations there administered by the Illinois Conference and subsidized by the Mennonite Board of Missions. Elkhart. Ind.

Martin formerly pastored in Mathis and Corpus Christi, Tex., in addition to spending a year in Mexico. Simon Gingerich conducted the installation after Edwin Stalter preached.

The Jefferson Street Mennonite Church, Lima, Ohio, recently became independent from Mennonite Board of Missions' subsidy. The church is now planning a 275-seat building.

General Conference Mennonites in Fort Wayne, Ind., are starting a program called East Central Improvement Corporation to stem urban deterioration in an interracial area. The corporation hopes to renovate five to eight homes yet this year.

TAP volunteers David Giesbrechts and William Thiessens were forced to discontinue temporarily their work at Ochaja Teacher Training College, Idah, Nigeria, because the school closed in light of the threat of civil war. Jesus College at Oturkpo, where Wayne Yoders were located, is also closed. All three couples are in los awaiting developments.

Vietnam Christian Service director Paul Leatherman was awarded the Order of Merit of the Republic of Vietnam by deputy prime minister Nguyen Tuu Vieu on June 22 in recognition of his "goodwill and efforts in contributing to the achievement of various social welfare services."

Miss Kay Siebert, Sardis, B.C., recently became hostess of MCC headquarters at Akron, Pa. Miss Siebert was formerly hostess of MCC's unit in Henchir Toumghani, Algeria for two years.

Wilbert and Rhoda Lind and family arrived home from Somalia on July 13. The Linds are terminating their service in Somalia after completing three terms. Their address is 35 N. 11th Street, Akron, Pa. 17557.

Omar and Lois Stahl and daughter Rachel returned to Saarbrucken, Germany, on July 5 for their third term of missionary service after a three-month furlough in the States. Their son John Daniel remained in Pennsylvania to attend Lancaster Mennonite School.

Paul Z. and Ella Martin returned to Belize City, British Honduras, on July 11 after a four-month furlough in the States.

Ben and Rebecea Stoltzfus and daughters Cynthia and Denise left for their first term of missionary service in British Honduras on July 17. Stoltzfus had served a two-year term of Voluntary Service in Honduras prior to this assignment.

Donald and Anna Ruth Jacobs and family left the States on July 21 to return to Kenya. The Jacobs' attended World Conference en route to Africa. Doreas L. Stoltzfus, MD, on furlough from Africa, is residing at Apartment 11, 1117 Columbus Avenue, Lemoyne, Pa. 17043.

James and Rachel Metzler were commissioned July 16 at the Erisman Mennonite Church. The Metzlers traveled to southern and western United States to visit relatives and friends before their scheduled return to Vietnam on Aug. 30 for their second term.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bauman, Clare and Ruth Eileen (Shantz), West Montrose, Ont., second son, Brian Scott, June 30,

1967.
Frey, James E. and Betty (Hershey), Peach Bottom, Pa., fourth child, second daughter, Joy Renee, July 7, 1967.
Gascho, Eugene and Judy (Miller), Hubbard,

Gascho, Eugene and Judy (Miller), Hubbard, Ore., first child, Scott Michael, June 29, 1967. Gerber, James and Margaret (Cross), Fairview, Mich., second daughter, Christine Lynn, July 7,

Gingerich, Fred and Wilma (Miller), Au Gres, Mich., third son, Marcus Dale, Oct. 4, 1966. Heisey, Edwin B. and Miriam D. (Wenger), Manheim, Pa., third child, first daughter, Elma W., luly 4, 1967.

Hollinger, Warren and Mary (Musser), Ephrata, Pa., seventh child, Jerry Warren, June 19, 1967. Hollsopple, Samuel J. and Ida G. (Alwine), Hollsopple, Pa., fourth child, second son, William Jay, June 3, 1967.

Jay, June 3, 1991.

Kauffman, Joe and Marjory (Garber),—fourth child, second son, Jeffery Guy, June 1, 1967.

Kehr, Stanley and Phyllis (Goetz), Goshen, Ind., third child, second son, Jerry Alan, July 1, 1967.

Ind., third child, second son, Jerry Alan, July I. 1967.
Martin, Allen and Irene (Zook), Brasilia, Brazil, first child. Jeffrey Kent, July 4, 1967.

Mast, Michael and Mattie (Miller), Cuadalajara, Mexico, first child, Michael Merle, July 2, 1967. Miller, David R. and Ruth (Bontrager), Coshen, Ind., first child, Fransene Rose, May 11, 1967. Miller, S. Ernest and Marilyn (Neuenschwander), Harrisonburg, Va., first child, Renee Denise, Apr.

11, 1967.

Wagler, Earl and Edith (Gascho), Millbank, Ont., fourth child, second daughter, Arlene Dawn, June 28, 1967.

Wright, Donald F. and Mary (Bridge), Stuarts Draft, Va., fourth child, second son, Donald Franklin, May 25, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bauman—Martin.—Grant Bauman, West Montrose, Ont., and Ruth Ann Martin, Elmira, Ont., both of Elmira cong., by Vernon Leis, July 1, 1967.

1967.
Crowder—Esch.—David Crowder and Leota Esch, both of Mio, Mich., Fairview cong., by Menno Esch, June 9, 1967.

Good—Holsopple.—Howard Z. Good, Denver, Pa., Bowmansville cong., and Minnie Holsopple, Lititz (Pa.) cong., by David N. Thomas, June 29,

Gross—Shermer.—Jack Gross and Patricia Shermer, both of Doylestown (Pa.) cong., by

Joseph L. Gross, June 24, 1967.

Hunsberger—Godshall.—Vernon Hunsberger, Franconia, Pa., Finland cong., and Mary Godshall, Lederach, Pa., Spring Mount cong., by Claude M. Shisler, June 17, 1967.

Kennell—Gastman.—Gary Kennell, Roanoke, Ill., and Sandra Gastman, Benson, Ill., both of Roanoke cong., by Norman Derstine, July 1, 1967.

Kreider—Herr.—Charles Henry Kreider, Columbia, Pa., Mountville cong., and Arlene Herr, Holtwood, Pa., Mechanic Grove cong., by Clayton L. Keener, July 15, 1967. Landis—Wertz.—Robert E. Landis, Lancaster,

Pa., EUB Church, by Paul G. Landis, July 12, 1967.

Miller—Brenneman.—Warren Miller, Wellman, lowa, Lower Deer Creek cong., and Cynthia Brenneman, Eureka Community cong., by Vernon E. Roth, July 1, 1967. Schulz—Helmuth.—Alvin LeRoy Schulz

and Elizabeth Kay Helmuth, both of Denver, Colo., First Mennonite cong., by Marcus Bishop, June 17, 1967. Wentorf — Clemens. — Dale L. Wentorf, Fort

Dodge, lowa, Evangelical Mennonite cong., and Leanne Clemens, Telford, Pa., Rocky Ridge cong., by D. Richard Miller, June 24, 1967.

Yoder—Cascho,—Robert Yoder, Comins, Mich., and Linda Gascho, Fairview, Mich., both of Fairview cong., by Virgil S. Hershberger, July 8, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bast, Mary, doughter of John and Burbara Schultz, was born in Wellaels; Wap, Ont., Nov. 27, 1883; died suddenly at her home in Wellesley, following a heart attack, June 16, 1967; aged \$3 y. 6 m. 20 d. On May 3, 1933, she was married to Samuel Bast, who survives, Mos surviving is one siter (Elizabeth—Mrs. Samuel Leis). She was She was a member of the Maple View Church, where funeral services were held June 19, with Chris O. Erfs, Alvin Leis, and Chris Streicher.

intermed in the fowlamph connected disjoinant members of the property of the control of the cont

Garber, Joseph, was born May 21, 1895, died at Eureka (III). Hoppital, July 5, 1967, aged 72, v. 1 m. 14 d. On July 16, 1920, he was married to Freda Cordes, who died Sept. 23, 1930. On July 19, 1953, he was married to Lenna M. Humphrey, who survives. Also surviving are one son (Arthur World and Control of the Control o

Haarer, William Henry, on of Charles and Elizabeth (Emmert) Haarer, was born at Mancelona, Mich., Jan. 7, 1885; died at Froh Bros. Homestead, Sturgh, Mich., alter an illness of 17 play 16, 1911, he was married to Fannie Eash, who survives. Abo surviving are 9 children (Aldine C., Corona Weldy, Sylvester R., Leonard A., Mary Ellen Troyer, Paul W. Dovid L., A. Mary Ellen Troyer, Paul W. Dovid L., 19 gerat-grandchildren, and one sister (Mary Kauffman). He was a member of the Shore Church, where funeral services were held July 11, 1, Miller officiation, D. A. 7 Octer, and Homes

J. Miller officiating.

Hange, Elizabeth, dughter of John and Mary
Hange, Elizabeth, sub born at Line Lexington, Pa.,

(Rickert) Ruth, was born at Line Lexington, Pa.,

Selfersville, Pa., June 27, 1967; aged 88 y. 2 m.

22 d. On Mar. 23, 1901, she was married to

Joseph Hange, who died Sept. 25, 1965. Surviving

are 8 children (Levi R., John R., William R.,

Anna R.—Mrs. Frein Clemmer, id a R. Moyer,

Elmer R., Elizabeth R.—Mrs. John Alderfer, and

Rose R.—Mrs. Herbert Delp). 36 grandchildren,

and 2. brothers (trael and Jacob). Shen child
amember of the Line Lexington Church, where

funeral services were held July 1, with Arthur

Ruth. Claude Meyers, and Floyd Hackman.

Beer, Rose Elizabeth, daughter of John and Sarah (Koch) Sully, was born at St. Jacobs, Ont., Jan. 11, 1909, deed June 29, 1907, aged 38 y, Jan. 11, 1909, deed June 29, 1907, aged 38 y, to Albert Heer, who jurvives. Also surviving are 2 daughters (Mary—Mrs. Enanuel Metzger and Rets—Mrs. Ronald Carner). One son preceded her in doath. She was a member of the St. Jacobs Church, where funeral services were held June 30, with Clean Brubacher officiating.

Nusthaum, Anna Arlene, deutghere of Joel and Elizabeth (Berg) Falb, was born in Orrelile, Ohio, Feb. 10, 1910, died in Timken Mercy Hospital, Canton, Ohio, as the result of a cerebal hemorrhage, July 11, 1967, aged 57 y. 5 m. 1 d. hemorrhage, July 11, 1967, aged 57 y. 5 m. 1 d. d. hemorrhage, July 11, 1967, aged 57 y. 5 m. 1 d. d. hemorrhage, July 11, 1967, aged 57 y. 5 m. 1 d. d. hemorrhage, July 11, 1967, aged 57 y. 5 m. 1 d. d. hemorrhage, July 11, 1967, aged 57 y. 5 m. 1 d. d. hemorrhage, July 11, 1967, aged 57 y. 5 m. 1 d. d. hemorrhage, July 11, 1967, aged 57 y. 5 m. 1 d. d. hemorrhage, July 11, 1967, aged 57 y. 5 m. 1 d. d. hemorrhage, July 11, 1967, aged 57 y. 5 m. 1 d. hemorrhage, July 11, 1967, aged 57 y. 1 d. hemorrhage, July 11, 1967, aged 57 y. 1 d. hemorrhage, July 11, 1967, aged 57 y. 1 d. hemorrhage, July 11, 1967, aged 57 y. 1 d. hemorrhage, July 11, 1967, aged 57

Risser, Jacob H., son of John and Barbara (Martin) Risser, was born in Washington Co., Md., Feb. 13, 1890; died at Mauganaville, Md., July 8, 1997; aged 87; 4 m. 25 d. On Dec. 16, 1902, be was married to Anna M. Horst, who died Jan. 7, 1933. Surviving are 4 daughters (Fanny-Ms. Amas Diller, Rhoda—Mrs. Adm. Hege. Ms. Amas Diller, Rhoda—Mrs. Adm. Hege. Benjamin Baer), 3 half sisters (Mrs. Leah Martin, and Mrs. Ms. Ms. Sinsa Hege. Ms. Ms. Sinsa Hege. and Martin Baer), and one

stepsister (Mrs. Amanda Martin). He was a member of Reiff's Church, where funeral services were held July 12, with Reuben E. Martin, Oliver H. Martin, Nelson H. Martin, and Earl Miller officiating.

Rosenberger, Henry Godshalk, son of Abram and Mary (Godshalk) Rosenberger, was born at Chalfont, Pa., Mar. 22, 1894; died at his home, of heart failure, June 13, 1967; aged 73 y. 2 m. 22 d. On 1 reh. 3, 1916, he was married to Lydia Abra, 1916, he was married to Lydia Abra, 1916, he was married to Lydia Abra, 1916, he was married to Mary Rubi Overholt, who survives. Also surviving are 4 children (Abram C., Anna—Ms. Abrin Detweller, Earl C., and Elton), 12 grandchildren, one great-grandchild, and one sixter (Emma). He was a member of the Blooming Glen Chruch, where P. Derstine, Ir., officiating.

Schmitt, Lavinov daughter of Mr. and Mr. Joseph Schmidt, was born in Waterloo Tsp. Joseph Schmidt, was born in Waterloo Tsp. Ont. Jan 23, 1899; died at Freeport, Ont. July 8, 1967; aged 78 y. 5 m. 15 d. She was married to Lanson Schiedel, who died in 1932. In 1944 she was married to Emmanuel Schmitt, who died in 1957. Surviving are 8 children Harold Schiedel, Carl Schiedel, John Schiedel, Daniel Schmitt, Edna—Mrs. Edward Knorr, Mary—Mrs. Joseph Fatham, Doroth—Mrs. Govege McKee, and Mrs. Vera Wämert 2 sisters (Mrs. Error Schwieder, and Mrs. Vera Wämert 2 sisters (Mrs. Error Schwieder, and Mrs. Vera Wämert 2 sisters (Mrs. Error Schwieder, and Mrs. Vera Wämert 2 sisters (Mrs. Earnel Freier, which were for the Schwieder, where furent services were held Santz Church, where furents aervices were held Santz Church, where furents aervices were held

July 11, with Leslie Witmer officiating; interment

Stutzman, Menno, 5 no f David D. and Mary Ann (Beckler) Stutzman, was born at Milford, Neb., June 26, 1895; died of cancer at the Lutheran Menorial Hospital, Grand Island, Neb., June 14, 1967, aged 71 y. 11 m. 14 d. On May 18, 1918, he was married to Mary Stoliztins, who died Sept. 1, 1938. On Jan. 23, died Mar. 21, 1968. Surviving are 5. bildren (Delmar, Agnes—Mrs. Arthur J. Stutzman, Ervin, Arlene—Mrs. Cleve Stutzman, and Harold), 26 grandchildren, 7 great-grandchildren, 2 sisters (Mary Ann—Mrs. Amos Boshart and Mrs. Verda Hosteller), and 4 brothers (tra, 190eph, David, and Alber), He was a member of held Jinne 17, with Gideon G. Yoder and George S. Miller official or 197. Willer official or 197. Side of the Stutzman and held of the Stutzman and Mrs. Verda Hosteller), and 4 brothers (tra, 190eph, David, and Alber), He was a member of held Jinne 17, with Gideon G. Yoder and George S. Miller official or 197. Willer official or 197. Side of the Stutzman and 197. Side of the Stutzman

Yoder, Jonas Y., son of Yost M. and Gertrude Yoder, was born at Arthur, III, Nov. 14, 1853. died in a car accident at Kalona, Iowa, July 6, 1967; aged 83 y. 7 m. 22 d. In 1909 be was married to Amelia Yoder, who died in 1947. Surviving are oso (Lester), 4 granchdildre, 2 brothers (David Y. and Joseph Y.), 2 sisters (Anna—Mrs. L. A. Miller and Eliza—Mrs. Dan D. Miller), and one half brother (Levi Jess). He where funeral services were held July 9, with John Y. Swartzendruber, Dean Swartzendruber, and Robert K. Voder officiating.

Items and Comments

Church World Service, overseas relief and rehabilitation arm of the National Council of Churches, has sent an additional \$100,000 to help uprooted and homeless victims of the recent Middle East war.

The money, which is being channeled through the World Council of Churches in Geneva and the Near East Council of Churches in Beirut, Lebanon, is part of a \$1 million drive by CWS to help refugees of the Middle East conflict.

The agency has already airlifted and shipped 84 tons of food, blankets, medicines, and tents to refugees in the areas affected by the war.

The Upper Room Chapel, Museum, and Agape Garden, in Nashville, Tenn., were visited by more than 62,000 persons from 68 countries and every state in the Union during the past year.

Evangelist Billy Graham's first crusade in Zagreb, Yugoslavia, an East European country, drew crowds estimated at 10,000.

His open-air services in a field owned by Roman Catholics drew a crowd of more than 7,000, despite a heavy rainstorm. During each 70-minute service, the evangelist spoke through an interpreter.

The windows of an adjacent army hospital staffed by Roman Catholics were filled with soldier-patients and staff. Above Mr. Graham's umbrella was the text used in his London crusade, but this time it was in

Croatian: "Ja Sam Put, Istina I Zivot I am the way, the truth, and the life."

Mr. Graham held a second meeting in the field, and also spoke to 2,500 in a Lutheran church in this second largest city of Yugoslavia. Among those who greeted him at the church was a Roman Catholic archbishop.

A first in Christian sex education will be made with the publication in September of the Concordia Sex Education Series, according to an announcement by Dr. Otto A. Dorn, General Manager, Concordia Publishing House, St. Louis.

This will be the first graded series fully produced in the United States specifically for use in Christian homes and schools. The series, which integrates content and artwork, was developed under the direction of the Family Life Committee of the Board of Parish Education of the Lutheran Church-Missourl'Synot.

Thirty-two Pennsylvania high school English teachers have begun preparations to teach the state's first religious literature course.

The first part of the course will involve readings from the Bible and from subsequent Talmudic and Christian literature and other religious literature that has developed in Western culture.

At the same time, a course in religious literature of Eastern culture will be formulated. As was the case with the Western culture course, the second part will be

developed as an experiment with State College area high school students.

The resignation of retired Federal Judge John Briggs, Jr., from the Society of Friends (Quakers) in protest to Quaker action in providing medical supplies to North Vietnam and the Vietcong, was revealed in Philadelphia recently.

His letter of resignation to the Monthly Meeting of the Wilmington, Del., Society of Friends, a part of the Philadelphia Yearly Meeting, came less than a month after another judge, Albert B. Maris, resigned as presiding clerk of the Philadelphia group in protest over the same issue.



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Coming Next Week

Another Look at Capital Punishment The Christian Student on the State Campus More Than Conquerors Reigning from the Tree

Coffman Shenk David I. Miller Christina Neff

Herbert Lockyer

Cover photo by Luoma; p. 685 by Paul Schrock

IOHN M. DRESCHER, Editor Boyd Nelson, Contributing Editor J. C. Wenger, Ellrose D. Zook, Consulting Editors

The Gospel Heroid was established in 1908 as a successor to Gospel Witness (1800) and Heroid of Traith (1806). The Gospel Heroid is a religious periodical published weekly by the Memonity Tondey following Thanksgring Days, Subscription price (in U.S. dollan): 55.00 per year, three years for \$13.25. For Every Home Plants and the Company of the Compan



THE BIBLE SMUGGLER

By Louise A. Vernon Illustrated by Roger Hane

The Bible Smuggler is about William Tyndale's work of translating, printing, and distributing the Scripture. The main character of the story is Collin, William Tyndale's helper. Collin begins his work as a carrier boy in smuggling a copy of Luther's New Testament to William Tyndale in England. Later he travels with Tyndale to Europe to meet Martin Luther. Here is important history as seen through the eyes of a boy. \$2.50



GOSPEL HERALD

Tuesday, August 8, 1967

Volume LX, Number 31



Mr. Missions: J. D. Graber

By Stuart Showalter

Persons who dream of becoming missionaries and never do are many; persons who never dream of becoming missionaries but do are few; persons who dream of becoming missionaries and see their dreams fulfilled are divinely endowed.

For J. D. Graber the question of whether or not he would be a missionary was not so great as the decisions of where and how he could best serve the church. And now he has returned to India—his first missionary love—for the ninth time. His six-month tour will carry him through Madhya Pradesh and Bihar, two areas which have felt the main impact of the Mennonite Church's witness. He will consult with church leaders and study the famine situation in addition to renewing acquaintances with missionaries and Indians alike.

From sinewy youth on a rolling Wayland, Iowa, corn farm to administrator as general secretary of the Mennonite Board of Missions in Elkhart, Ind., Joseph Daniel Graber's life has combined a love and vision for missions with an intensity of personality and purpose that has earned him the title of "Mr. Missions of the Mennonite Church." But as he appraised himself recently, "There is little of the dramatic in the life story of J. D. Graber." Rather, it is filled with the singular incidents, the isolated moments that have accumulated to make the man what he is.

Natural Progressions

Anyone who reaches any degree of success needs thorough preparation for his endeavors. J. D. Graber matured in natural progressions. "My spiritual experience is rooted in my homelife," he once wrote, "perhaps even more completely than I am aware." His mother sang German prayer-lullables to her nine children when they were infants and managed household affairs efficiently. His father Daniel was a minister whose preaching often took him to other communities. In addition, the pastor-father was a member of the local board of the Kansas City Mission and Children's Home. This meant converting the basement of the house into a storage center for two or three wagonloads of canned fruit and vegetables that were annually donated to the Home and Mission.

An indelible impression on the childhood mind of J. D. Graber was that of returned missionaries' visiting in the Graber home and telling of the pioneer efforts at evangelism in faraway countries, especially India. There were George and Mahlon Lapp and P. A. Friesen among others who gravitated to Wayland. The fourth child, young Graber captured some of the idealism of these first-time Mennonite missionaries to foreign lands.

To complement his growing understanding of the meaning of church and missions, Graber began to explore his own tal-

ents. "Like many children growing up in Christian communities, I did my share of 'preaching' from the top of the wood pile or to the livestock in the barn. As I went through the cornfield across the corner of the section to carry a quart of milk to Grandma's house one Sunday afternoon, I delivered the speech which I thought I would make the first Sunday when I was home on furlough from a foreign missionary term." Other all-American activities included acting the backseat cutup of the congregation during "play" church, developing "personal work" techniques with titnerant tramps who shared the boys' room, and mixing farm work with sports (hunting, fishing, swimming, and skating) and socializing.

Little of the Dramatic

True to form, there was little of the dramatic in Graber's conversion. "I cannot remember the time when I did not feel I was a Christian," he recalled. "From the time I was young I had dedicated my life to Christ. So when the Spirit spoke during some meetings when I was 13, I stood without any spectacular fighting or resisting." He soon became a church worker, leading singing, giving talks, and teaching a Sunday school class from the time he was 14.

Never privileged to obtain formal education, Daniel Graber determined that his children would go to school. At 16, J. D. Graber was a high school freshman. But he withdrew because of World War I pressures at the end of one year, waiting to enter Hesston High School in 1919. Then there was college. First, he attended Hesston where he gained a great deal more than academic training—he met his future wife. The former Minnie Swartzendruber of Versailles, Mo., she was a good friend of Graber's sister Verna. "I met her in the Kansas City railroad depot, and we've been traveling eversince." reminisced Graber

Mrs. Graber's version of the meeting is a little different. "When I first met Joe I was only interested in him as Verna's brother," she said laughingly, "but time changed that"

The big year for the Grabers was 1925. They graduated from Goshen College in May and were married a month later. After his ordination to the ministry at the Sugar Creek Church in lowa in October, they steamed from the New York harbor the day before Thanksgiving, bound for India. While both the Grabers shared mission ambitions (Mrs. Graber had thought of China), the decision to go to India was difficult to make over offers to teach. But the influence of Nelson Litwiller, who was enthusiastically preparing for the Argentine field, turned the young couple toward India.



As J. D. Graber enters retirement, he will have more time for his favorite hobby, gardening. Here he experiments with growing apples in plastic freezer bags, "It sayes spraying for worms," laughed Graber.

The experiences in India were often frustrating, but always challenging. There were cultural adjustments, changes in diet, and language study. And the missionary always had to be careful not to offend. For example, an Indian messenger boy and the missionary were about to cross a wide, shallow stream. Graber said in Hindi, "Chaprasi, it's too much trouble to take off my shoes but 1 have an idea. If you will hold on to my legs, I will walk across the stream on my hands." Chaprasi guided J. D. Graber to the opposite shore—wheel-barrow fashion.

Seven Years in India

The Grabers spent seven years in India before coming to the States for their first furlough in 1932. Because of the depression they did not return to India until 1934, allowing him time to complete two years of theological study at Princeton.

In India, the work varied for the Grabers. Mrs. Graber aided the women in their WMSA-type fellowship while her husband supervised the Shantipur Leprosy Home, the carpentry school, and the high school. He also engaged in village evangelism, pastoral work, general church administration, writing, and editorial work among many other tasks that are necessary to sustain a family anywhere. While in India, the Grabers became the parents of two children, Ronald and Eleanor.

When the Grabers returned for their second furlough in 1942, they left pictures on the walls and rugs on the floor of their Indian home, expecting to return after one year. Graber completed his work for the BD at Princeton in 1943 and then traveled to China the next year with Sam Goering to study relief and mission possibilities in that land. When he returned in 1944, the Mission Board appointed him general secretary to fill the place of the retiring S. C. Yoder.

When he began his administrative work with the Board, Graber was responsible for the total program—he directed overseas missions, health and welfare institutions, public relations, deputation, personnel recruitment, plus editing "Mission News" for Gospel Herald. Under his administration, overseas Mennonite mission fields grew from three in two countries to 19 in 14 countries today.

Graber worked on a year-by-year appointment, always hoping that he and his wife could someday return to India. "Each year we cherished the thought that the next would be the one to take us back," commented Mrs. Graber, "but Joe's responsibilities grew. I guess we never did resign ourselves to staying in the States until we built our house in Filkhart."

Graber added, "We do owe a debt to our Indian friends. Here we learned to pray. From them we learned piety, faith, and devotion. In India we could see the materialism and the often crass worldliness of the church in the West (Occident) more clearly. Our lives were greatly enriched by our fellowship in the gospel during these years of service in India."

It was while he directed missions at Elkhart that J. D. Graber flowered into the church statesman that he is today. One Board member asked at the 1967 meeting in Hesston, "What would the Mission Board meeting be like without Joe Graber?" An Elkhart staff colleague related, "When Joe Graber visited us on the field, he was a person with us. He lifted our spirits in a time of discouragement. When anyone had a story to tell, Joe would have a better one. It was not so much what he said, but his attitude in saying it that was helpful to us."

J. D. Graber's ingenuity has endeared him to many. Coffee breaks have vibrated to the key of his earthy jokes; secretaries have mailed thousands of information letters which he used to fold on an old adapted washing machine wringer during the noon hour. His wife best described how her husband operates: "When we were first married I became quite apprehensive when a sermon deadline approached and it appeared that Joe had done nothing. But gradually I learned that he constantly rolls such things around in his mind until the deadline demands he put them on paper. Then in only a few hours he is ready."

A Concern for the Church

His strong personal convictions are also well known. "But he is a man of tremendous humility," quickly voiced a coworker. Graber has shared a concern that the church should operate under the lordship of Christ in a day when institutionalism has blunted the effectiveness of personal approaches to missions. As he has often repeated, "The kingdom of God will surely come in if the mimeograph machine holds out." He admonishes the audiences to whom he ministers to "depend upon the empowering of the Holy Spirit. If we could but consecrate ourselves enough so that the Holy Spirit might use us, then the Lord's work would be done."

Mr. Missions envisions the church as being the instrument of God's work on earth. "The church is the community of the saints. A church that has lost its sense of mission has become a mere museum piece in the world. It's the church that one visualizes with wings, the church with wheels, the church that goes to the ends of the earth; the church is on the move."

Missions Today

Dedication Makes the Difference

By J. D. Graber

One hears compliments about Mennonite young people in service, in university, on the job, and in the service professions. These should encourage and humble us. To become proud of our name, our heritage, our culture, or our performance would be sinful and foolish.

Being Christian makes the difference. If being a Mennonite does not primarily, and almost completely, simply mean being a dedicated Christian, our concept of what being a Mennonite is is defective. There are, of course, some traditional and cultural aspects to any denominational family, more so for Mennonites because of our 400 plus years of history, But tradition and history for a church are useful only if they encourage discipleship and dedication.

Most Christian movements, unfortunately, pass through three distressing phases:

(1) Early "first love," enthusiasm and vitality, often with persecution and always at variance with the world spirit of the day; (2) worship of the past as they begin to idealize the "giants" that were in the movement in the glorious, early years; and (3) institutionalism, when the movement becomes respectable, when it becomes a denomination and ceases to be a sect, vital faith and commitment grow lax, and every attempt is made, often by liberal use of money that is now available among prosperous and affluent members, to preserve and exploit the glorious past through institutions.

Can we arrest this downward trend in our Mennonite Church? Where are we today in terms of this progression? Obviously, we are no longer in the first phase simply as a matter of time. Let us thank God, however, that at least some of our early characteristics are still discernible among us. The extent to which this is true is the reason for the compliments we receive.

But deteriorating trends must be firmly resisted. We do see some considerable worship of the past that leads to smug satisfaction rather than inspiring to self-giving and dedication. Our institutions are large and numerous. Here we must be on the alert lest our institutions, our organizations, and our churches become secularized and spiritually inert. The world spirit is pressing in hard upon us.

Dedication is the key. In fact, in the New Testament dedication and holiness are translated from the same Greek word and are, therefore, synonymous. We are thankful that our young people in VS, CPS, Pax, mission, service profession, university, factory, business, and wherever they are found are still reflecting some of the original and historic faith; they bear witness to the fact that they are followers of Jesus. As long as this is true Christ will be revealed, witness will be effective, and their lives will have a unique quality in the midst of a secular and decadent culture.

My Prayer

O God. Today I thank You For creating within me The capacity to love You and others. Forgive my self-centered living. Awaken such love For You That I may know You better than my own flesh. Quicken my love for others So that my capacity to care To understand and share Their concerns Might be increased. May no ill feeling Or hate Prostitute the capacity You have given To me-to love.

Amon



Bancroft Church

The Bancroft Meanonite Church, Toledo, Ohio, was founded in 1944. In 1964 the initial church building was erected. In 1964 the building was enlarged in order to afford additional seating capacity and educational facilities. Freeman Aschliman was the first and only resident pastor. He served the congregation faithfully for nineten years. He passed away Mar. 18, 1967; P. L. Frey was chosen to serve in his place until a resident pastor can be obtained. The present membership is approximately 70.

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second class postage paid at Scottdale, Pa. 15683

Attend Mennonite General Conference This Summer

In a recent issue of the Gospel Herald you received a welcome to Eastern Pennsylvania and to the General Conference sessions Aug. 21-24 by the chairman of the local planning committee, Richard Detweller.

The Christopher Dock Mennonite High School campus provides a beautiful and adequate setting for the meeting place of this Conference. The members of the Franconia Mennonite Conference are known for their very gracious hospitality. There are many evidences already that those attending will experience the warm fellowship of God's people.

This year the program is structured to provide more occasions for informal fellowship. Following the sessions of the last biennial meeting of Mennonite General Conference, several persons expressed the concern that more opportunity be siven for this kind of fellowship.

General church meetings provide the rare occasion for meeting former acquaintances and friends whom one may never see at any other time. Often the time is scheduled with meetings to such an extent that no time is available for informal fellowship. This year we are endeavoring to provide some of this with one-half hour breaks between each daytime session in addition to mealtime breaks.

The inspirational services are planned for the three evenings—Monday, Tuesday, and Wednesday. These will be primarily worship occasions with a minimum of reporting of the delegate sessions of the day. The daytime sessions will

of course, also be occasions for worship and inspiration in the midst of work.

Families can attend General Conference in connection with family trips and summer vacations. There are many points of natural beauty and historic interest in the general vicinity of the Franconia area. Any who may not wish to attend the day sessions can find a wide selection of interesting places to visit within easy driving distance of Lansdale, and could then participate in the evening sessions. Persons interested are encouraged to contact Lee Yoder, Christopher Dock Mennonite High School, R. I. Box 296, Lansdale, Pa. 19446; telephone 215 368-1033. He will be able to give more detailed information on historic places, natural wonders, and scenic views of the eastern part of Pennsylvania.

Attendance at meetings of a churchwide nature keeps persons informed and up to date on church life and activities. There is no substitute for personal exposure to God's activity in the midst of His people. Witness the work of God in the church as it will be evident in this biennial session of Mennoulte General Conference.

We are confident that God will meet us in the gathering on the campus of Christopher Dock Mennonite High School, Aug. 21-24. Come and join us in this spiritual experience, and become a channel of His grace and power to His people. —Howard Zehr, executive secretary, Mennonite General Conference.

Ecumenism and Evangelism

What appears to be one of the weakest areas of the whole ceumenical movement is in the area of evangelism. When the church is most alive, it considers evangelism as the heartbeat of its life. Yet some leaders of the ccumenical movement are frank to confess that they have little or nothing to offer in the area of evangelism. There are those within the ecumenical framework who are extremely critical of past and present methods of evangelism, but they have yet to produce much that is new, different, or workable. And it remains doubtful to this editor that a large joining of denominations will leave any lasting mark on the world, no matter how big such a movement becomes, without evangelistic fervor.

This present position of the ecumenical movement is all the more strange because it can be said that the first roots of today's movement are found in the evangelistic work of D. L. Moody and the missionary service which resulted. William Carey and John R. Mott were persons active in the missionary movement and the ecumenical movement.

Somewhere along the line the missionary emphasis in the ecumenical movement seems to have been largely lost. It

must, of course, be pointed out that some persons and promoters of the ecumenical movement have contributed much to our understanding of the church and its mission. Yet the thrust for evangelism seems to be lost in the larger concern for ecumenism.

The bad word is proselytizing which today means there should be no seeking to convert others. Also it appears that the movement today could rightly be called a religious ecumenism rather than Christian ecumenism, since the ultimate goal, according to one prominent ecumenical leader, is to include finally beyond Catholics and Jews other non-Christian religions in the union.

Somehow the whole ecumenical movement would seem to have greater possibilities for good if it would include a dynamic plan of Christian evangelism. And it is doubted if it will have much to offer the church or world until it does. Certainly evangelism need not be in old forms and ways, but it should at least be that which calls men to saving faith and life in the one and only Savior of the world. And this is the challenge to every denomination.—D.

Christian Students on the State Campus

The Christian student on the state college campus may find himself in a quandary. He is related to the church and controlled by Christ while his school is under the state. This predicament may be either destructive or constructive, depending on the student's attitudes toward his environment, his faith, and his development.

Students thrive on questions. Campus questions probe unlimited areas. Fact and faith are tested with equal audacity. The open mind is hailed as a sign of a scholar.

The value of questioning must not lead to indiscriminate use. The first question recorded in Scripture was a doubt-planter: "Yee, hath God said?" The forces of the natural against the spiritual have long expressed themselves in question form. The Colossians were told, "Beware lest any man spoil you through philosophy" (Col. 2:8).

Questions of Unworthy Motive

Jesus at times refused to engage in dialogue on questions of unworthy motive. Herod had long wanted to see Jesus. When the opportunity came, "he questioned with him in many words; but he answered him nothing" (Lk. 23:9). The student cannot judge motives but does well to remember that the typical worldly motive is not necessarily a good setting for dialogue. The Bible insists, "Whatsoever things are pure, ... think on these things" (Phil 4:8).

Jesus knew Herod would find no significance in the truth. Herod wanted his curiosity tickled and would not have assimilated real answers. Sincere questions of faith serve as mind-openers for search but are frustrated in the absence of truth, Jesus said, "Ye shall know the truth."

While the Bible is a question-raiser, it is primarily an answer-giver. The Christian student ought not be satisfied with either the unquestioned answer or the unanswered question but needs to bring the entire process under the lordship of Christ.

The prevailing atmosphere on the state campus is one of self-seeking. Neither in intent nor in reality is there an emphasis "that we should be to the praise of his glory."

Attitudes at an institution of learning invade on many and sometimes subtle fronts. Where a worldly set of values exists, philosophical and practical applications are worldly. Promotion is preferred to service and the dollar to divine will. The Christian student must remember the rubbing-off tendency of attitudes and allow the Spirit-indwelled to produce His fruit.

We all know natural conformity. Man is gregarious. He likes the company and acceptance of others. Conforming to the group convinces self of acceptability. Society will judge the morality of an act by whether "everybody's doing it."

The Christian knows sanctified conformity. The brotherhood provides a setting for Christian gregariousness. God made and knows our psychological constitution and expects the Christian to allow himself to be encouraged by his Christian brothers to a holy life. The student needs to avail himself of this privilege as a member of the church of Christ.

The Christian knows nonconformity. His conformity to the church is more than mere crowd-following. He is renewed in his mind, allows himself to be influenced by the church, and follows Jesus personally. The intensity of the school schedule may tempt the student to laxity in church participation. Here is tested his nonconformity.

The explicity of home and church is the setting in which most Christians come to the Lord. Childhood acceptance of the Way is aided by careful explanations of salvation. This is as it should be and has been the lifelong and eternal blessing of many.

The simplicity of man's response to God is spoken of by Jesus as becoming like a child. Never does one at first fully understand all the implications of being a Christian. Trust is not in situations but in Christ.

The complexity of continuing in the faith tries and strengthens the Christian. Some of these complexities are sharply focused on the state campus. This provides for development not only as a student, but also as a Christian.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward Cod" (Heb. 6:1). When the Christian meets the world and temptation, he needs a settled faith. He should understand in his heart that he has repented and must no longer wonder whether he believes Christ. That foundation should be firmly laid before he treads the state campus, lest it be uprooted and destroved.

The Function of Faith

Faith is a required dimension for a meaningful education. It is a factor in all spiritual considerations and must be acknowledged. Conclusions will be influenced and determined by faith. "Through faith we understand... (Heb. 11:3). Differences between the Word of God and the word of man will be understood by knowing that man errs because faith is a missing link.

Jesus spoke of the Christian's dual setting: "These are in the world, ... not of the world." This experience is intensified on the state campus. The Christian student must remain sensitive to his Lord and the brotherhood. His new situation does not release him from either responsibility.

In a crucifying world the cross is inevitable. The heart of

David I. Miller is pastor of the South Flint Mennonite Church, Flint, Mich. He presented this address at the 1966 Conservative Mennonite Conference, Greenwood, Del.

By David I. Miller

man is as ready to crucify Jesus today as it was two thousand years ago. The function of faith is to remain true to Christ in this setting, to bear the cross, and at the same time to promote the Word of reconcillation.

The student is sometimes torn between being and becoming. He wonders where he is or where he is going. Any sort of rapid change can be confusing. The student must face the challenge of change with a pace-keeping faith.

The Christian student needs to be related and needs to relate to the church. His background may have been strongly influenced by home and church. On the campus he finds the demands of adulthood shaping his philosophy. He gives five days or more per week to school and perhaps one day to church. This proportion of time may eventually determine his loyalties. He must make the church a vital influence in his life.

The Christian student needs to be strengthened and strengthening. Too many college students react in adolescent ways toward their less educated (but often wiser) Christian brothers. Undoubtedly, the extended education of youth in America has contributed to a lack of respect for the aged. The Christian student will avoid this tendency while yet contributing to the cause of Christ in a spirit of meekness.

The Strength of Stability

In many cases of conflict the Christian can be master or martyr. Paul said, "I can do all things through Christ..." Self-pity does not relieve inner conflicts and social pressures. The stability of faith will reduce superficial mountains to molehills and change stumbling-stones to stepping-stones. Rather than berate the church for its failure to understand, let the student remake his commitment to the body of Christ and seek anew to understand both himself and others.

The state school can provide culture for service, provided faith is kept in juxtaposition. It is hoped the increased trend of Mennonite youth to state schools will contribute to increased world need for skilled services in a Christian context. The Christian will regard his own development in terms of responsibility for endowed talent in light of human need.

The Christian should see his state school experience as exposure for understanding. We frequently hear of the cultural shock which disturbs many missionaries upon entry into other cultural experiences. The Christian student who finds attendance at a Christian school infeasible should take this opportunity to gain insight into the mind of nonreligious and unchurched people. This may be an asset to becoming all things to all men without compromise of faith.

The Christian student on the state campus finds himself in a situation that will try him, should challenge him, and may develop him for greater usefulness.



Reigning From the Tree

By Herbert Lockyer

Within the Psalter we have eight royal psalms. Psalms 93-100 are known as the Theocratic Psalms because they portray various aspects of the kingdom of Jehovah.

Psalm 96 is a great missionary psalm, revealing as it does Israel's responsibility to make Jehovah known among the nations, to tell of the world empire of the heavenly King. He was to be declared as emperor.

There is, of course, a distinction between king and emperor. A king is the chief ruler over a nation. An emperor is the highest title of sovereignty and suggests a ruler of nations and of lesser sovereigns. The Lord is a world emperor, the King of kings. And the day is coming when the kingdoms of this world will become His world kingdom, and He will tein supreme over all. Rev. 11:15.

The basic point of the missionary psalm is that "The Lord reigneth from the tree" (verse 10). Occupying practically the center of the psalm, it is full of deep spiritual import. As earthly kings reign and have thrones, so the Lord has His throne from which He rules.

Our English version ends with "The Lord reigneth." An old Latin version, however, reads: "The Lord reigneth from the tree." Justin Martyr accused the Jews of erasing the words "from the tree" from the original because of their intense hatred of Christ, who is praised within the psalm as Messiah. Through the centuries the verse was cherished as a prediction of the cross but was rejected as such by the Jews of the first two or three centuries. Thus all crucifixes before the eleventh century figure Christ as robed and crowned.

But Jesus came as a King, and the throne from which He rules is not a gilded one as are the thrones of earth. Rather, it is the gory cross of Calvary. An old Latin hymn has it:

"Fulfilled is all that David told

In true prophetic song of old;

'Amid the nations God,' saith he,
'Hath reigned and triumphed from the Tree.' ''

In the realm of grace Christ reigns from His cross. As the Crucified One, His tree is His throne. The dying Savior was the triumphant Lord. He died not as a victim, but as victor.

As Jesus died, His lips were opened seven times, and in these last utterances we have a striking witness of His sovereignty. And it is not without significance that there are seven sayings; in such a sevenfold completeness we have a revelation of the perfection of Christ's supremacy or sovereignty within the realm of grace.

The order or progress of the seven cries is also Christlike, for He began with His enemies and ended with Himself. All through His life it was "others first; self last." Thus Jesus died even as He had lived

Sovereign Grace

The first thing Jesus did when He hung on the cross was to seek forgiveness for those who had placed Him on it. He interceded for pardon for His enemies by virtue of His blood now freely flowing. There was forgiveness with Him that He might be fear.

What supreme magnanimity! How kingly and kind! What triumph was it when in spite of agony of body He could yet realize the Fatherhood of God and plead for the forgiveness of a fatherly heart as He died. In the morning of His life, even at the early age of twelve, His heart was warmed with the thought of a Father's love. And now in the blackest hour of life faith does not fail, for He is still able to say "Father" (I.k. 23:34).

Do we reign with Christ in the matter of forgiveness? Are we tenderhearted, forgiving one another even sa God, for Christ's sake, hath forgiven us? What is our attitude when others wrong us? Our participation in the forgiveness of the cross demands that we forgive until seventy times seven

Sovereign Power

"Today shalt thou be with me in paradise" (Llk. 23:43). This part of the crucifixion story is like a flower of rare beauty planted among dreary crags of agony and blood. Robert Browning has reminded us that it was a thief who said the last kind word to Christ. At the very depth of His anguish the malefactor recognized in Jesus a King about to possess a kingdom, and amid the mockery and sorn of men he acclaimed His Iordship. Let others spurn His kingly claims if they wish. This pardoned rebel craves a place in His kingdom.

And Christ poured an overflowing reward upon the dying thief who recognized His sovereignty. In the morning the robber was out of Christ—at noon, in Christ—in the evening, with Christ. Gullt, grace, and glory were the three stages then in the spiritual biography of the thief on the cross. Thus he became the first subject of the new kingdom of grace, the first sinner to enter paradise washed in the blood of the Lamb.

Christ was not too absorbed in His own agonies to forget the dire spiritual need of a sin-stained fellow sufferer. Although His hand was nailed to the cross, He died as a King indeed, seeing that He had power to open the door of eternal bliss for a believing soul to enter with Himself.

And we likewise reign in life when the cross fills our

vision, delivering us thereby from all self-centeredness. Are we endeavoring to make others sharers of His bliss? Or do we hug to ourselves our knowledge of Christ and His salvation, forgetting the need of multitudes who know Him not?

Sovereign Love

Turning from the outer circles of sin-blinded Jews, brutal soldiers, and a callous thief, Jesus occupied Himself with those within the inner circle so dear to His heart. "Woman, behold thy son! . . . Behold thy mother" (Jn. 19:26, 27)! Here we find Him reigning in thoughtfulness and consideration as He died upon the tree. His noble mother and beloved disciple were His thought amid the final agonies, and tenderly He commended them to one another. What supremacy!

Christ in His dying moments was concerned about the future welfare of her who had borne Him and whose soul was now pierced with a sword. Out of His deep poverty He had already made precious gifts. To His murderers He equeathed the forgiveness of His Father; to His companion in crucifixion the prospects and pleasures of paradise. Now His mother and His best-loved disciple, His two most coveted treasures on earth. He bequeathed to one another.

He had no earthly possessions to leave His mother. Bringing nothing into the world with Him as He entered, He had nothing to will as He went out. He died as poor as He had lived. All that He could do was to give a son to His mother to fill His place, and a mother to the friend who possibly was motherless and needed Mary's care.

And what a lesson there is for this thoughtless, cruel, ungrateful age in our Lord's consideration of others!

We live in a heartless world. Many weep because of forgotten, unrewarded kindnesses. No matter what our circumstances, let us determine to manifest the grace of kindness to those who need it.

Sovereign Sacrifice

None will ever be able to plumb the depth of the awful words, "My God, my God, why hast thou forsaken me" (Mt. 27:46)? Here we come to a more inner circle, for in this cry the Savior speaks to none but God. Around Him was dense darkness, for the light of the world was being extinguished. Within the Savior's heart, however, there was blacker darkness; His orphaned cry reveals a crucifixion of heart.

In such a dark moment He felt the terribleness of the load of human sin. Our sins made His cross so heavy. But God, in His tenderness, drew the drapery of darkness around His beloved Son to hide His anguish from human gaze. At His birth, night became light; at His death, light became night.

He stayed upon the cross and endured that experience in order that we might be forever saved. And now He reigns from the tree because of all He suffered thereon.

Have we ever felt that the sun's face has been hidden, and that darkness clouds our life? If we cannot trace God, we can yet trust Him. In moments of extreme anguish Jesus could still say, "My God, my God." Oh, to feel the pressure of His hand, even in the dark!

For twenty hours the Sufferer had tasted nothing. For six hours His battered body had hung upon the cross, and when the tide of grief had assuaged, He was able to realize in some measure what He had endured. Vinegar was offered to Him, but He would not touch it.

Possibly Satan plied Him with the old temptation: "Command water to quench your thirsty lips." He refused, however, the opiate of man and any effort of His own to slake a conscious thirst. Easily He could have refreshed Himself, but He went to the limit in sacrifice.

What condescension! What kingly humiliation! The One of infinite fullness, who created all streams and wells, is now smitten with a bitter, burning, raging thist. And truly, He was never so kingly as when, in His cry for water, He revealed His humanity. He humbled Himself: If we would the resemble His kingliness, we must be prepared to travel with Him into the depths of humility. Joseph reached his throne with Pharaoh by the way of a dungeon. "He that humbleth himself shall be exalted."

Christ's thirst, however, suggests a twofold thirst all of us must experience if we would reign in life. There is a thirst for God, for the accomplishment of the divine will, for the rest of faith, for deeper holiness of life. And then we must know something of that undying thirst for souls, for the rescue of those who sit at the world's broken cisterns that hold no water. And all who thirst in these directions shall be filled.

Sovereign Provision

We have now reached the paean of victory—"It is finished" (Jn. 19:30). What triumph! There is the cry of a victor in this acclamation as it leaves His parched throat. Man is born to live—Christ was born to die. He was manifested that He might destroy the works of the devil. The cross, then, was the Savior's throne upon which He stripped all hellish forces of their authority. Calvary was Satan's Waterloo. No wonder the early fathers spoke of the cross as "the finished work of Christ."

God makes us more kingly in completion. Life, alas, is strewn with unfinished tasks; it is full of ragged edges. Like the man in the gospel story, we begin to build but are not able to finish. May grace be ours to accomplish the work heaven grants us to do!

Sovereign Trust

A voluntary committal and dismissal is implied in the cry, "Father, into thy hands I commend my spirit" (Lk. 23:46). Here Jesus dismisses His spirit. Willingly He stayed upon the cross until He had drained the dregs of the bitter cup of suffering. His life, however, had been one of trust, and He now reigns in trust. "Trust in God is the last of all things and the whole of all things," says Faber. Thus Jesus died as He had lived, committing Himself to God.

And if we, like Him, would reign in life, we must know how to commit our way unto the Lord. Our cross will lead to a throne as we trust ourselves to God's fatherly care.



Christina Neff

We Are More Than Conquerors

By Christina Neff

"What then shall we say to this? If God is for us, who is against us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or perseution, or famine or nakedness, or peril, or sword? No, in all these things we are more than conquerors through him who loved us" (Rom. 8:31.35.37).

How these words must have inspired and thrilled the little band of Christians in Romel What comfort it must have brought in those days of merciless persecution! I can almost see them now, huddled in a small room, speaking in soft whispers. The flame from a single candle flickers on the shadowy walls and reflects on the radiant face of an old man with snowy beard, and a kind, wrinkled face; a little girl with long braids and bright eyes; a young man zealous and eager with the energy of youth; and others listening intently to the words the old man is reading:

"For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom. 8:38, 39).

Their loved ones were being consumed as human torches, fed to the roaring lions and left to die, nailed to burning crosses. It seemed as if all the world was longing to grab them in its clutches and hurl them to their death. But the light that was in them could not be extinguished. Instead, it burned more brilliantly, and although it flickered in the Dark Ages, and has been assailed by foes from within and without, today its bright rays have reached every corner of our world. The concentrated dedication of the early church continued throughout the centuries and became the universal church of today. What a privilege it is to be a member of this universal church of Jesus Christ! Even as a small child, I remember the special joy of sitting between my mother and father on

Christina Neff tied for first place with this article in the essay contest of the Southwest Conference.

the polished bench, listening to the music and the words of the minister in the quiet reverence of the sanctuary. In the little country village where we lived, there was no Mennonite Church; so we worshiped and worked in the Presbyterian Church. In our next home, in Porterville, we found good fellowship in the United Brethene congregation. These experiences helped me to realize, as a child, that the church is not limited to one locality or one denomination, but is the great company of believers in every part of the earth, united in Christ, and dedicated to the fulfillment of His commission: "Go ye into all the world."

What is the church?

The church is

St. John, alone, banished to the Isle of Patmos, writing Scripture which would thrill and cheer Christians on to the end of time. The church is

George Frederick Handel, on his knees, composing *The Messiah* which will resound again this Christmas in the great concert halls of the world.

And

The scholarly John and Charles Wesley preaching and singing and composing—changing the course of English history.

The church is

The beloved Frank Laubach teaching thousands of illiterates to read as they learn the Scriptures.

It is devout Chinese Christians worshiping in the silent corners of their homes, muted by constant danger and fear. And the Bible Society sending out Scriptures in over 1,200 languages and dialects from the bush of Africa to the streets of Seoul.

The church is

The kind, thoughtful Dorcas of biblical time—and present women, giving hours and days in sewing, packing, and shipping clothing for those who need it. As the label inside

the garment reads, it is given "In the Name of Christ." The church is

Dr. Paul Carlson giving up a promising career in surgery in the States to operate by candlelight in the Congo, and

falling silent at the wall at the hands of Simba.

It is Betty Elliot making her way into the savagery of the Stone Age Aucas who had killed her husband and bringing to them the message of love. And Rachel Saint working into the long hours of the night, reducing their language to writing and putting in their words the words of light. It is the Aucas themselves, born again and baptizing the children of the missionary they killed.

The church is

George and Dorothy Smoker building little churches all over their section of Tanzania.

And

Atlee Beechy organizing the relief program for countless Vietnamese refugees.

It is the disabled and ill whose lives of patient prayer support the active service of Christians throughout the world. The church is

Voluntary Service and Pax workers helping with relief kitchens, rebuilding bombed churches, assisting in agriculture, nursing, and teaching.

It is in the eager faces of little children in Sunday school, and it is pastors faithfully proclaiming the Word of God and ministering to our needs.

The church is

Worship . . . study of the Word . . . fellowship, communion, witness. It is the family of Christ. Wherever we go we will find warm fellowship with our brothers and sisters in the faith. As Jesus said, "Whoever does the will of my Father is my mother and brother and sister." Someone has described the church as the most significant society in the earth.

Just as there are individuals of different temperaments and talents within the same family, so there are groups or denominations within the church. Dr. Louis Evans compares these groups to the sections of a great stained-glass window -blending together into the majestic picture of Christ. The particular group to which I belong, within this company of believers, is the Mennonite Church. Since the Reformation its historic emphasis on nonresistance, believer's baptism, discipleship, and simplicity of life seems significantly close to our Lord's teaching in the New Testament, so close that thousands of our forefathers died for their faith, which they held dearer than mortal life.

The church means not only the worldwide fellowship and the denomination but also the immediate congregation in which I now live and work and worship. It has become to me a place of spiritual security, strengthening, and service. In our own particular congregations there is a special bond of friendship and fellowship, a feeling of family. No agency, save the church, has the facility or the mood or the insight to bring the generations together, hearing simultaneously the cry of the tiny baby and the tap of the old man's cane.

In this day of fear, unrest, racial tension, and nuclear stockpiles, the relevance of the church to modern man is questioned. Its ability to answer the problems of life and death, even the validity of the Holy Scriptures, is challenged. But above the turmoil we hear the words of the Master: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Mt. 16:18).

Christ's mission is ours. Mennonite Hour speaker David Augsburger has said that we, as a church, are sent to bind up the wounded, to bring release to the captive, to minister new wholesome life through the transforming miracle of the gospel, to speak reconciliation in a world of strife with weapons of love, mercy, and justice.

I shall never forget the experience of seeing the resurrection painting at Forest Lawn. As the curtain rolls back, our resurrected Lord is shown with arms outstretched, gloriously alive and glowing with holy light. And looking toward Him in the billowing clouds of heaven are the thousands and thousands that would follow Him throughout the centuries to come . . . the apostles, the early Christians, the crusaders, the Anabaptists, the Christians of today, all enveloped in radiant light. The sense of being one with this great host of believers who had answered the call of their Savior, taken up their crosses, and followed in His steps is overwhelming.

What a joyous day that will be when we, the church, universal, triumphant, eternal, shall sing resounding praises to our great Lord and King!

Even So This Grief

By Emily Sargent Councilman

If this my loss were death, if you had gone Completely from this earth and left me here To know the probing pain of loneliness And yet, beyond all light, to have you still, I think that I would be more brave and past All grieving now; for as your face grew dim And memory lost the cadence of your voice, I would be strangely nearer to the you Who lives and breathes in other spheres, and I, Not seeing, still could touch the fringes of Your immortality. But this your death Of love (or seeming death) that has no way To end, no seed of resurrection, no Design-I stretch my hand to you again, Again . . . and find again the dreadful dark Of emptiness. Does aspiration make A star? Or was it always there and I Long blind? Beyond all senses must I go To search your heart? Is your hand reaching out As mine? And are we both in darkness, bent Toward seeking light?

I do not know: but I Have left to hold one unseen certainty: That dark as well as light can deepen love In me. I must use even so this grief. -Time of Singing.

By Coffman Shenk

Another Look at

It might be said that the Mennonite Church is at least near to an official position on the question of capital punishment. The resolution adopted at the last General Conference could be so construed. However, in writing on the subject since then, Bro. Guy Hershberger counseled continued study on the matter, and this is an effort to that end. This seems in order for several reasons: (1) The conference action lacked considerable of unanimous approval; (2) there had not been time for any full discussion of the question, and (3) practically all discussion in our church publications has favored abolition of the death penalty. So it also seems in order to attempt a look at the other side.

Agitation in Abolition

Capital punishment has been used almost from the beginning of time. In recent decades a quite strong and broad agitation has risen for its abolition. This agitation stems from both secular and religious groups and from varied reasonings, but these reasonings I think do not stand up well under actually critical examination.

One factor in this agitation is the tendency to major on the love and goodness of God, forgetting that Paul, in Rom. 11:22, couples God's severity equally with His goodness. Christ's atonement has not made God soft on sin; rather, the cost of redemption only emphasizes the sinfulness of sin and the penalty it must carry. The time of God's severity is not yet past and cannot be so as long as sin and sinners are in the world picture and God's overtures of mercy are rejected.

This presentation will be based largely upon biblical ground. But this writer believes also that in principle and validity of practice, capital punishment could stand without direct scriotural backing.

Most present-day writers on capital punishment ignore

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Gettysburg, Pa.

the Scripture, though some who do recognize Scripture's voice, seem in their expositions to confuse rather than clarify. But as in the Bible generally, I believe that the Scriptures here involved are understandable in their own wording and their meaning clear. And I believe also that God does not complicate man's faith by hiding truth behind the wall of the obvious.

We know that man was created in the image of God. He was the consummation, the final perfection of God's creative effort. He was only a little lower than the angels and God's intent was that He associate, cooperate, and fellowship with him. Is it not understandable that He should be most jealous of the well-being, the dignity, and the sanctity of this product of His highest creative skill. the object of His love for time and eternity? Is it not also understandable even to our finite minds that for this being-God's own image-to be struck down and destroyed by any agency outside the wisdom of the Creator Himself, was unconscionable presumption, and that God irrevocably denied to any but Himself the right to take human life, save on conditions He Himself set forth? Can we wonder that God placed upon the first murderer a lifelong curse and later repeatedly decreed that in the commission of this crime, the murderer forfeited his own right to life? If we may put it so, the death penalty is not valid (only) because God decreed it but rather that God decreed it because it was already valid in its own right.

Not Outdated

We do not question the rightness of the sixth commandment in Ex. 20. Why then do we question the provision God gives in Ex. 21, and later, for violation of that commandment? Is Ex. 21 outdated, but not Ex. 20?

Had God changed for our time the severity in dealing with murder, would He not somewhere in Scripture have given us clear instruction?

Capital Punishment

A truth once declared by God establishes it, but on the crime of murder, its classification and handling, He chooses to speak a number of times.

Beginning with Cain, the Authorized Version has him saying, "My punishment is greater than I can bear." Adam Clarke believes that a more accurate rendering is "My sin is greater than can be forgiven," and God's later dealings with murder never depart from that position so far as man's guilt and liability in the flesh are concerned. As men and sin and its complications multiplied, God flatly invoked the death penalty for deliberate murder (and other crimes, though this presentation deals specifically with punishment for murder). This is seen 1,500 years after Cain in Gen. 9:6.

Again 900 years later, in Moses' time, God declares with increased detail, and a number of times, against murder. He speaks to the question in Ex. 21, Lev. 24, and forty years later in Num. 25 and Deut. 19. Again after five and a half centuries, in Jehoiakim's time, one of the reasons for God's judgment upon Judah was the king's shedding of innocent blood "which the Lord would not pardon" (2 Kings 24:4). In none of these Scriptures does God diminish the seriousness of the crime nor severily of the penalty invoked. The values involved are ageless and fundamental and God puts emphasis upon them by these repeated declarations.

Jesus in Mt. 15:4 and Mk. 7:9, 10 refers to the death penalty as God gave it in Ex. 21. He does not cancel or criticize it, but does rebuke the Jews for evasion of their responsibilities. Paul in Acts 25:11 declares himself ready to suffer the death penalty if he has done anything worthy of death. Here also is recognition but no criticism of capital punishment. Can we conclude other than that for 4,000 years and extending into New Testament times it is the way of Omnipotent God and that it has never been modified or revoked?

Consideration of this question requires a clear dividing of the duties God assigned to the church and those assigned to the state. The church was made God's sole instrument in His supreme effort, under grace and through His love to win men and save their souls. But not all men respond to God's love, and for these provision was needed for control by force and punishment when necessary. This task God specifically assigned to the state as both Paul and Peter make clear (Rom. 18:4; 1 Pet. 2:14) and we cannot but accept it as completely valid to this time.

The wisdom of this divine arrangement is readily apparent, for had the church to operate through love on the one hand and by force on the other it would be both inconsistent and ineffective. According to God's order, the church saves—the state punishes. Neither church nor state can do the work of the other or use the other's methods.

Answer to Arguments

It seems in order here to touch briefly some arguments most often brought against the use of the death penalty:

1. "It does not deter"

The argument on this has been extensive, but neither pro nor con seems convincing. Many other factors enter into the question. It does deter murderers from repeating their crime. But why would it be expected to deter others when there is only a minute percentage of enforcement? In recent years much less than one percent of the yearly total of 9,000 murderers in the United States received the death penalty, and as of now, actual executions have almost ceased.

"It falls mostly on the poor, unable to hire expert legal counsel"

This is likely true, but the miscarriage is not in that a poor but guilty man was executed. Rather, that a rich and guilty criminal was able to escape punishment. The fault is not in the principle but in its faulty administration for which God will someday hold guilty those responsible.

3. "The danger of executing an innocent man"

This is a possibility, yet God, knowing human fallibility, assigned to the state this task of maintaining order and administering justice. Likewise we could say that God assigned to the church the task of being on earth, His sole vessel for bringing the gospel to man. But we know the church performance has also been far from perfect. Should it therefore also discontinue its effort? If one is logical, is not the other?

4. "Life is too sacred"

Is that not begging the question? Human life is sacred indeed, but this is at once the root and reason why God invoked this severest of penalties for murder. Can the criminal who violates this sacredness of life claim its protection for himself?

5. "The death penalty and its execution is abhorrent and revolting to human sensibilities'

It should be, but is it more revolting than the crime behind it? It is to man's credit that he, with God, " has l. no pleasure in the death of the wicked." But this does not excuse men from their duty of administering justice

6. "Cuts the murderer off from later opportunity to repent"

Months and years elapse from imposition of the death sentence to its execution, giving time for repentance if the criminal is so minded, and an overhanging death sentence should provide the most potent of incentives to repentance.

7. "Christ's atonement fulfilled the requirement of the death penalty"

Heb. 9 tells us that Christ's atonement did accomplish once and forever all that the centuries of blood sacrifices had done or could do, but we must see this significant difference-that God never specified animal blood sacrifices as an atonement for the sin of shedding human blood in murder. For this, without exception, the murderer's own lifeblood was required.

In Acts 5 God judged the sin of Ananias and Sapphira as worthy of death and carried it out immediately. There was no intimation that Christ's atonement had fulfilled for them the requirement of the death penalty.

The atonement does provide that the soul even of a murderer, when pentient, can be saved in eternity, but does Scripture anywhere allow that in the flesh the murderer can escape the consequences of his sin? One Mennonite writer has said, and many others agree, that "forgiveness does not cancel the physical consequences of sin." A spokesman from another denomination said recently, "If we understand plain English, it seems the Mennonites are saving that the atonement makes it unnecessary to punish criminals."

Christ on the cross in the final throes of His atoning work granted eternal life to the soul of the penitent thief but with no implication against the state's claim upon his body which the thief himself, in Christ's presence, recognized as just. Does not reason itself forbid that the divine Son of God should have endured the agonies, far beyond physical, of Gethsemane and the cross, to save man from the physical consequences of sin? But we praise God for the infinitely more important accomplishment of saving of the soul in eternity.

I venture the hope that the question of our attitude toward capital punishment may again come under the deliberate scrutiny of a representative body of the Mennonite Church.

Are We Christian Sinners?

By David W. Shenk

- "You should always kill your enemies."
- "It is right to tell lies."
- "Believe in God."
- "Only slaves should work."
- "Pray often."
- "Men should divorce their old wives."
- "You should give to the poor."

Incongruous, isn't it? A good example of religiosity without a sense of ethic-at least not Christian Sermon-on-the-Mount ethic. It is good that missionaries go to show such people the light. Aren't we lucky to have the true faith?

But wait!-

- "Christians should shoot communists."
- "Send Bibles to China."
- "We need more missiles."
- "I deserve the best.
- "Send missionaries to the heathen."
- "Whites only."
- "We are best."

The world ponders. Many turn away in disgust, Christian self-righteousness is repulsive; our inconsistencies are nauseating. When we see ourselves as others see us, there isn't much brag left.

This leaves us with two alternatives. First, we can do a better job of defending our rightness. We can insist that true Christians don't believe in "white only" or that the Christian leader exhorting good "bear" shooting in Vietnam wasn't speaking for Mennonites. But this position is quicksand. Some churches do have "white only" policies, and the Mennonite temptation to smugly leak word that the sins of Christendom are somehow Protestant or Catholic blunders, thus exempting us, is a leaking tub.

All Have Sinned

The second alternative is to repent. Repentance means that we confess to ourselves and to others that the biblical. "All have sinned," does not exempt Christians. Jesus Christ is our Judge in exactly the same way as He is Judge of those outside the Christian tradition. Repentance means the acceptance of forgiveness and commitment to Christ

David W. Shenk is a missionary in Tanzania, Africa. This article is reprinted from the Missionary Messenger.

the Lord. When Christ is Lord, others sense that we are sorry for our personal sin as well as for the sins of our brothers.

Repentance for personal sin and for the collective sin of Christendom frees us to proclaim Christ who is the true Judge of every religion. The burden of apology is gone, and the decks are cleared for Christ to take action. The battle-ground isn't between Christianity and world religions; it is between Christ and men. But when we defend the goodness of Christianity, the issues are clouded.

A defense of Christianity hardens people and frequently drives them deeper into the proud abvss of their own religiosity. Islam boasts great achievements from the renowned University of Cordoba, which was a center of European learning for centuries, to that overwhelming intellectual achievement-the zero. Buddhism represents a profound philosophical system superbly tailored to the harsh realities of Asian poverty. Communism has probably achieved more rapid economic progress in two generations than any other ideological system in history. Confucius structured an ethical system reinforced by respect for one's elders, which was the guiding light of Chinese civilization for two and a half millennia. The list is incomplete, but it is clear that others can boast, too. That is why world religions are in an expansive mood just now. They are showing us Christians that they rate, too.

Even if a person is brainwashed sufficiently by the sleek genial missionary to believe that he should switch religions, what have you gained? A statistic? Possibly little more. The new statistic likes things foreign. His old life is withering on the vine under the weight of secularism. A bit confused, he gives Christianity a try. He changes religions about as casually as one changes from work clothes into Sunday clothes. He thinks that he has left a good religion for a better one. He feels that he is a really good fellow—before, he was only good.

c mas only good

But Christ didn't come to help good people; He came to help sinners. So the convert is actually more lost than he was before he joined Christianity. He is more lost because he believes that he has become a better person by switching religions. The fallacy is nourished by the notion that all the world is bad except, of course, Christians.

Help for Sinners

Perhaps it is a good thing that Christians are in a dilemma today. It is the Christian nations that developed the bomb, the Christians that heap up more and more of the world's wealth and let the rest of the world rot in poverty, the United States of America that boasts of Christian respect for human life while slinging napalm all over Vietnam. If the catastrophe of our sinfulness can drive us to repentance, to an admittance that we too stand under the awful judgment of Christ just as the non-Christians do, to confess before our fellowmen that our hands are not clean, to an acceptance of the empowering grace of God, then there is hope.

It is an axiom: When Christians pray the sinner's prayer, others learn it, too.

The Silent One

By Lucy Ellen Bender

Zonda was a woman who sat week after week in Sunday school class without saying a word. She was never called upon to lead in prayer or even to read Scripture. All her teachers were afraid to call on her because they knew she was shy

Then came that Sunday when a visiting minister's wife was asked to teach the class. Since she knew next to no one in the class, she glanced over the roll and picked out Zonda's name at random. She called on her to lead in prayer. The regular members of the class held their breaths and let them out slowly as Zonda prayed aloud, haltingly at first, then with increasing confidence.

No teacher had ever called on Zonda to answer a question in the class until the minister's wife asked her a question. Again the class held its breath, and again Zonda actuanded them all by answering.

After that Sunday, Zonda often spoke up. She had learned that she could participate in the discussion. Not only did she talk in class, but she spent more time outside of class reading and studying. She began to feel much closer to God, as if He were a real companion to her.

Many teachers make the mistake of not calling on certain individuals because they are afraid of embarrassment. But so often all the silent person needs is a little push to begin expressing his opinions. If the teacher never calls upon the bashful person, he will continue to hide within himself and may never venture a word during years of Sunday school

A discussion can be enriched greatly by adding the opinions of more people. The whole class will benefit by the more informal atmosphere which is created when anyone feels free to speak up.

No teacher likes to stand before her class and feel like a lecturing professor, carrying the whole burden of the lesson on her own shoulders..

By asking questions relative to the lesson and pertinent to daily life, the teacher can gain class participation. She may not always wish to call upon individuals to answer her questions but address them to the class as a whole. However, if no one responds, there is nothing wrong with calling on an individual. And here again, the teacher should not always pass over those whom she knows to be bashful.

If members of the class become interested in the lessons, they will automatically have more interest in studying the Word of God. In this way, the whole class may be drawn closer to God.

General Conference Nominees

The following nominees are being presented to Mennonite. General Conference for election of officers to lead Mennonite General Conference during the next blennium.

Nominees for:

Moderator



John R. Mumaw

Former president Eastern Mennonite College. Moderator of Mennonite General Conference 1961-63. Has served on numerous churchwide boards.



Richard J. Yordy

Pastor of the emerging Mennonite church, Champaign, Ill. A former moderator of Illinois Mennonite Conference. Currently serves on a number of churchwide boards.

Moderator Elect



John Drescher

Editor of Gospel Herald. Memher of the executive committee of Mennonite Board of Education. A former pastor. Has served the church on various district and churchwide committees.



Newton L. Gingrich

Pastor East Zorra Mennonite Church, Tavistock, Ont. Moderator of Ontario Mennonite Conference. Also active on churchwide committees. Served on the Church Welfare Committee of Mennonite Ceneral Conference during the past four years.

Treasurer



John H. Rudy

Served as treasurer of Mennonite General Conference the past two bienniums. Former pastor at Biglerville, Pa. Director of Financial Services for Mennonite Mutual Aid.



Harold Zehr

Pastor Mennonite Church at Bloomington, Ill. Secretary Mennonite Publication Board. Has been active in churchwide activities, and served on numerous committees.

Pray that the Lord may speak through the Conference delegate body in the selection of persons for these offices.

The Birth of IMO in Europe

By Peter J. Dyck

The past 20 years have brought Mennonites of Europe and North America closer together than they have ever been before. Many factors have contributed to this growing relationship, and in retrospect three phases of development are visible: emergency relief; the birth of new organizations; and consolidation and new patterns of cooperation.

Emergency Relief

The smoke and dust of World War II which ended in Europe on May 7, 1945, had scarcely blown away when the first MCC workers, Peter and Elfrieda Dyck, entered Holland in July to begin emergency food and clothing distribution. In time every tenth Dutchman was to receive some material aid from MCC.

A few months later C. F. Klassen was admitted as special MCC commissioner to refugees to Germany. Soon CRALOG the Council of Relief Agencies Licensed for Operation in Germany) was to become the channel through which MCC-contributed goods were to flow to Germany, and Robert Kreider, now president of Bluffton College, was sent to Berlin under the new agency.

These were times when the days were too short and the resources too limited. With cities bombed and seven million cold and hungry refugees milling about the ruins, the task seemed almost hopeless. More than a hundred MCC workers were in Germany in the immediate postwar years engaged in material aid distribution and refugee work. In many instances these first relationships served as bridgeheads to new programs and activities.

Birth of New Organizations

Sometimes these new programs grew out of relatively small and unstructured activities. For example, a children's hour begun by Elizabeth Wiebe in 1948 eventually became the Agape publishing house of today, located in Basel, Switzerland.

Quoting Miss Wiebe in In the Name of Christ, the author Unruh states, "All were welcome, Protestant, Catholic, communist, Baptist, and Mennonite." As the Saturday meetings grew, it became necessary to divide the children into classes and also to work on study materials in the German language. At first these were translated from the American vacation Bible school materials and mimeographed; later they were reworked and printed; and finally they were completely rewritten and even the pictures were drawn by European artists.

Today this is part of the Christian literature produced by Agape publishing house in both the German and French languages. Last year Agape, the only Mennonite publishing house in Europe, celebrated its tenth anniversary.

In similar and also different ways, the presence of MCC in Europe led to the launching of a number of activities and the creation of organizations involving Europeans and North Americans. The Bienenberg Bible School, Mennonite Voluntary Service (MVS), the well-known trainee program (Intermenno), and International Mennonite Peace Committee (IMPC) are examples. Some organizations spawned during this second phase of McCs's presence in Europe involved nor-Mennonites along with European Mennonites and MCC, one example being EIRENE, roughly the European equivalent of Pax.

The European headquarters team was always international. Dutch, Swiss, German, and French volunteers have worked beside their North American colleagues. European Mennonites also contributed financially to the ongoing MCC program in all parts of the world. The annual European Mennonite cash contribution over the past seven years ranged from \$6,000 to \$25,000, and for the seven-year period totaled \$96,813.

There have also been other areas of cooperation and angible contact through speaking and preaching, conducting Bible studies, and showing films in churches, at youth meetings, or at conferences. In contrast to 15 and 20 years ago when MCC frequently took the initiative and invited tistelf to European congregations or conferences to bring greetings from North Americans or report on the refugee situation and MCC plans, we now wait to be invited. Through these activities firm bridges of understanding and fellowship have been built across the Atlantic which have strengthened the ties of brotherhood between the New World and the Old.

But how can MCC maintain a meaningful relationship and creative involvement after 22 years without spoiling it on the one hand by carrying loads that European Mennonites really ought to carry themselves and on the other by "pushing" them into activity to which they do not feel called? The answer has not been simple.

The temptation was to just keep going within the existing

structures and programs. That may be a good formula for marriage but even there love and imagination ought to produce new patterns of expression and once in a while perhaps a major breakthrough in discernment of values and their application. It became clear to MCC that however well the old wineskins had served their purpose, they were no longer adequate for the new situation.

Is IMO the Answer?

On May 27 of this year most European Mennonites agreed to work together in relief and other services through

Obedience to Christ and His Word

Unless we have a clear concept of such attributes of God as love, holiness, righteousness, purity, etc., how shall we grasp and exemplify them as taught in such passages as Eph. 5 and Col. 37 The prophets envisioned a righteous and holy people in the days of the Messiah. Ex. 19:5, 6. Under the new covenant we read, "... ye are a chosen generation, a royal priesthood, an holy nation, a people for God's possession" (1 Pet. 2:9).

But "the whole world lieth in the wicked one" (1 Jn. 5:19). Can we remember this and "Come out of her my people ..."? Much of today's theology is poisoned at its source. We would rather die than to be tainted with it. Today's ecumenicity is its child. It stresses organizational unity at the expense of God's truth. Scriptural soundness—and obedience to Christ—is foreign to these people, for they have never had it. Nationalism has always taken precedence over obedience to Christ in wartime in our great denominations. With today's war holocaust this cannot be denied. Let us hold fast to God's eternal principles of truth.

Let us make our expositions of the Word applicable to the spiritual needs of this generation. Too long have we permitted the words of Jesus to be true of us: "The children of this world are in their generation wiser than the children of light." Does wisdom come from the devil? Let us reverse this for ourselves and for our people. "The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding." "... Christ Jesus, who of God is made unto us wisdom...."

Let us nourish the souls of our people with the living Word of God, and thus avoid wearying our audiences with non-biblical analogies that do not edify. When I was a boy, I fed my father's sheep. They crowded around me that I couldn't move. This is the way the people thronged Jesus. Let us be shepherds and teach our people, every age level, the Word of God, as our wives and daughters prepare our delicious breakfasts for each member of the family, down to the new baby.

By Shem Peachey

a newly created agency, called International Mennonite Organization (IMO). To get that far was in fact "like pulling teeth"—slow and painful!

In 1950 closer cooperation and new forms of working together between European Mennonites and MCC were being discussed. Already then the late C. F. Klassen said that MCC was no longer in Europe for the Mennonites but rather to work with the European Mennonites. Seemingly, there were signs visible then that indicated the passing of the first phase of MCC activity and the beginning of a second phase.

Fourteen brethren participated in a special study and coordinating mission in 1950, resulting in 27 recommendations. Several emphasized coordination between European and American activities and the need for close cooperation.

In 1958 a leading German Mennonite said, "This meeting has been called to see not how much the MCC should work in Germany but rather how we can work together.

... It may be time for us Germans to take the initiative and then invite the American brethren to join and help us." Whatever this initiative may have been, it produced little if anything new in terms of cooperative patterns.

Thinking that it would be easier to find the right organizational forms of cooperation between MCC and European Mennonites once concrete projects were undertaken, a clothing program was launched, Europeans invited American and Canadian trainees to spend a year in Europe, and some interest was given to helping Mennonites in Paraguay. The new cooperative structure in which German Mennonites and MCC were full partners was called Diakoniewerk der Mennoniten (DWM). However, the Dutch Mennonites did not join this organization.

But the Lord watched over us and between us so that the Paul-and-Barnabas-like encounter did not lead to separation or a breach of fellowship. MCC began considering, as it had said in 1961, "possible new structures" of relationship between MCC and European Mennonites. The new structure proposed was to decentralize the work in Europe rather than continuing any longer to wait for the emergence of a single united Mennonite agency for relief and Christian service. An earlier plan for such cooperation which envisioned MCC as one of the partners with European Mennonites landed in the wastepaper basket.

When European Mennonites learned that the Frankfurt MCC center as major contact and coordinating point was to be closed, they agreed to get together in IMO and asked MCC to stay on with at least a small office to serve as liaison to this new organization. Hopefully the Swiss and the French Mennonites will also Join IMO, and more than that, it is our hope and prayer that all of this may really be of God and not of men.

After years of searching and praying, working and planning, IMO has been born. But is IMO the answer? Certainly not if it is merely an organizational and human scheme, but if it is Spirit-filled and Spirit-directed, God can use it to revive the churches, strengthen the bonds between the brotherhoods of Europe and America, and bring help in the name of Christ to needy people around the world.

CHURCH NEWS

Mennonite Church in Detroit Not Damaged in Recent Rioting

While much of Detroit was ablaze two wests ago, the Mennonite properties at 3809 Chene Street remained intact. 'But we thought the whole block was going to go up in smoke at one time," said Jim Norton, Mennonite pastor at the Curtis Avenue Church. Three buildings across the street were destroyed by fire.

Fire trucks went racing down the street, but firemen did not stop to hose down burning buildings for fear of receiving sniper bullets and inadequate police protection, according to Norton.

When asked which area was hit by the riots, Norton replied, "Actually, the whole city of Detroit. But the damage was worst about two miles west of us. (Chene Street is east of the Hub.) We are surrounded by

Norton said that one could best describe the riot scene as "a Roman holiday. Everyone was feeling quite happy. The biggest loot-taking involved liquor from local bars. It was not really a race riot," he added, 'because both whites and Negroes were looting. It was anarchy."

Norton related that he seldom left the house, a four-apartment building that houses a coffee room on the ground level. He said that he drove his car around to observe damages and get supplies when the curfew was lifted. The coffeehouse reopened July 27 to supply light snacks.

"Our neighbors assured us that our property would not be harmed," he said, "but some of them were a part of the mob.

"Everyone is glad that the rioting is over," commented Norton. "Most of the Negro people were quite disgusted while the whole affair was going on. They are greatly relieved."

Norton said that he had mixed reactions. "The people who were really hurt were the Negro property owners in the neighborhood who had their stores robbed or destroyed. But many of these same owners were guilty of charging exorbitant prices for food staples when the supplies ran low."

Norton said that the church in Detroit is trying to find which avenue of rebuilding will be best for them to pursue. He said

he wanted to check with some social welfare agencies before making any decisions. "Meanwhile," Norton sighed, "I'd like to collect my thoughts."

Ray Bair, pastor of the Belmont Mennonite Church, Elkhart, Ind., and a member of the Indiana-Michigan district mission committee, said that there is the possibility of temporarily housing some of the 5,000 dislocated families in the Indiana-Michigan

area.

The Curtis Avenue Church was begun in 1926 by the General Mission Board. Today it is sponsored by the Indiana-Michigan Conference. It has gradually shifted its emphasis to the Chene Street area to deal with inner city citizens.

Lydia Burkhart, missionary nurse to Somanya, Ghana, is nearing the end of the second year of her second three-year term. She went to Ghana first in 1963.

Miss Burkhart, from Brutus, Mich., graduated from Eastern Mennonite College with a B5 in elementary education and received her RN from Riverside School of Nursing, Newport News, Va.

Under appointment by Mennonite Board of Missions Miss Burkhart supervises the Somanya Reading Room and promotes Christian literature in addition to rendering nursing services.

VS Units Experience Personnel Shortage

A serious shortage in VS personnel is causing administrators at the Mennonite Board of Missions, Elikhart, Ind., to take a second look at the number and size of the various units and the church's ability to staff them adequately.

Ray Horst, secretary for relief and service, said, "We're turning down from one to three requests for VS units weekly from various organizations all over the country. But we are 125 short of our projected capacity of 425 VS-ers now."

According to Horst, the opportunities in the inner city, such as Cleveland, Chicago, and Los Angeles, are unlimited both in terms of educational benefits for the VS-ers and in chances for interaction with the church and city citizen. Inner city VS-ers conduct recreational activities and club work to involve neighborhood youth.

Host commented that the shortage is more critical for female recruits because the draft increase raised the number of men entering VS. There are openings for nurses, nurse aides, elementary teachers, home economist, secretaries, teacher aides, child care workers, and unit housekeepers.

Kenneth Seitz, district director of voluntary service, pointed out that 15 of the 25 units

he administers are currently operating below full capacity. "We are approximately 40 percent understaffed in terms of personnel," he said. This means that some units are carrying only one half of the personnel possible.

Seitz also reported that a new unit begun recently in Nyssa, Ore., is operating on an exploratory basis. Headed by Steve and Sherry Snyder, the work involves cooperating with a local committee to provide services for Spanish-American migrant families in that community.

Seitz added that the unit aiding the Hattie Larlham Foundation for profoundly retarded infants and children at Mantua, Ohio, urgently needs registered nurses. Present facilities permit the home to care for 45 children.

District director Roy K. Yoder said that many of the units under his administration could use additional personnel, although the number is not so great as what Seitz reported. Yoder stated that 13 of 19 units could use one or more persons.

Jerry Miller, district director, noted that a VS unit for Detroit was approved two months ago by the relief and service committee, but not enough couples are available to start there as unit leaders. Miller added that a qualified social worker, preferably with a master's degree, is needed in South Bend,

Delvin Nussbaum, personnel director for VS, stated, "The 28 people who will be attending our August orientation school and the 51 who are tentatively scheduled for two schools in September should relieve some of the need. But we have five new, approved units which have no personnel to date."

The new locations are Belleville, Pa.; Canton, Ohio; Detroit, Mich.; West Liberty, Ohio; and Omaha, Neb.

Nussbaum said that anyone who is interested in investing one or two years in VS should write to John Lehman, director of personnel recruitment, Box 370, Elkhart, Ind. The age eligibility limits span from 18-year-olds to

Horst concluded, "Never in the history of the Mennonite Church have we had this unparalleled opportunity to fill a real vacuum in our society—it is unprecedented. The church must decide now whether it is going to meet the challenge."

Mennonite Church in Ethiopia Reports Increase in Members

The Mennonite Church in Ethiopia and its members have been making significant strides in growth and activities, according to reports from the Eastern Board of Missions, Salunga,

The Wonji congregation, near Nazareth, reported an increase of 23 members since December 1966. Eighteen persons were recently presented certificates for completing the correspondence course, "Cod's Great Salvation"; another 14 finished "The Sermon on the Mount."

The Bible Academy at Nazareth graduated 18 enoirs June 17. His excellency Emmanuel Abraham, minister of communications, gave the commencement address. Academy board chairman Ato Beyene Chichiabelu presented the diplomas.

One of the graduates, Ato Getachew Wadajow became chaplain in the HMMM Hospital at Nazareth. He will also be counselor to students at the Dresser Bible School.

At Bole Chapel in Addis Ababa, the services are now being conducted both in English and in Amharic. During the English worship service, Sunday school classes are held for Amharic-speaking attendees, and vice versa.

Daniel Sensenig and Paul Gingrich conduct the English service while Tesfatsion Dellelow and Nathan Hege direct the Amharic. This arrangement, which makes space available for eight Sunday school classes. will be reviewed after a three-month trial period. The congregation will decide whether to continue this approach permanently.

In Addis Ababa, the Varsity Branch of the Menno Bookstore opened in July in the Mekane Yesus Youth Hostel building. Daniel Ness will be manager of the store.

A member of the Meserete Kristos Church,

Mission Personnel Span Chasm Between Arabs, Jews-Snyder

William T. Snyder, Mennonite Central Committee executive secretary, files this report about the Arab-Israeli conflict and the refugee situation:

The twisted and war-damaged Allenby Bridge across the Jordan River is symbolic of the present cham between the Arab nations and Israel. David Kanagy and I visited the bridge July 10, 1967, in company of some United Nations Works Relief Administration staff and several members of the International Red Cross team.

The bridge was the exit point for over 10,000 Jericho residents and about 100,000 more Arab refugees who fled their camps to join friends and relatives on the East Bank. The area west of the Jordan to the border of Israel is commonly referred to as the West Bank and the remainder of Jordan is known as the East Bank.

In the immediate vicinity of the Allenby Bridge, an Israeli army contingent is faced with large quantities of household goods and numerous Arab refugees on the other side of the river, waiting for transport to the interior.

During the 50 minutes that we were at the bridge, some 70 Arab people crossed to the eastern side.

Many of the refugees are having second thoughts about their situation and want to return to their homes. However, the westbound crossing of the bridge will not be a simple matter for them. Israel is concerned about security and is requiring a careful screening of all returness.

Procedures for the return of those on the East Bank have not yet been cleared by Israel but the people have until Aug. 10 to make application. Some authorities believe that few will come back.

Mennonite Central Committee workers in Jordan will never forget June 5, 1967, because that was the day the battle swirled around them in Jerusalem.

Mennonite House is located on Sheikh Jarrah, a hill near what was once a wireenclosed 'no man's land.' The Israeli forces pressed back the Jordanian soldiers until they began retreating out of Jerusalem. Beit Jala school, which is located near Bethlehem, did not see as much lighting as the Jerusalem center.

All MCC people stayed at their posts during the conflict. Various Arab people expressed gratitude for the team's remaining. The Mennonite Board of Missions repre-

Ingida Asfaw, received the degree of doctor

of medicine from Indiana University School

of Medicine in June. Dr. Asfaw, a 1962

graduate of Eastern Mennonite College, is

interning at Detroit General Hospital. His

address is 1326 St. Antoine Street, Detroit,

Mich. 48266.

For the second time in her life this Arab refugee has lost her home.

sentatives in Israel also remained and were in touch with the MCC team when the hostilities ended.

We had to determine if our projects should continue now that Israel is occupying the West Bank and has annexed the Jordanian section of Jerusalem. We concluded unanimously that we should continue serving the Arab people on both sides of the Jordan because the need is great as ever. Orie O. Miller and Wilbert Shenk were part of the delegation reviewing the program.

The Israell authorities are recognizing the contract MCC had with the government of Jordan until something more definitive is worked out concerning the political boundaries. It is now necessary, however, for MCC to work with the Israeli Department of External Affairs and the military occupation authorities if it wishes to serve the Arabs on the West Bank.

The first step to be taken in the near future is a census of the West Bank to determine the human and material resources of the area. Israel is encountering some staggering economic problems here. One is the reopening of banks and the establishment of a currency system.

The needs on the West Bank do not require MCC emergency assistance, with the exception of our resuming a feeding center in Jericho. Food needs are not acute here and the health needs are being met. This contrasts to the East Bank where conditions are reportedly chaotic. Eleven new refugee camps are planned.

David Kanagy, MCC director in Jordan, will visit East Bank as soon as this can be arranged. Americans generally have not been welcome in Amman, the capital, because of the Arabs' feeling that the United States is too friendly toward Israel. Hopefully, MCC's cordial relationship with the Amman government since 1953 will permit Kanagy's viett

Thousands of Jews now come to the Wailing Wall—a remnant of Solomon's temple which has been Judaism's holiest site—since it is in Israel's hands. There were traffic jams at Herod's Gate, which is the closest old City gate to the Wailing Wall.

Large numbers of Jewish visitors are in Israel now, almost as if they want to see the historic places that may later once again be more difficult to visit, depending on the political settlement.

Jerusalem shakes with the rumble of bull-dozers that are breaking down walls that divided the city before the hostilities. Access streets are being opened despite the fact that the boundaries are still being debated in the United Nations. The air is also punctuated frequently by the sound of unexploded shells and mines being touched off by demolition

teams.

The chasm between Jew and Arab is deep and wide, but in the symbolic Allenby Bridge, there is the possibility of rebuilding something that will span the differences. We hope MCC and the Mennonite mission interests in the area help our Arab and Jewish friends build better relationships as we witness to the message of reconciliation in our Christian faib.

Two Join MCC Headquarters Staff

Paul Classen of Hillsboro, Kan., and Len DeFehr of Winnipeg, Man., will join the headquarters staff of Mennonite Central Committee, Akron, Pa.

Classen will assume responsibilities as office manager at MCC headquarters, Akron, Pa., on Aug. 21. Judith Franz, Classen's fiancee, will be teaching first grade at the Akron Elementary School. They will be married

In June Classen graduated from Tabor College with a major in business administration. He will be replacing Helen King who has served as office manager for two years.

Classen and his fiancee are both residents of Hillsboro, Kan., and members of the Hillsboro Mennonite Brethren Church. Their parents are Mr. and Mrs. J. E. Franz and Mr. and Mrs. Dave J. Classen, both of Hillsboro, Kan.

DeFehr will assume responsibilities as assistant secretary of personnel services at MCC headquarters, Akron, Pa., on Aug. 14. He will be replacing William DeFehr who has served in this position for two years. He is presently working as a probation of-

ficer with the Juvenile Court of Winnipeg. DeFehr holds a BA degree in psychology. DeFehr is the son of Mr. and Mrs. John

A. DeFehr, Winnipeg, Man., and a member of the Elmwood Mennonite Brethren Church, Winnipeg.

FIELD NOTES

Chester Shank, offset stripper and plate maker at Mennonite Publishing House, died July 26 following a heart attack, while vacationing in New York. Funeral services were held at Scottdale. Pa., July 29.

Guest speaker at the WMSA session of the lowan-Nebraska Conference to be held Aug. 10, 1:30 p.m., at lowa Mennonite School will be Mrs. Paul Erb, Scottdale, Pa. She will speak on "Woman as Related to God, as a Christian; to Her Husband, as a Wife; to Her Children, as a Mother."

Annual Lancaster I-W Reunion, Saturday, Aug. 12, 11:00 a.m., at James Buchanan Park, Lancaster, Pa.

Mr. and Mrs. John E. Landis, Lancaster, Pa., celebrated their 55th wedding anniversary with a family dinner on Saturday evening, July 22. They were married July 23, 1912.

Simon P. Kraybill, Elizabethtown, Pa., was ordained to the ministry July 23 to serve the Bossler congregation. Clarence E. Lutz was in charge of the ordination, assisted by J. Paul Graybill, Clayton Keener, and Elmer Leaman

Personnel openings (immediate)—Graphic Designer to design books, periodicals, Sunday school materials, and advertising pieces. Secretary-typist to work in book and summer Bibles chool wholesale office; transcription, record keeping, filing, helping with displays and promotions. Write to the Personnel Office, Mennonite Publishing House, Scott-dale, Pa. 15886.

Special meetings: Aaron M. Shank, Myerstown, Pa., at Rawley Springs, Hinton, Va., Aug. 9-20. B. Charles Hostetter, Harleys-

Calendar

Annual meeting, Iowa-Nebraska Conference, Iowa Mennonite School, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Creek congregation. Allegheny Mennanite Conference. Scottdale, Pa.,

Aug. 10-12.
Conservative Mennonite Conference, Rosedale, Ohio, Aug. 15-17.

Mennonite General Conference, Franconia Conference, Aug. 21-24.
South Central Conference, Pleasant Valley, Harper, Kan., Sept. 8-10.
Illinois Mennonite Conference, Metamora, Ill., Sept.

Illinois Mennonite Conference, Metamora, Ill., Sept. 16, 17.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

ville, Pa., at Shore, Shipshewana, Ind., Aug.

New members by baptism: two at Pueblo, Colo.; one at Logsden, Ore.; one at St. Jacobs, Ont.; one by confession of faith at Huntington Avenue, Newport News. Va.

Change of address: Don Brenneman from Goshen, Ind., to Facultad Evangelica, Camacua 282. Buenos Aires. Argentina.

The Slate Hill congregation, near Shiremanstown, Pa., has scheduled a Sunday school meeting for Aug. 13. Guest speaker is Norman Shenk of Mt. Joy, Pa.

The Mennonite Brethren radio broadcast in Europe, Quelle des Lebens, (Source of Life), is translating David Augsburger's Mennonite Hour booklet on forgiveness, "Seventy Times Seven." Cornellus Balzer, director for the program, wrote, "We have been challenged by this message and feel this booklet would meet a real need among the German people."

The Hangman, a 12-minute color film based on Maurice Ogden's allegorical poem, is now available for use by church groups, said Harold Weaver, coordinator of audiovisuals at Mennonite Board of Missions, Elkhart, Ind.

The film focuses on a coward who refuses to become involved with others or speak out against injustice. He eventually becomes the Hangman's final victim. The theme of freedom with responsibility is depicted through-

The film may be ordered free of rental charge from Box 370, Elkhart, Ind.

Rockingham Memorial Hospital, Harrisonburg, Va., has been approved by selective service officials for Civilian Peace Service (earning 1-W) work, stated Jesse Glick, district director. Samuel O. Weaver, Harrisonburg, will sponsor the unit. Orderly positions are available.

Esther Garber, sister of and secretary to J. D. Garber who was formerly general secretary of the Mennonite Board of Missions, will leave Aug. 10 on a worldwide tour. She will spend two months with her sister Lena, a missionary in Nepal, as well as visiting other mission fields. Beulah Kauffman will be overseas missions office secretary until Esther returns Jan. 5, 1968.

Change of address: Jim and Julia Norton, to 3809 Chene St., Detroit, Mich. 48207; and Don D. Reber, to 2 S 156 Hampton

Lane, Butterfield Estates, Lombard, Ill. 61048

Paxmen in Crete have been contributing to the spiritual welfare of that nation in addition to social and economic assistance. Paxman Marlin Rupp and Bishop Ireneos worked together to distribute 70 Bibles; many of these Bibles went to priests who had none

Virgil Claassen reported that a new brooder-broiler house was recently completed on Crete. Bishop Ireneos noted especially the painting and said that a Paxman should go to his school at Kastelli to teach the boys to paint.

New Life Mennonite Church, 95 Rockland Street, West Roxbury, Mass., was dedicated July 23. Moderated by Daniel D. Leaman, pastor and I-W sponsor, the service included a dedicatory message and prayer by Bishop Clair B. Ebv.

Eastern Board personnel participating on the program were Paul G. Landis, I-W director when the Boston unit was begun: John W. Eby, present 1-W director; and Chester L. Wenger, secretary for home missions and evangelism. From their offerings the 1-W men are covering the cost of the \$17,500 building; by dedication day they had raised \$12,300.

Lawrence Sauder, New Holland, Pa., a student at Eastern Mennonite Seminary, has accepted appointment as pastor of People's Chapel, Immokalee, Fla. He will be installed on Aug. 27

Harold Shearer, former pastor, has been seconded to Southern Mennonite Camp Association. He will head fund solicitation and direct development of the camp facility and program. He will reside in Sarasota, Fla., during this assignment.

Paul M. Miller, Goshen College Biblical Seminary, served as guest speaker at the nineteenth retreat of Mennonite missionaries at Nazareth, Ethiopia, July 15-18. Miller stopped in Ethiopia en route to Mennonite World Conference. He is presently giving leadership to a research and study project for the East African Association of Theological Colleges.

Marriages

May the blessings of God be upon the homes May the biessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bontrager—Mast.—Andrew A. Bontrager, Ha-ven, Kan., Yoder cong., and Elizabeth C. Mast, Kalona (Iowa) cong., by J. John J. Miller, July 16, 1967

Burkholder-Petersheim.-David A. Burkholder, Maugansville, Md., and Lorraine D. Petersheim, Greencastle, Pa., both of Salem Ridge cong., by Mahlon D. Eshleman, June 24, 1967.

Dyck—Horner.—Gary Dyck, Hesston, Kan.,

General Conference Church, and Judy Horner,

West Liberty, Ohio, Bethel cong., by Ralph M. Smucker, assisted by Anson Horner, July 1, 1967. Estrada-Steiner.-Anthony Estrada, Orrville,

Ohio, St. Agnes Church, and Judy Steiner, Orrville (Ohio) cong., by J. Lester Graybill, May 26,

Graber-Gerber,-Richard Graber, Mt. Pleasant (Iowa) cong., and Nancy Gerber, Walnut Creek (Ohio) cong., by Paul R. Miller and John R. Smucker, July 8, 1967.

Hamsher-Russell,-Keith Hamsher, Orrville (Ohio) cong., and Sharon Russell, Lawrence, Ind., Methodist Church, by Robert Gingery, May 27.

Hostetler-Chupp.-Ernest Eugene Hostetler and Linda Lee Chupp, Nappanee, Ind., both of Salem cong., by Harvey Chupp, brother of the bride, July 9, 1967.

Jones-Stoltzfus.-Howard Jones, Claypool, Ind., United Brethren Church, and Carol Stoltzfus, Ft. Wayne, Ind., Orrville (Ohio) cong., by Paul Carner, June 17, 1967.

Kennell-Zook.-Emanuel A. Kennell, Sarasota, Fla., Pine Grove cong., and Sadie Zook, Belleville, Pa., Allensville cong., by R. R.

Peachey, June 24, 1967. Leis-Ruby.-Dale Leis, Tavistock, Ont., East Zorra cong., and Elaine Ruby, New Hamburg, Ont., Hillcrest cong., by Newton L. Gingrich, July

Lemke-Stiffler.-Jon Wayne Lemke, Portland, Ore., Covenant Church, and Mary Jane Stiffler, Portland, Ore., Zion cong., by Paul D. Brunner, July 15, 1967

Martin-Horst.-Darrel Ray Martin, Hagerstown, Md., Reiff's cong., and Orpha Mae Horst, Hagerstown, Md., Miller cong., by Reuben E.

Martin, July 22, 1967. Martin—Zook.—Larry Martin, Lititz, Pa., and Sally Zook, Honey Brook, Pa., both of Zion cong.,

by Ross M. Goldfus, June 17, 1967.

Miller—Mardock.—Royal Keith Miller, Boise, Idaho, Nampa cong., and Victoria Mardock, Caldwell, Idaho, First Friends Church, by Harold Hochstetler, assisted by Nathan Pierson, June 22,

Nichols-Yoder, --Minar E. Nichols, Souderton (Pa.) cong., and Luella Yoder, Orrville, Ohio, Souderton (Pa.) cong., by Noah E. Hilty, July 14,

Snyder—Grieser.—Eldon Snyder, Elkhart, Ind., Prairie Street cong., and Mary E. Grieser, Arch-bold, Ohio, Central cong., by Charles H. Gautsche, July 8, 1967.

Trauger-Yoder.-Eugene Trauger and Sharon L. Yoder, both of Glenwood Springs (Colo.) cong., by J. Leon Martin, June 23, 1967

Weaver-Miller.-Myron Weaver, Millersburg, Ohio, Martin's Creek cong., and Miriam Miller,

Sugarcreek, Ohio, Walnut Creek cong., by Paul R. Miller and Roman Stutzman, July 15, 1967.
Wenger—Hartzler.—Harold C. Wenger, Goshen, Ind., Lindale (Va.) cong., and Jerilyn K. Hartzler, Goshen, Ind., West Zion (Alta.) cong.,

National M. Wenger, June 24, 1967.
Yoder—Chupp.—Paul Yoder, Stuarts Draft,
Va. Mountain View cong., and Mary Chupp,
Chouteau, Okla, Zion cong., by Roy D. Kiser, July I, 1967.

Births

"Lo, children are an herita ge of the Lord" (Psalm 127:3)

Boettger, David and Edith (Weber), Petersburg, Ont., second daughter, Brenda Lynn, June 30, 1967.

Gehman, Ivan and Ruth (Newcomer), Harrison Valley, Pa., third child, second daughter, Eunice Faye, July 13, 1967.

Gerber, Orland and Marcella (Boshart). Baden. Ont., fourth child, second son, Paul Dennis, July 2, 1967.

Halteman, Elvin L. and Miriam (Gehman), Telford, Pa., fourth child, third daughter. Diane Joy, Apr. 28, 1967.

Hershberger, Paul R. and Mary (Kauffman), Bird in Hand, Pa., first child, Paul Bradley, June 25, 1967.

Hochstetler, John A. and Anna Marie (Hess). East Earl, Pa., first child, John David, May 15,

Horst, Mr. and Mrs. Dale, Archbold, Ohio, fifth child, Vonda Kay, June 26, 1967. Klopfstein, Robert and Janet (Mumaw), Smithville, Ohio, fourth child, third daughter.

Sharon Elaine, July 21, 1967. Landis, J. Robert and Faye (Stauffer), Lancaster, Pa., second child, first daughter, Julia

Renae, July 20, 1967. Martin, Elvin H. and Martha (Weaver), Lititz, Pa., seventh child, third son, Kevin, June

Metzler, Ralph and Carolyn (Zimmerman), Wauseon, Ohio, fourth daughter, Gwen Sue, June 26, 1967

Miller, David and Brenda (Beachy), third child, second son, Warren Dean, July 20, 1967. Miller, Roy S. and Mae (Miller). Holmes ville, Ohio, first child, Mark Alan, June 26, 1967 Miller, Thomas and Margery (Yoder), Colon,

Mich., hrst child, Lisa Ann, June 20, 1967.

Moyer, Mr. and Mrs. Jay Arthur, Souderton,
Pa., first child, Michael Jay, May 10, 1967. O'Krafka, Alfred and Grace (Lambke), Listowel,

Ont., fourth child, first living son, Harold Norman, July 12, 1967 Pawling, Ronald and Nancy (Good), Lititz, Pa., first child, Carol Lynn, July 15, 1967.

Rupp, William and Juanita (Zimmerman), Sher-wood, Mich., first child, Todd Allen, July 11, 1967. Seyler, Laverne and Evelyn (Gingerich), Kitchener, Ont., first child, Steven Daniel, June 12,

1967 Wadel, Joseph S. and Orpha R. (Boll), Mt. Airy, Md., fifth child, third daughter, Carol Fay, June 30, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Aschliman, Harvey Calvin, son of Joseph and Catherine (Lantz) Aschliman, was born near Archbold, Ohio, Apr. 29, 1887; died at Wauseon. Ohio. July 12, 1967; aged 80 v. 2 m. 14 d. On Apr. 13, 1913, he was married to Pearl Schmucker, who survives. Also surviving are 4 children (Vernon L., Kenneth E., Ralph E., and Kathryn A.), 19 grandchildren, and 2 sisters (Arvada Graf and Louisa Rufenacht). He was a member of the Tedrow Church, where funeral services were held July 15, with Carl V. Yoder and Boy Sauder officiating; interment in Lockport Cemetery.

Burkey, William, son of Emil and Lena (Stutzman) Burkey, was born near Milford, Neb., Apr. 8, 1904; died June 14, 1967; aged 63 y. 2 m. 6 d. On Sept. 14, 1927, he was married to Leah Rediger, who survives. Also surviving are 3 sons (Alfred, Gilbert, and Galen), 2 daughters (Vada Kauffman and Marcele Burkey), one brother (Harry), and 6 sisters (Edith Stauffer, Barbara Zimmerman, Hazel Burkey, Norma Carrels, Ruby Glendenning, and Mabel Birky). One daughter (Wilma) preceded him in death. He was a member

of the Plainview Church. Gascho, Ezra, son of John and Catherine (Lichti) Gascho, was born at Wellesley, Ont., Sept. 19, 1893; died of cancer at Stratford (Ont.) Gen eral Hospital, July 15, 1967; aged 73 y. 9 m. 26 d. In 1916 he was married to Rachel Boshart, who died in 1948. In 1951 he was married to Barbara Stere, who survives. Also surviving are 3 children (John, Laura—Mrs. Leroy Erb, and Lloyd), 3 brothers (Samuel, John, and David), and one sister (Mary—Mrs. Noah Yantzl). He was a member of the Tavistock Church. Funeral Services were held at the East Corra Church, July 18, with Newton L. Gingerich, Dan Zehr, and David Schwartzentruber officiation

School, Breate F., daughter of Andrew and Sarah (Landes) Berry, was born at Harrisonburg, Va. Dec. 8, 1894. died at a nursing home in Nampa, Idaha, June 15, 1967; aged 27, 9.6 m. 7 d. In 1913 she was married to David A. Good, who survives. Also surviving are 4 sisters (Mrs. Ina Flisher, Mrs. Ruth Good, Mrs. Rose Brenneman, and Mrs. Myrta Benneman) and one brother and Strategy and Strategy and the Strategy and t

and Robert Garber officialing.

Honderich, Anna, was born at Middlebury,
Ind., Feb. 21, 1882; died in Magie Valley Memorial Hospital, Idaho, after a short libnes, Inue 23,
Idago, Idago, Idago, Idago, Idago, Idago, Idago,
Iried to David Kauffman, who died in 1941. In
1892; she was married to Samuel Honderich, Mos survives. Also surviving are one son (Faul Kauffman), 4 daughten (Esther-Mrs. L. Haldeman,
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Kipfer, Edward, son of Mr. and Mrs. Menne. Kipler, was born in Oxford Co., Ont., May 28, 1908, died suddenly at K.-W Hospital, July 15, 1967; aged 59 y. 1 m. 17 d. On Sept. 18, 1937, he was married to Verna Steinman, who survives. He was a member of First Mennonite, Kitchener, where funeral services were held July 19, with

where (uneral services were held July 19, with Robert N, Johnson and C. F. Derstine officiating, Landis J. Ellis, son of Sanford B. and E. Nora (Landis J. Landis, was born near Bird in Hand, P.a., ter, P.a., after an illness of one week, May 28, 1967; aged 70 y 7 m. 19 d. On Oct 29, 1918, be was married to Esther Witmer, who survives Also surviving are 5 children (Mevin W. Norma Santis Marchael and Carlon (M. Roberton W. Norma (M. Roberton W. Norma) (M.

officiating. May Ellen (Mellie), daughter of fossible and the Libert by Dr., was born at fossible and the Libert by Dr., was born at fossible and the Libert by Dr., was born at the Libert by Dr., was born at the Libert by Dr., was born at the Libert by Dr., was born and the Libert by Dr., and Dr., by Br., by Sr., aged 91, 9 m. 28 d. On Dec. 18, 1895, she was married to Dawid Markley, who fide in 1986. Surviving are 3 sons (David, Raymond, and Edward), Mabel Flemming, 14 grandchildren, and 34 greaters agrandchildren. She was preceded in death by one daughter. She was a member of the Orrville Church Funeral services were held at Cresser Church Funeral services were held at Cresser Officiating, internent in Crewn Hill Cemetery.

Roth, Fredericka, was born at Red Cloud, Neb., Oct. 8, 1894; died at her home near Elkton, Mich., July 8, 1967; aged 72 y, 9 m. On Nov. 25, 1914, she was married to Jonathan Roth, who survives. Also surviving are one daughter (Alverda ster (Mrs. Amelia Schlabach), and one brother (John Fahndrich). Two sons preceded her in death, She was a member of the Michigan Avenue Church, Pigeon, where funeral services were held Iuly 12, with Herbert Yoder officiating.

"Settleman, Jacobs and Continuation and Mary Ann (Beckler) Stuttman, as both mear Milford, Neb. Feb. 1, 1992; died of heart failure at the home of his son, Merle, at Shodk, Ore., where he had been visiting, July 3, 1997; aged 75 y. 5 m. 2d. On Sergt 24, 1814, he was married to Anna Mary Continuation of the study of

Torkelson, Severt Emil, was born in Christiana, Norway, Mar. 4, 1890; died at Brooks (Alta.) Hospital, May 4, 1967; aged 87 y. 2 m. He was the son of the late Severt and Elizabeth (Fryland) Torkelson, who immigrated to Kansas in 1881. On Feb. 23, 1910, he was married to Rosa Eggers. He is survived by 6 som (Ernest, Sherman, Benent, Arthur, Norman, and Kenneth,) 3 brother (Enos, Abraham, and Benjamin), 29 grandchildren, and 3 great-grandchildren. He was preceded in death by his wife, one son, and 7 granddaughters. He was a member of the Mennonite Church. Funeral services were held at the Bethel Church. Duchess, May 8, with Mervin Baer and Dan

Schlanch officiating.

Vance, Emmatie, daughter of the late Addison and Callie (Arbogast) Long, was born in Pendleton Co., W. Va., Nov. 15, 1883; ded it Grant Memora, which was the state of the control of the control

Items and Comments

Urban Negroes have been caught up in a trend toward violence that cannot be stopped in the immediate future, a Negro minister and civil rights worker says.

Fred Shuttlesworth, president of the Southern Conference Educational Fund and a participant in nonviolent marches in both Alabama and Cincinnati, says nonviolence will make a comeback, but not this summer.

"We're in a period of violence," he declares. "And one of the reasons we're in it is that the nonviolent movement hasn't met with the same success in the North that it met in the South."

The Christian Churches (Disciples of Christ) have started 172 new congregations in the United States since 1960, a task which

in the United States since 1960, a task which has entailed the allocation of \$5,480,244 by regional and national bodies of the denomination.

The number of new congregations is well

The number of new congregations is well below original projections for the 1960's. Original goal for the denomination was 150 new congregations per year.

That prediction, said Lonnie H. Hass, director of church establishment for the Disciples, was unrealistic in that it lacked "good solid research, and that it represented total needs if the church were to keep abreast of U.S. population increases and shifts."

The Iowa legislature has voted to exempt Iowa's Old Order Amish from the state school standards law.

A bill passed in the closing days of the 1967 session will permit the Amish to send their children to private Amish schools and to be taught by their own non-certified teachers.

Frederic Cheydleur, performing two years of alternative service in Laos under the auspices of International Voluntary Services, Inc., has been killed by the Pathet Lao. Both Fred and his Lao co-worker Chantal Onphom of Vientiane, Laos, were killed in the early hours of Mar. 25 in the home they shared in the small southern Lao village where they were engaged in rural development.

ment activities.
Chester W. Brown, chief of party IVS-RD, describes that fateful day: "At 3:00 a.m., Saturday morning, Mar. 25, an enemy force at-tacked the military camp one mile from the village of Pakthania and simultaneously another enemy force went into the village and converged directly on Fred's house, killing both Fred and his Lao assistant in what appears to be nothing more than cold-blooded murder. No villagers were attacked in the village, and no food or supplies were confiscated. It appears to have been a brutal at-tack directed at the American in the area."

A congregation of the Evangelical United Brethren Church in Lisbon, Ont., is withdrawing from the denomination because of the "methods and procedures by which the EUB Church is bringing union to consummation."

The Reverend Lynn Snyder said the congregation objected to "the narrow emphasis of world mission in the EUB Church." A specific reference was made to his congregation's support of interdenominational missionaries: "in addition to" the EUB conference apportloament. This was "frowned upon" by the conference, he claimed.

Under the EUB discipline, a congregation which withdraws from the conference may not take with it any property or church

funds. Those of the congregation who are leaving the EUB are currently meeting for worship in a Mennonite fellowship hall.

Federal Judge Harold K. Wood imposed a three-year jail sentence and a \$1,000 fine on a conscientious objector who refused to obey a draft board order to work at the Norristown State Hospital in lieu of being drafted for military service.

The conscientious objector, William R. Hammond, a member of Jehovah's Witnesses, was convicted by a federal jury in June.

Assistant U.S. Attorney Merna B. Marshall had told the trial jury that Mr. Hammond was willing to work at the Phileo-Ford plant, which had many government contracts and "was riding around in his Mustang while others were serving their country."



HE GAVE SOME PROPHETS

By S. C. Yoder

A book on Old Testament prophets, their message, and some present-day applications. Dr. Yoder has done the layman a real service by presenting a portion of the Bible which most people neglect because they do not want to wade through the difficulties of the prophetic books. Dr. Yoder presents each prophet, his setting and teaching in an interesting, readable, and concise form. \$4.50



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Cover photo and page 707 by Max Tharpe

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The Gopel Herald was established in 1908 as a successor to Gopel Winess (1908) and Merald of Truth (1869). The Gopel Herald is a religious periodical public and Article of the Part of th

GOSPEL HERALD

Tuesday, August 15, 1967

Volume LX, Number 32



Christopher Dock Mennonite High School, Lansdale, Pa.

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Mennonite General Conference

August 21-24, 1967

For a complete list of events and speakers, see page 739.



The Weak and the Strong

Every hen house has a well-defined "peck order." Each bird knows which hens she can peck and which ones can peck her.

People also peck. We feel strong in the presence of some people and weak in the presence of others. If my neighbor is stronger than I, my tendency is to fear him. If he is weaker, I'll despise him. If we are equals, I'm tempted to undermine him.

Much of our social and spiritual training relates to right actions—the correct and safe thing to do. But when life sends a "squeeze play," when we are caught off guard, then we react and reveal our true inner selves. We are like tea bags. When we get into hot water, our true color appears.

Caught in a Vicious Cycle

Weak reactions in such times include inhibition, panic, and withdrawal into one's own shell. Courage, optimism, and aggressiveness are among the strong reactions. It is often obvious that our reactions are weak or strong. But people should never be categorized that simply. Reference will here be made to weak and strong persons only for the sake of identity and sharper contrast. It's like poison mushrooms. We identify in order to avoid.

Both the weak and the strong are caught in a vicious cycle. The weak feel insecure and reveal the very weakness they wish to hide. The result? Greater insecurity for the next encounter.

But while the weak sink from defeat to defeat, the strong seem to rise from victory to victory—usually at the expense of the weak. What the weak fail to see are the clay feet of the strong, shod with the boots of bluff and bluster.

So many of our strong reactions are just a front to cover up an inner weakness. In this respect the weak are more honest. Their colors are exposed. The danger for the strong is that in trying to hide their weakness, they end up failing to recognize it themselves.

Most of us exhibit both strong and weak reactions, depending upon the situation. And to complicate things further, weakness and strength can be both real and apparent. God alone can truly discern. We should not judge people by placing them in neal little compartments.

This is not an effort to defend the weak or deflate the

strong or to emphasize our differences. It is rather an effort to strengthen the weak and to encourage the strong and to show that the freedom of life in the Spirit transcends both.

We were meant to be like whistling teakettles, noisily blowing off our excessive pressure. The weak tend to be bottled up within and sealed off from outside contact. Internal pressures mount up with predictable results.

When the weak become fed up with themselves and in desperation try to break out of their shells, they usually do so in the wrong way. It's like exerting excessive pressure when slicing a tomato. The knife suddenly punctures the tomato's skin—and one's own. The occasional friend receives the full brunt of pent-up emotions, and the relationship is coulded.

To think of weakness only in this way, as many of us do, is to overlook its potential for good. On the other side of the same coin are the real values of sensitiveness, kindness, and intuition. These are the "frozen assets" which can be thawed only in a non-threatening relationship of love and accentance.

Fear is also misunderstood. Often acquired in childhood, it is quite real—even if it is illogical. Fear has a devastating way of creating what it fears. The youth fears he will not impress his date—and doesn't. The adult fears premature aging—and does. What we fear most often comes upon us; and our fear itself can be a leading cause.

Everyone has fears. The weak can't help exposing theirs. The weak need to see that fear does not have to be inhibiting and paralyzing. Fear within limits can serve as a stimulus—as a goad to one's best performance. There is real value in fear if it can be harnessed.

Because of their mental and emotional makeup many people naturally have weak traits and reactions. Such persons should not weaken themselves further by trying to be something they aren't. They should acknowledge their weakness, recognize its values, and learn to live with themselves. The Christian answer is not to remove the weakness, but to rise above it. Paul himself, with his "thorn in the flesh" still intact, declared, "I can do all things through Christ, who strengthens me."

Being a Christian does not automatically change a lamb into a lion. It does give the lamb added resources to achieve true worth in spite of its weakness. These resources are described in Rom. 8, beginning with verse 26. The Holy Spirit helps us fin our weakness. God Himself works for our good

James A. Burkholder is currently the assistant pastor at the Springs Mennonite Church. He plans to move to Pittsburgh this fall to help spearhead an outreach in that city.

in all things. Christ loves us, and nothing shall separate us from that strengthening love. Since God is for us, who can be against us?

Responsibilities of Strength

The strong do not need to be deflated, but neither should they be ignored. While strength is often abused and perverted, it can also bear the fruit of righteousness. These times demand our best. There is urgent need for constructive work, for creative leadership, and for Christlike self-control. Being strong carries responsibility.

Paul develops his concept of the weak and the strong in Rom. 14, 15 and 1 Cor. 8—10. He presents the strong as those who enjoy Christian liberty to the full and who experience the freedom of life in the Spirit. Their conscience is healthy, but not supersensitive. They see Christianity as right relationship to Christ and not as obedience to a system of rules.

The weak are pictured as those who see Christianity as good deeds. Their relationship to Christ depends upon their ability to keep the commandments. Since the law only points out their weakness, they feel frustrated and defeated. Their conscience is very sensitive, continually points out their own disobedience, and reacts against the liberties taken by the strong.

We must be very careful not to confuse strong or weak emotional reactions with spiritual strength or weakness. One may follow the other but not necessarily. Paul thinks of himself as being spiritually strong and addresses his admonitions to the strong. He no doubt feels that they can "take it." It was necessary for Paul-to define the limits of Christian liberty because the strong were participating in certain practices which caused the weak to be offended.

When the word "offend" appears in the New Testament, it does not mean to hurt someone's feelings. It means to cause him to stumble or to sin. Paul deals with this problem by setting forth great principles which give guidance to daily decisions. These principles are still valid. Nothing is rigidly determined by law. This is not easy—but it's more Christian.

Principles for Guidance

The first principle is in Rom. 14:1. Don't allow the weak to run the show. Welcome him, but don't forever cater to him. Listen to him, but don't build your program around him.

The second principle is found in Rom. 14:2-13. Don't judge! We must endeavor to do all with a clear conscience, even if we don't all practice alike. God alone is able to discern our true intention.

The third principle is in Rom. 14:14. A given thing can be right for one person and wrong for another. This raises the problem of the uncertain standard. Paul grants that if the weak think a thing is wrong, it is wrong—for them. But notice that Paul does not use the reverse argument—that if the strong think a thing is right, this makes it permissible. Downright carnality is sometimes practiced in the name of Christian liberty. This is anathema. It is to God we must give an account, not our own rationalizing ability!

In Rom. 15:1 is found the fourth principle, which serves to counterbalance the first one. The strong should bear with the weak. The liberty of the strong starts to taper off where the conscience of the weak begins. Paul raises three questions which every person, and especially the strong, should answer before engaging in a questionable practice.

(a) Can I control this thing? Paul builds a strong case for self-control in I Cor. 9:24-27. Everyone who begins a doubtful activity does so with the idea of exercising moderation. But if other well-meaning, normal people have lost control in the very area you are contemplating, don't needlessly expose yourself to sin. In I Cor. 10-6-13 Paul gives the downfall of Israel as an example and admonishes: "Therefore let any one who thinks that he stands take heed..."

(b) Will my indulgence cause someone else to stumble or sin? 1 Cor. 8:9. There are many things which are neutral in themselves which are sin if they influence those who lack self-control. 1 Cor. 8:12.

(c) Does it edify? We tend to justify an action if it is not wrong. But in Rom. 14:19; 15:2, and 1 Cor. 10:23, 24 Paul encourages only that activity which builds up and edifies. It is clear in 1 Cor. 9 that Paul did not use all his rights. Must we always insist on our?

We often lament that the Scripture does not give answers for specific areas of conduct. Facing these questions honestly will provide help.

The fifth great principle is in I Cor. 9:19-23. Do what will win the non-Christian as long as you don't sacrifice Christian principles. Paul went to great lengths to identify with those in the secular culture of his day in order to witness. But when we "act like the Romans," it is usually in order to help ourselves—not the Romans. We seem to be seeking close association with our non-Christian neighbors, period—rather than for the sake of the gospel. Did it ever occur to you that those of us who have the most zeal to witness are also most unlike our society? Is it true that when our "cultural barriers" are removed, we have little desire to bring Christ to those unsaved friends with whom we have so few cultural differences? Does it need to be this way?

Paul sums it all up in 1 Cor. 10:31 by exhorting, "Do all to the glory of God."

Rewards of Interaction

Life is not reaction but action; or better still—interaction. We need one another. We should not look upon our neighbor is weak or strong but should see him as being God's gift to is. God's power can be seen in the courage of the strong, His tenderness in the sensitivity of the weak.

In Christ there is neither poor nor rich, white nor black, weak nor strong. Only He was completely human yet totally free from our strong and weak reactions. He now calls us to Christian liberty as we walk with Him in the life of the Spirit described in Rom. 8. By His help we can acknowledge our weakness and rise above it. We can recognize our strength and dedicate it. We can accept ourselves and each other as we are, knowing that our individual differences are small in comparison with our universal need to look upward for a strength beyond our own

Nurture Lookout

The Bumpkins Are Coming

Don Augsburger tells about the man who was new in the city and wasn't sure how much to tip the porter for carrying his bags. So he asked, "What's the average tip?"

"A dollar, sir," the porter replied.

Not wanted to be considered less than average the man gave a dollar. With deep appreciation the porter said, "That's the first time anyone ever came up to the average!"

Willard Roth has a story about a Mennonite lady who took her first overnight train trip alone from Pennsylvania to Indiana. Wisely she asked her husband beforehand about tipping. He told her that a dollar would be a proper tip for the services of the porter. Instead of giving the tip at the end of the trip she gave the porter a dollar every time he did something for her. Having found such an extravagant tipper, the somewhat unscrupulous porter found lots of services to perform for her. By the time she had reached her destination the lady had tipped dollars equal to the price of the roomette.

At the General Mission Board meeting this summer a rumor was running that some Mennonites eating at the midtown restaurant were the worst tippers, the rudest, and among the least cooperative customers the staff had ever served.

I was concerned enough to check it out, because if it was indeed true, then there was a particular irony in it. Here we were, at a General Mission Board meeting, talking together about our witness in the world—and we didn't eventown bow to eat in it gracefully. If, in coming to the meeting from all over the U.S.A. and Canada, we didn't quite know how to act in the Hesston restaurant, then we probably didn't know how to act in any restaurant!

That was the disquieting thing. And that is what made me wonder how much use there was in all the talk about witnessing if many of us were still so deeply influenced by the culture of the Pennsylvania Dutch ghetto that we had not yet learned how to say "thank you" in the way the world expects it to be said.

So I went to the restaurant. I talked to one of the managers and a waitress. Maybe they were only being kind but at least they left me with the impression that the Mission Board Mennonites were no worse than the average customer, which is really not too conforting when you think about. It But the thing still haunts me. Are we negating much of our witness by acting like bumpkins in places where others learned common courtesies long ago?

-Arnold W. Cressman

My Prayer

O God. Free us from the power Of inner wrongness-The sin which distorts Our thoughts And contaminates Our purposes. Deliver us From those sins of the spirit Which defile our motives. Corrupt our desires. And pervert our deeds. Remove from our inner selves All which defiles this temple And makes our hodies Less than a fit habitation For Your constant abiding. Amen.



Groffdale Church

The Grofidale Meanonite Church is located near New Holland, Pa. The first church, made of logs, was built in 1755 on a plot of land purchased by Hans Graf, the first settler to come to this area from Switzerland in 1606. In 1823 a stone building was built and later a frame addition was added. The present building was recreted in 1800; a second floor was added in 1806 and the basement remodeled in 1907; a second floor was added. The greent ministers are Eli G. Sauder, Charles W. Wert, and Curvin R. Buchen. The membership is 310.

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second elass postage paid at Scottdale, Pa. 15683

Mennonites and Nationalism

Nationalism can be a good thing and it can be a bad thing. As genuine appreciation for one's national community, it is a positive force. As an idolatry, which competes with one's worship of the one and only God, it is a negative force.

Nationalism is a good thing in the experience of the younger and developing nations if it means for them a growing to adolescence from the infancy of colonialism. It is a bad thing in the experience of the older nations if it prevents them from growing up from nationalist adolescence to the adulthood of internationalist.

For numerous western nations, nationalism had come to be a bad thing. It certainly was that for Cernany in the 1980's, when almost a whole nation worshiped Deutschland iiber alles. It is probably also a bad thing in the United States of America today, where nationalism has become such an idolatry that even religious leaders are saying. "My country, right or wrong . . . " meaning, in effect, "my god is my country, right."

Arnold Toynbee in the May 17 issue of the Toronto Globe and Mail refers to nationalism as "the pagan religion of nation-worship" and goes on to say that "children are indoctrinated in nation-worship in the United States more deliberately and more assiduously than in any other country that I have visited so far except, perhaso. Arrentina."

Canadian nationalism has not been felt very strongly until records. Internal and external factors have presented its growth. On the one hand, Canada did not develop the kind of internal homogeneity and conformity on which nationalism feeds. On the other, it had very strong international ties, both continental and transatlantic.

It is not impossible, however, that the centennial year is sowing all kinds of nationalistic seeds, which in the decades to come will turn Canadians into a self-idolizing and selfworshiping nation-state.

The Mennonite people have, throughout most of their history, been sensitive to the state playing God. Nationalism in any form made them wary of the national community. They would give to Caesar what they thought belonged to Caesar, but they would not give him what they knew belonged to God—their children and their souls. Some Mennonites objected to military service. Others added state education and state welfare to the list of things in which the state was not to be sovereign.

There are, however, some notable exceptions to the above. Within themselves, Mennonites tend to be ethnocentric. This ethnocentrism is akin to nationalism, for both represent group egoism or group idolatry. As Mennonites move from their isolated communities and become involved, they transfer their egoism from the smaller to the larger community and become very good nationalists.

Thus, in the 1930's, some German-speaking Mennonites were thoroughgoing Germanists, to the point that they even idolized Adolf Hitler. Today many English-speaking Mennonites are so American that they identify the kingdom of America as the kingdom of God, and think that patriotism is the highest form of discipleship.

Mennonites moving out of their isolation toward involvement in the world is a good thing. Losing their nonconformity and sensitivity because of this involvement, however, is not a good thing. We must be in the world but not of the world.

Today few idolatries compete as much with the Christian God as does the pagan religion of nation-worship. Mennonites, because of their historical-theological heritage, have an unusual opportunity and responsibility to proclaim the God who is higher than Caesar, and the kingdom which transcends the nation-state.—Frank H. Epp, Editor, Canadian Mennonite.

The Sweetest Sound

A story is told concerning John A. Broadus, the scholar and homiletical professor. The next day after his conversion he went to one of his schoolmates, Sandy Jones, a redhaired, awkward chap, and asked him to become a Christian. And Sandy said, "Well, I don't know. Perhaps I will."

Sure enough, soon after that, in a little church Sandy accepted Christ. Immediately Sandy walked across that little meetinghouse, held out his hand, and said, "I thank you, John; I thank you, John."

Dr. Broadus left the little town and became a great scholar, exegete, and theological president. Every summer when he returned home, Sandy, the awkward, red-haired farmer, came up to him, stretched out his great bony hand, and said, "Howdy, John. I never forget you, John."

When Dr. Broadus was on his deathbed, he said: "I rather think the sound sweetest to my ears in heaven, next to the welcome of Him whom not having seen, I have tried to love and serve, will be the welcome of Sandy Jones, as he will thrust out his great hand and say, 'Howdy, John! Thank you, John; thank you, John: "—D.

For the last half century or more, in the sphere of Christian doctrine, we have been busy pondering on, writing on, conferring on the church—its nature, its unity and disunity, its glory, its shame, and its function in society as the body of Christ. But have we been so occupied with the doctrine of the church that we have given little thought to the person and work of the Spirit? Have we concentrated on the body and neglected the breath? Have we been absorbed in the theology of the church and almost bypassed Him through whom the church came into being—the Lord—the Life-giver?—Archbishop of York—F. Donald Cocque

How to Be a Pharisee

By Nelson E. Kauffman

"A Pharisee is a righteous man whose righteousness is nourished by the blood of sinners" (Thomas Merton).

Being a Pharisee is not hard. To be one, a person need only display righteous indignation over the means (whether good or evil) which his opponent has used to attain the same corrupt end he wants to achieve. One points to the means his opponent is using as evidence that his own purposes are righteous—even though they are the same as his. If the means he uses are successful, then one must show that his success itself is proof that he has used corrupt methods. But in one's own case, success is proof of righteousness.

In politics, as in everything else, Pharisaism is not selfrighteousnes only but the conviction that in order to be right it is sufficient to prove that somebody else is wrong. As long as there is one sinner left for a person to condemn, then one is justified. Once one can point to a wrongdoer, he becomes justified in doing anything he likes, however dishonest, however cruel. however evil

We are all convinced that we desire the truth above all. Nothing strange about this. It is natural to man, an intelligent being, to desire the truth. But actually, what we desire is not "the truth" so much as "to be in the right." To seek the pure truth for its own sake may be natural to us, but we are not able to act always in this respect according to our nature. What we seek is not the pure truth, but the partial truth that justifies our prejudices, our limitations, our selfishness. This is not "the truth." It is only an argument strong enough to prove us "right." And usually our desire to be right is correlative to our conviction that somebody else (perhaps everybody else) is wrong.

We Need Them to Be Wrong

Why do we want to prove them wrong? Because we need them to be wrong. For if they are wrong and we are right, then our untruth becomes truth, our selfishness becomes justice and virtue, our cruelty and lust cannot be fairly condemned. We can rest secure in the fiction we have determined to embrace as "truth." What we desire is not the truth but rather that our lie should be proved "right" and our iniquity be vindicated as "just." This is what we have done to pervert our natural, instinctive appetite for truth.

No wonder we hate. No wonder we are violent. No wonder we exhaust ourselves in preparing for war! And in doing so, of course, we offer the enemy another reason to believe that he is right, that he must arm, that he must get ready to destroy us. Our own lie provides the foundation of truth on which he erects his own lie, and the two lies together react to produce hatred, murder, disaster.

The same can happen in the church. Jesus said, "If the world hate you, ye know that it hated me before it hated you." Paul said, "We ourselves also were . . . hateful, and hating one another." It was not the Romans, the Chinese, the Africans, or the American Indian that hated Jesus, but the religious leadership of His own people.

The first mention of this group in Luke shows that they were "sitting by" when Jesus was healing. They came to criticize His healing and His forgiveness. They criticized Jesus for eating with sinners. They criticized His disciples for not fasting and for eating grain on the Sabbath. They watched His healing on the Sabbath and were filled with madness and passion to do away with Him because He did not bow to their tradition. Their religious position was threatened by this charge of activity.

There are those in the church today who are also threatened by change that puts people's needs above tradition. The schedule of service, the form and structure of Sunday school, the language of the translation of the Bible must be preserved, no matter what happens to people. Leaders who suggest changes to reach persons for Christ are told people can be saved in our way of doing. "There are six days in which to be healed; you do not need to defile the Sabbath." So rather than face the issue of man's need vs. tradition we are ready to destroy the leader.

The Pharisees rejected John because he was an ascetic living in the wilds. They rejected Jesus because He did participate in social life, dinners, weddings, and social gatherings. They were deeply incensed because He forgave and accepted the love of a harlot, and they marveled that Jesus did not wash before dinner. They were indignant because Jesus healed a woman on the Sabbath and murmured because He ate with publicans and sinners.

We are ready to criticize our brethren who speak to and eat with those we consider sinners. We seem to feel because we are threatened by the pressure of a difference of opinion everyone else should also be. We seem so afraid that we will lose our faith, that we dare not discuss it with another person who differs with us. We are afraid to listen to the other person and try to understand him, yet we think he must understand us because we are right. We have made up our minds the other person is wrong; therefore, we are right, and to listen to his position would involve us in sin. So we will not allow ourselves to listen to him or to fellowship with him because that might indicate we could be wrong. That, however, we have declared is impossible. No wonder we find it safer for us to begin a group of our own.

When Jesus told the Pharisees, "You cannot have both

Nelson E. Kauffman is secretary of home missions and evangelism for the Meannaite Board of Vlistions at Elikhart, Ind. The quotations from Thomas Merton come from the book. Confectures of a Guilty Bystender, by Thomas Merton ©1906 by Doubleday and Co.

God and wealth as your Master," they made fun of Him because they loved money. It is natural and easy for us to make fun of or to deride or reject the person who says something that is true about us.

The problem is not all on one side in the church situation.

Thomas Merton describes the situation in the Catholic
Church in terms which also apply to the Mennonite Church:

"The extreme progressives seem to me, as far as I can judge with the poverty of my information, to be hasty, irresponsible, in many ways quite frivolous in their exaggerated and confused enthusiasms. They also seem to me at times to be fanatically incoherent, but I do not sense in them the chilling malice and meanness which comes through in some of the utterances of extreme conservatives.

"The thing that disquiets me most is the fact that the progressives, though perhaps a majority, do not seem to have the dogged and concerted stamina of the conservatives. The extreme conservatives seem to me to be people who feel themselves so menaced that they will go to any length in order to defend their own fanatical concept of the church. This concept seems to me to be not only static and inert, but in complete continuity with what is most questionable and indeed scandalous in the history of the church: inquisition, persecution, intolerance, papal power, clerical influence, aliance with worldly power, love of wealth and pomp, etc. This is a picture of the church which has become a scandal and these people are intent on preserving the scandal at the cost of greater scandal."

The Pharisee in All of Us

No doubt each one of us feels that we are not Pharisaical. It is the person who does not agree with us who fits the description. The picture of Phariseeism as described in Luke seems irredeemable. The spirit of "I'm right" and "You're wrong" finally crucified Jesus. If confessing "I have it" is the only way to be delivered from it, I must and will do that. I must also have the help of those who put me in that class.

We need that kind of conversation in which we trust each other to be honest in what we say. We need to get together as brethren and try to understand each other before we reject and disown each other. We must ask for grace, not so much for the other person to understand us, but for us to understand the other. Possibly the test of whether we are the real Pharisee is whether we have made up our minds the other person is wrone.

Will we lose our faith and our soul if in earnest listening and conversation we might discover that our brother who we were sure is in error has some truth we need and can point out some error in our position and attitude? God forbid. I am convinced that one of the greatest insults to God and His truth is for me to think that I am great enough to have it all, and there is nothing I can learn from those who have some differences with me. Few of us like to admit we are Pharisaical. Possibly the best way to overcome what we have is to expose ourselves to those who think we may be Pharisaical, and so submit ourselves one to another in the fear of the Lord to see what He may have to say to us through those we may have written on

Missions Today

Postscript

By J. D. Graber

This is the last time this column will appear under the "Missions Today" heading. Time marches on and brings many changes. The writer of the column has handed over mission administration to younger men and could, therefore, no longer write from the same stance. Change is also a sign of vitality and there will be newer and better ways in the future of keeping the missionary vision and obligation before the church.

- A review of some recurring themes of this column during the past years may be in order for this final issue.
- The task of the church is to spread the gospel across the entire world.
- Overseas Missions are not more important than witness at home, but they are a constant reminder and a symbol of the church's obligations to take the gospel to the ends of the earth.
- Not program but personal dedication and witness are the heart of missions. Organization is useful as a tool but not as an end in itself.
- 4. Church founding is the aim of missions. Simply doing "mission work" has little value. The pertinent question is, "Are churches emerging?"
- 5. Church nurture is what we call "the long pull" in missions. Evangelizing and soul saving are crucial, and inspiring, but this is only half the task. Bringing churches to maturity, as demonstrated in the New Testament, is the full aim of the mission.
- 6. Partnership and brotherhood in relation to the new "mission church" is the stance we must maintain.
- 7. We prove our love to Christ by our giving—giving ourselves and of our money.
- 8. Love and witness go together. We must love people as Christ loves them if we want our witness to bear fruit.
- 9. All men are brothers. There is only one family of men upon earth. Do I love my brother? The idea of race is a myth.
- Planned giving is wise giving. Haphazard, emotional, or sentimental giving is not good stewardship.
- 11. Crisis giving dare not replace regular giving. Emergency need and special projects should always be supported by "above budget" giving. How can we prove that we care if it costs us nothing?
- 12. Worship and obedience are but two sides of the same experience. The church at Antioch prayed and the Holy Spirits spoke. So our mission zeal and involvement grow naturally out of our worship and our love of Christ.

Paxmen Complement Nepal Mission

By Jonathan Lindell

Since 1956, 21 Paxmen have served in Nepal. The board of the United Mission is happy and thankful for these men and their work. There has been a unique situation in Nepal for just this kind of man and, fortunately for the United Mission, Paxmen have been present to do it.

While the modern movement of missions has been spreading widely across the vast coastal countries of Asia, the inner countries of central Asia have remained closed to them. Nepal, in the Himalayan mountains, was one of these closed lands until 1951. At that time a change of government altered the picture completely. Along with governmental agencies and other foreign groups, Christian missions were able to enter the country to undertake various forms of service and witness.

The entrance mushroomed in a mounting tide of people and resources. Many societies and boards joined to form the United Mission, to work as one body for one church. Among them was the Mennonite Board of Missions and Charities.

Workers of the United Mission have been going into Nepal at her rate of 10 to 15 a year. One year there were more than 20. They have spread out in a virgin country to start, build up, manage, and give content to ten projects, which include dispensaries, hospitals, schools, institutions, development projects, and offices. Immediate tasks were remediag and equipping rented buildings for quick use, obtaining and operating equipment, erecting new buildings, keeping accounts, and transporting goods.

Almost from its beginning the United Mission has been very fortunate to have a steady crew of Paxmen to assign to these supporting jobs. There are not enough missionaries to do many of these jobs, especially with this rapid growth in a new situation. The Mennonite young men who volunteer to work under the Pax program are alleviating the labor shortage.

The American way of life has developed a breed of young men that is hard to find anywhere else in the wordl: part farmer, part mechanic, practical, free-thinking, improviser and inventor. Something of the pioneer spirit remains. American youth are able to apply themselves to almost anything, and yet remain friendly. A sound Christian faith and experience added to this produces the young man to help build up a new mission in a new land.

Paxmen have volunteered for three-year terms in Nepal, bringing a change of clothes, some bedding, and possibly a tool kit. There have been as many as six in Nepal at a time. Two of them, on our request, extended their terms in order to complete a specified job. One returned to North America, finished school, married, and returned to Nepal as a missionary.

The largest project is a hospital of 135 beds, an institution composed of two rented, remodeled palaces. For a number of years Paxmen worked with crews of men constructing additional rooms and wings, putting in more plumbing and



Nepalese hospital worker (on bicycle) leaves gates to a palace-turned-hospital in Shanta Bhawan, Nepal. The hospital is administered by the United Mission, and Paxmen lend their skills.

toilets, doing electrical work, repairing and maintaining machinery and cars, and welding. Some worked in the office keeping the accounts, ordering, and buying. Now we have a missionary business manager and a missionary maintenance supervisor, with national staff managing these departments. The Paxmen no longer are needed here.

Paxmen have helped with the girls' high school, started eight years ago in an old palace building. It has needed constant repairing or fixing such as unplugging the water pipe, repairing the lights, constructing a new toilet, stopping the leak in the roof, acquiring more furniture, and putting in plumbing for the science lab.

In the mountains, a five- or six-day hike from the high school, the United Mission sent workers to open schools, a dispensary, and a hospital. They began in tents and in tight little village houses made of thatch or bamboo. Paxmen have gone into these primitive conditions and lived for years with the missionaries to help build new facilities. They have assisted with the construction of more than 20 buildings in the mountains of Neval.

Paxmen currently are employed in Butwal Technical Institute. Here they work with crews of men in construction to erect the dozen buildings for this project, handle accounts and equipment necessary to transport goods from India to the project, teach trainees in the shops, and operate machines.

There is also the other side of Pax life. Paxmen have grown beards, owned pet dogs, collected weapons, trekked widely through the mountains, developed close friendships, and participated in church activities. They have learned the language and worked closely with Nepalese. In one instance, villagers offered a Paxman a plot of land if he would marry, return and live among them.

Years of this kind of living and working affect the Paxmen too. They mature as this letter expresses: "Yes, my time has swiftly come to an end here in Nepal. It has been a great experience working with the United Mission in the different parts of the country. I'm very glad that I have had this opportunity to help carry forward God's mission. This has been a time of maturing and deepening of faith for me."

Reports from many United Mission workers are sprinkled with statements like these: "A Paxman of great service has returned home."

"Most of the year we had four Paxmen working. Without their help it would have been impossible to carry on the work."

These are standby, temporary, fill-in men, doing a job with their limited but helpful skills until the Mission can become established and proceed with long-range missionary personnel and trained nationals.

The work among the Nepalese hasn't come to a plateau or standstill. The Mission is still expanding—and as long as this goes on Paxmen are needed in this land. Mostly practical "Jack-of-all-trades" men can contribute—men who can help to build a house, pour concrete, make some furniture, install plumbing, repair a car, tune up machines, oversee a few men, and maintain present buildings.

By Arthur Hedley

Why Distribute Tracts?

I have heard Christians speak in contemptible terms of those who distribute gospel literature. They seem to regard them as fanaties. Their attitude is that people can get all the religion they need in the churches. If they do not choose to enter, it is the end of the matter. To make the least effort to win the outsider for Christ may never enter their thoughts. Such an attitude is contrary to the spirit of the Lord Jesus Christ, who came from heaven to "seek and to save that which was lost."

When I suffered the loss of my voice and resigned from the ministry, I felt this was no excuse to cease propagating the gospel. I wrote several tracts and then did what for me, at first, was a hard thing: I went from house to house in an industrial community and distributed tracts and gave them to passersby in a shopping center. That which was difficult has now become a pleasure and a privilege; and, living now in an English coastal town, I have an excellent opportunity to pass on the printed gospel message to visitors and residents.

I am increasingly convinced that the silent printed message has a great part to play, even in this age when millions are captivated by television and radio. A tract can be read quietly in the privacy of the home, and if it makes an appeal it can be read again and again. Its distribution is something we can all engage in. Millions of tracts are distributed in foreign lands and in our own crowded cities. The need for the gospel in the homeland where paganism abounds in varied forms is great. When students from other lands come to so-called Christian countries they are astounded at what they see and hear and wonder why we send mission-aries to them when there is so great a need at home.

Forgotten, Then Read

The difficulty in preaching the gospel in the open air, owing to incessant traffic and ceaseless noise in places where crowds used to listen to the Word, makes it more necessary to distribute tracts to the homes of people and to those we pass on the street. They may thrust them into their pockets and perhaps forget all about them until, one day, they turn out their pockets, and finding them, read them carefully.

A friend just told me of a Christian who was converted through a tract twenty years ago. As a young man he was visiting his brother. Because it was raining on his return home, he borrowed his brother's raincoat. Putting his hand in a pocket he felt a piece of paper. It was a tract, which he read. It led to his conversion.

As a rule there is a readiness by people to receive the silent messenger, and in many cases they have expressed thanks. I can recall only two instances when I met with stern, decisive refusal. One concerned a Jewish merchant loading his automobile outside his house on the Sabbath. He told me in no uncertain manner that no tract was to be delivered to his home. The other case was that of a very embittered young man sitting on a subway seat early one Sunday morning. He told me he had enough of religion in his boyhood at home. He steadfastly refused the proffered tract and gave me clearly to understand that he wanted no further conversation.

Hundreds of motorists seated within their cars at a busy intersection accepted tracts when handed through their open windows. Sometimes holiday-makers cheerfully bore witness to their Christian discipleship. On one occasion at a beach about twenty teenagers approached me; the leader was holding a guitar. "Can you tell us where we can hold an open-air meeting on the shore?" It was a privilege to lead the way to a good place and a joy to hear their bright witness for Christ in speech and in song. On one occasion a nun accepted a tract with a smile; and a policeman appreciated being handed a popular tract written by a chief constable on "Why I believe in Christ'.

Tracts Are Read

What of the results? In most cases the distributor works in faith believing that the seed sown will bear fruit unknown to him. On the back of many tracts is the name and address of the secretary of the society that publishes them. He invites inquiries from any who desire further spiritual help. From all over he receives letters from those converted through a tract, and from those who need further light. Distributors in the area from which the letters come are put in touch with the writers. A number have been won for Christ and some are now engaged in Christian service. I find as 1 go around a large area that 1 am ever making new contacts, and opportunities are presented to put in a good word for Christ.

Mr. Robert Morgan Rees, known in England as the Bottle Evangelist, has received astounding evidence of the power of the printed word. After his conversion in the United States, the Holy Spirit implanted in his mind the idea of placing a written text (In. 3:16) and a message in sealed bottles and then casting them into the sea. With the aid of many Christian workers, 60,000 bottles have been sealed and cast into various seas by Christian seamen and missionaries. No fewer than 6,000 replies have been received, saying "bottle recovered, message received and understood." Number owe their conversion to the gospel within the bottle.

Mr. Rees, distributing the Word through floating, drifting bottles, believes the results of his fellow workers and himself will never be known till that great day when Christians shall come rejoicing, "bringing in the sheaves."

Preacher with a Difference

By Roy S. Koch

What strange meeting is this on the sandy beach? We press closer and discover a religious service. Apparently it is a farewell for someone.

Everyone sits rapt in attention to an intense speaker, gesticulating earnestly. Then the entire company falls on their knees in the sand, praying and weeping. This is no other than Paul's final service with the elders of the church of Ephesus.

From Paul's exhortations to make the church relevant in the 'big city' we gather some basic information about Ephesus. Apparently it was a wealthy, materialistic, and politically strong metropolis. But it had time to be religious too. Thousands of the Ephesians flocked to the great temple of Diana. Some carried their worship to the point of superstition with the use of magic and incantations.

Ephesus was sports crazy. The great stadium seating 24,500 people echoed frequently to the roar of frenzied sports fans. Ephesus was a city to be sure and very modern with its problems and interests.

An Epistle for All Churches

But was the Ephesian letter of Paul really sent to Ephesus? Some of the earliest manuscripts have a blank where "in Ephesus" appears in our Bibles. Marcion, in the middle of the second century, called it the Laodicean letter. Scholars today are pretty well convinced that this great and glorious letter was really a circular epistle sent to all the churches in the area. But no matter, the letter has such incomparable majesty and worth that it is really ours regardless of who the first readers were.

What prompted Paul to write this cpistle? He was in prison, but his heart still beat with concern for the churches he established. Again and again he picked up his pen and sent out messages of encouragement, instruction, and warning to congregations and individuals. In the perspective of time we are forced to admit that Paul's experiences of sorrow and restriction proved a greater blessing than his times of liberty and more personal service. Without the prison we might not have this letter.

Let us not underestimate the ways of God. Many times someone else is blessed more by our heartaches, pains, and disappointments than by our mountaintop experiences.

So let us enjoy Ephesians. Climb its peaks with me or delve deeply into its profundities. This "divinest composition of man" and the "epistle of the ascension" is meant to inspire and bless us on our spiritual pilgrimage. It is singularly free of controversies like those we find in Calatians, and it is not attempting to solve problems as in the Corinthian letters.

The Greeting (1:1-3)

Paul called himself an apostle. Why didn't be just call himself a preacher as do hundreds and thousands of others? Ah, but he was a preacher with a difference. Many of us are preachers, but only in a very watered-down way could we call ourselves apostles. There is a special sense of authority in the title "apostle." An apostle has a special task to perform for Christ. In a sense he was like a police officer of today who, behind his shiny badge and his immaculate uniform, carries all the authority of the nation. The apostle is one officially sent by God.

Dare we call our young men who are sent into CPS (I-W) service apostles of the congregation? Do we not commission them to take with them the name of Christ into those hospital halls or wherever they serve? And should we not commission our students who go into state colleges to be apostles there for Christ? What a difference such a commission and a conviction could make in the lives of young people today.

The "saints" who lived in Ephesus were not plaster of Paris saints, nor were they canonized virtuosos of goodness. No, they were genuine flesh and blood people who had given their hearts to Christ and were now committed to live for Him. No matter where the "saints" live, they always have two addresses, one human and one divine—maybe one in Denver or in Wooster, and the other in Christ I'esus.

Paul's greeting to his friends, "Grace be to you," was simplyed charming. Grace is always something lovely. Cod is lovely he his dealings with us, and when we respond to His loveliness we become charming too. By adding peace to grace Paul sums up all the blessings of Christ to us. These two words are the themes of the epistle—and of the gosnel itself.

Roy S. Koch is pastor of the South Union Mennonite Church, West Liberty, Ohio. This article is the first of a series of articles on Ephesians.

My Response to Vietnam

The United States' policy in Vietnam is hardening. Those who support current government policy in Vietnam talk about "getting it over with" and "pushing through to military victory." Some reflect growing impatience and hostility toward those who are critical of American policy.

Those who oppose the current U.S. position speak in a variety of patterns and through many voices. Some Congressmen and Senators are placing their political future on the line by their forthright stand on this issue. Senator McGovern said recently, "Our deepening involvement in Vietnam represents the most tragic diplomatic and moral failure in our national experience." Members of many religious groups are gravely concerned about the escalation of military activity and the resulting increase in human suffering in Vietnam. Several national efforts to push for negotiations now are emerging.

What is my response as a nonresistant Christian in this tightening situation? What is the basis of my position? Am I ready to stand up and be counted? How can I best do this and at the same time participate actively in the reconciling ministry? These questions require me to do some soul searching regarding my own position in these matters.

I am opposed to the war in Vietnam for three reasons:

- (1) I am opposed to the war because I believe all war and violence are wrong. In this sense, this war is no different from other wars.
- (2)1 think the war is wrong from a humanitarian point of view. The depth and extensiveness of human suffering among the Vietnamese is not fully comprehended by most Americans. The pattern of penetration and occupation by outside forces, resistance to these forces and brutal suppression, the awakening of new hope and new efforts to achieve national selfhood has been repeated many times in Vietnam, and much of the country's long history has been written in suffering and bloodshed. Seldom, if ever, has a people been subjected to such intense and extensive military destructive power and to living in a climate of fear and hate for such a prolonged period of time.
- (3) I am opposed to our own government's action in Vietnam because I do not think it is achieving the goals we seek. This is a subjective evaluation but the evidence available

hardly seems to support the claim that we are stopping aggression, that we are helping the South Vietnamese rebuild their country, or that this is an effective way to stop the spread of communism in the world.

From a Christian Viewpoint

Specifically, as a Christian, I believe:

- (1) War is sin because the central teaching of the New Testament is the way of suffering and reconciling love; participation in violence and hate violates this basic teaching.
- (2) War is sin because it destroys and prostitutes God's most valued creation, human personality, and causes great suffering to those who fight in the war, to families and friends of those who fight, and to the hundreds of thousands who are not directly related to the effort but are so tragically caught in it.
- (3) War is sin because of what it does to those engaged in it. It tends to change the character and outlook of those involved. It has a dehumanizing and depersonalizing impact. Deep pervasive failure to respond in love, to take on the way of hate and violence, is self-defeating and disintegrating.
- (4) War is sin because it brings with it conflict, disruption, and fracturing of family and community structures.
- I believe there are certain additional factors related to the moral aspects of our country's position in Vietnam which also need to be examined.
- (1) I believe our complete intervention into the life of the people of Vietnam, the growing take-over and control of all facets of their life, and our growing destruction of the country to advance, at least in part, our own foreign policy and our own national interest, is wrong. I take the same position in regard to China and Russia's insertion into the affairs of Vietnam, even though that involvement to date is less than is our own United States involvement.
- (2) I believe the U.S. does not have a valid, legal basis for being in Vietnam. The "so-called" government which invited us to be in Vietnam was largely one of our own creation and since its inception the United States influenced the direction of the country through economic, political, and military means.
 - (3) I do not believe any country or combination of countries

has the right to risk the lives of millions of people in an exploding military activity.

(4) I believe the U.S. support of a military dictatorship and a privileged class government which is either unable or unwilling to bring about needed social and economic reforms is an important part of the moral aspect of the total situation.

(5) I believe the use of massive amounts of human and natural resources and power for destructive purposes in light of the immense needs of Southeast Asia and the world is totally wrong and cannot but bring divine retribution and judgment upon us for such misuse of power and resources.

(6) I believe the church must continue to proclaim the good news with vigor and imagination and must utter the prophetic word of judgment against war and violence. The prophetic word must be given in a spirit consistent with the message of reconciliation. It cannot emerge out of harsh, self-righteous, or arrogant attitudes. In the meantime the church must be the compassionate community standing in the midst of the suffering and dislocation, to enter into the needs and problems of all people caught in need regardless of political, social, or racial affiliation.

What I Must Do

What obligations do these convictions place upon me? I cannot turn away from this modern Jericho Road situation. I cannot sit in my comfortable affluence nor rest in my cozy self-righteousness.

My convictions demand that:

(1) I pray with enlarged understanding and intensity. This means more than saying, "Bless the poor people in Vietnam." This requires confession of my sin of self-preoccupation and shallowness of concern, confession of the sins of my church and nation, and praying for government representatives of all nations involved, for the 1.800,000 refugees in South Vietnam, for unknown numbers of refugees in North Vietnam, for all who suffer because of the war, for the Christians in Vietnam, and for the missionaries and relief workers.

(2) I inform myself about this complex situation to the degree possible, and I join my congregation in prayer, in study

and discussion, in clarifying position, and in planning action steps. It is urgent that I come to a position with conviction. Perception must reach my heart as well as my mind. I cannot assign to government responsibility for decision-making in issues which have moral and ethical aspects.

(3) I discuss the issues and questions with my neighbors and my fellow workers within the context of my understanding of the biblical message and the Vietnam situation.

(4) I select and cooperate with those groups whose efforts to move the Vietnam conflict to the conference table I can in good conscience support. I recognize that my church does not have a monopoly on all valid peace efforts, that the current situation offers and demands new forms of selective interaction and cooperation, and that I must be prepared spirtually and otherwise to enter into these relationships.

(5) I act under the discipline of God's Spirit and out of brotherly counsel, recognizing that my action may differ in some ways from those which my Christian brother may suggest or carry out. Christian respect must characterize my attitude toward those who express peace convictions in forms different from mine and toward those who defend the war.

(6) I register my Christian concern to representatives of government through letters, conferences, and other means of communication. I also support those lonely men in public office who seek to end the war in Vietnam now, who say we must allocate larger amounts of resources to find a way, and who ask our government to intensify its negotiating efforts.

(7) I participate in the efforts of my denomination in the caring ministry and the reconciling witness not only in Vietnam but throughout the world.

I believe that as a nonresistant Christian I cannot walk otherwise. I cannot be indifferent or complacent or ignore the moral dimensions of this conflict. I must find effective and consistent ways to affirm my faith and to protect against the evil of this day. I got disturbed recently when my conscientious objector position seemed threatened by congressional action. God forgive me if my concern for peace stops at this point and fails to move across this country and the world to those millions of people caught in the wheels of poverty, fear, hate, and violence.

The Believer and the Cross

By Nelson Litwiller

How do we become God's people today? If anything is going to happen, the Holy Spirit must bring it to pass. The moving of the Spirit of God has been in this Hesston conference—we must become a dynamic church, a going-out church, proclaiming, witnessing, and suffering, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Here is the road to vitality, the road to power.

"If any man will come after me"—this will is a very elusive word. To will means to desire, to choose, to consent. The confusion comes in this: we have a correct knowledge of the Word of God, but the text implies that it is not enough to know.

Knowing and Loving

For it is not only a question of knowing; it is also a problem of having the right feeling. Until we have love, we are never going to become God's people. God enforces love, and it is the love of God which constrains us. If love does not move us, we have not exposed ourselves to God. The best illustration of this happens daily in our married lives. Young people learn to know each other, then they begin to love each other. Right knowing and right feeling lead to right action. To a much higher degree Christ has come to us—we can do nothing but respond.

Pastors should emphasize the words "I will" more. The heart must be considered by the intellect. Without discounting or discrediting disciplined thinking, we must become more cognizant of the role of feelings in deciding the issues of life. As long as we coordinate right thinking with right feeling, we have the motivation to become the disciples that lesus spoke of.

In a normal marriage relationship or in the average home there is continual self-denial. There is this illustration from Argentina:

A married woman said, "Oh, we don't get along very well together in our house."

"Well, what's the problem?"

"He wants his way and I want my way. The other night I had dinner ready and he came home and turned the food-ladened table upside down. The food happened to be boiled eggs and it stayed on the floor eight days because I didn't place the table upside down nor was I going to set the table right side up or pick up the food."

This article is a condensation of the sermon delivered at the annual meeting of the Mennonite Board of Missions, June 25, 1967.

The odor that came from this house is nothing compared to the stench, the spiritual stink, that goes to God in high heaven because of the lack of self-denial in the Christian church today. Very frankly, in what ways have we denied ourselves?

There are several points that we must notice concerning this question. First, in the area of personnel and of finances, how do we judge our self-denial? In Argentina or Uruguay we have people who up to a short time ago refused to eat meat on Friday; that was their self-denial. Do we deny ourselves pie on Sunday and then eat two pieces on Monday? Is this our self-denial? The burden of the church's leaders is, where are the workers?

We're so terribly rooted in the affluent society, in sensual security in things, in houses, and in bombs. But we forget that our security is in Jesus Christ. One should converse with some of the German-speaking Mennonites in Paraguay and Uruguay, people who had their homes blown into the sky, into smoke and dust and rubble two or three times during their lifetime. They will tell us that their trust is in God.

What is happening to our young men and women? What is happening to our money, our time, our talents? What are the challenges that high school counselors and college and seminary deans are leaving before their students? What is the atmosphere of our homes, our congregations, and our communities?

Self-denial: Test for Reality

If we do not deny ourselves, we cannot be so sure about our Christianity. Self-denial is the best test for reality in our religion, the best test for our earnestness. What is the cross? We are just so busy. And the daily tasks of life burden us. Then we say, "I have such a cross." But these are not our cross. These are the burdens, the responsibilities that life brings to everyone. Neither is our cross physical impairment. If possible, surgery will correct physical ailments; if not, we have the grace of God to bear it.

There is a cross, and Paul doesn't only speak of the cross of Christ. In Col. 1:24 Paul says, "It is now my happiness to suffer for you.II'm in jail.]This is my way of helping to complete, in my poor human flesh, the full tale of Christ's afflictions still to be endured." (NFR)

The cross is a voluntary service. The cross is associating myself, identifying myself with Christ. The cross always speaks of nails and blood and sacrifice. The cross does not necessarily mean that every follower of Jesus must die a violent death. But the cross does mean that we note the condition of the world: there is sin, misery, and need; there is corruption, violence, and misunderstanding. But we sit at ease.

We must take up something that costs us. If our religion costs us nothing, then it's not worth anything. 'He that loses his life shall find it.' This is the life that gives us joy and vigor. Today the church will grow and we will become God's people only in proportion to our self-giving. Others are going to live only as we assume our share of the world's suffering.

Mennonite General Conference

Thirty-seventh Meeting (35th Biennium)

Christopher Dock Mennonite High School Lansdale, Pa. 19446 August 19-24, 1967

Theme: "As He Is, So Are We in This World" (1 John 4:17b)



Harold E. Bauman

Moderator: Harold E. Bauman, Goshen, Ind. Assistant Moderator: A. J. Metzler, Scottdale, Pa. Song Leader: Hiram Hershey, Harleysville, Pa.

Moderator Harold E. Bauman, will conclude a fouryear term of service on the Executive Committee of Mennonite General Conference at the conclusion of the August meeting Assistant Moderator A J. Metzler, will conclude a period of six years on the Executive Committee, more than five years as Executive Secretary and almost a year as Assistant Moderator.



A. J. Metzler

Saturday, August 19

Executive Committee Meeting—9:00 a.m., 1:30 p.m.
Committee on Peace and Social Concerns—9:00 a.m.
CPSC with District Peace Committees—1:30 p.m., 6:30 p.m.
Stewardship Council—9:00 a.m., 1:30 p.m.

Sunday, August 20

Services in the local churches

Monday, August 21

9:00 a.m. General Council Sessions Begin

7:00 (first public session)

Worship Period--Glenn Brubacher, St. Jacobs, Ont.

Welcome--Franconia Conference

Moderator's Message--Harold E. Bauman, Goshen, Ind.

Offering

Special Music

Announcements

Conference Sermon: "As He Is, So Are We in This World," John H. Mosemann, Goshen, Ind.



John H. Mosemann

Tuesday, August 22

8:30 Worship Period -- Norman Derstine, Eureka, III.

Roll Call

Minutes of 1965 General Conference Sessions

Report of General Council and Recommendations

10:00 Intermission

10:30 Treasurer's Report

Report of Stewardship

Report of Mennonite Commission for Christian Education

Announcements



Edward Stoltzfus



Bill Detweiler



Peter B. Wiebe

- 1:30 Address: "Emerging Concepts of the Ministry," Edward Stoltzfus, Goshen, Ind. Report of Ministerial Committee
- 3:00 Intermission
- 3.30 Report of Committee on Peace and Social Concerns
- 5 30 Mennonite Yearbook Statistical Meeting
- 7:00 Worship Period--Glenn Brubacher, St. Jacobs, Ont.

Greetings by Fraternal Delegates Special Music

Offering

Hi-Lights: John Drescher, Richard C. Detweiler

Announcements

Address: "The Nature of the New Creation," Bill Detweiler, Kidron, Ohio

Wednesday, August 23

- 8:30 Worship Period -- Norman Derstine, Eureka, III.
- Report of Historical and Research Committee

Report of Publication Board

Report of Board of Education

Report of Program and Budget Reviewing Committee

10:00 Intermission

10:30 Election of Officers

Report of Mennonite Mutual Aid

Report of Schowalter Foundation

Report of Mennonite Board of Missions

Announcements

- 1 30 Report of Study Commission on Church Organization
- 3 00 Intermission
- 3:30 Discussion

Announcements

- 5:00 Church Historians
- 5:00 District Sunday School Secretaries
- 7:00 Worship Period--Glenn Brubacher, St. Jacobs, Ont.

Greetings by Fraternal Delegates

Special Music

Offering

Hi-Lights: John Drescher, Richard C. Detweiler

Announcements

Address: "The Word and Ministry of Reconciliation," Peter B. Wiebe, Hesston, Kan.

Thursday, August'24

- 7.30 Communion Service--Richard C. Detweiler, John E. Lapp
- 8:30 Report of Worship Committee

Report of Hymnal Revision Committee

Report of Church Welfare Committee

10:00 Intermission

10:30 Report of Resolutions Committee

Report of Interchurch Relations Committee

Report of World Conference--J. C. Wenger, Goshen, Ind.

Announcements

1.30 Projections

Installation Service

Closing Worship Period--Norman Derstine, Eureka, III.

Pray for these brethren as they carry responsibility to guide the church through the deliberations of these Conference sessions. Pray for the delegates in the approaching Conference sessions.

CHURCH NEWS

MCC Worker Tells of Changes in Chaco Indian Life

"In Paraguay, before the Indians became acquainted with the Mennonites, the women were the head of the families. Now, the Indians want to be like the Mennonites and the men are assuming leadership. This creates a vacuum for the women," said Mrs. John R. Peters, MCC worker on furlough from Paraguay.

"The home economics program at Campo Largo in Neuland Colony provides a way to help the Indian woman fill this void," she continued. "Here they are taught hygiene, nutrition, and sewing.

"Before settlement, the Indians lived a nomadic life. For food they would eat cactus berries, the pods from certain trees, wild game, and other items they could forage. Nevertheless their diets were nutritious.

"Once settled, however, their diets changed. They developed a fondness for Mennonite bread and other new foods. Their unfamiliarity with these foods caused a deficiency of vitamins and proteins in their diet.

"In the home economics program we are trying to teach them to cook nutritiously and wisely with what they are given, what they can produce, and the little they are able to buy. Powdered milk, for instance, was new to them, and some of the children were eating the powder dry.

"Sewing is a project the women like. It provides them with clothes for their families as well as some earning opportunities. We have received some sewing machines from the United States and Canada. Before they arrived, all the sewing was done by hand. The machines are a tremendous help.

"I asked an Indian woman what would be the one item she would want for her house if she could choose anything she wanted. 'A sewing machine,' was her reply."

John R. Peters, along with the Indian settlement officers, is attempting to improve the general economic and living conditions of the Indian. They are plagued with TB, hookworm, and other diseases.

Part of the problem is that they're not aware of how a disease, such as TB, is spread. Thus, education becomes part of the program.

Peters and the Indian settlement officers hope to develop a program that will make it possible for the Indians to own their own livestock. The Indian will have to clear and fence some land before he will have the opportunity to buy livestock.

He will also have to pay for the animals—either cash or by returning the firstborn. This program is just now in the beginning stages.

Another area Peters works with is the experiental farm. The workers on this farm are attempting to discover the best methods of farming in the Chaco. These methods are then shared with the other Chaco colony farmers to help them improve their farming methods. An attempt is also being made to help the farmers make the best use of the materials at hand.

This year especially the farmers may need good quality silage. The annual rains were not as abundant as usual. During the winter months, it generally does not rain. Because of these two factors, the pastures probably will not last through the winter.

At the experimental farm the workers have been busy making silage. They hope to show the Chao farmers the importance of using the corn and sorghum stalks to make silage rather than allowing the cattle to ravage the fields at random. Along with Robert Unruh, a fellow agriculturist, Peters hopes to develop a management training program.

The Peters' began their work in the Paraguayan Chaco in 1964. They will be returning to the Chaco around the middle of October 1967. They plan to do some traveling in the United States and spend some time with their families in Manitoba and Saskatchewan.

Rachel Fisher Elected Head

Of Mennonite Nurses' Association

The twenty-sixth annual meeting of the Mennonite Nurses Association convened at Hesston, Kan., on June 24, 1967, in conjunction with the annual session of the Mennonite Board of Missions and Charities. There were 19 persons present at the business meeting and 63 at the program meeting representing 11 of 14 local associations.

In elections Rachel M. Fisher, RN, Lancaster, Pa., was appointed to serve a threeyear term as president and Mr. Ernest E. Smucker, RN, Goshen, Ind., to a four-year term as board member.

A major action taken by the Board was to study (1) the current status of M.N.A., and (2) the present effectiveness of *The Christian Nurse*. An ad hoc editorial board for *The Christian Nurse* was appointed to serve for the coming year.

The theme of the program meeting was "Becoming Cod's People Under Stress in Nursing." Grace Mumaw, RN, discussed this topic by focusing on failure, job satisfaction, and misunderstanding in interpersonal relationships. She referred the group to Job 22.21 where she said the answer was found to all stress: "Acquaint now thyself with him and be at peace."



Clayton Bender (left), La Junta, Colo., will become administrator of the Bob Wilson Memorial Hospital, Ulysses, Kan. Dom MacNell, pastor of the Ulysses Mennonite Brethren Church, was instrumental in having MBMC assume administrative oversicht.

Mennonites to Administer Ulysses, Kan., Hospital

The Mennonite Board of Missions and Charities, Elkhart, Ind., will formally assume administrative responsibility for the Bob Wilson Memorial Hospital in Ulysses, Kan., Sept. I, according to Luke Birky, secretary for health and welfare.

The 37-bed hospital was formerly managed by the Sisters of St. Joseph, a Catholic order headquartered in Wichia, Kan. However, the sisters terminated after reporting that they were no longer able to staff the hospital adequately with personnel, especially nurses. They had operated the institution since 1950.

Birky said, "We are going into Grant County at the request of the Mennonite Brethren Board of Missions and Services with headquarters at Hillsboro, Kan. They have a well-setablished congregation in Ulyses, and we will be looking to them to supply many of the personnel both to serve on the board of directors and as hospital employees."

Birky added that the Mennonite Church is being asked to move in because it has had previous experience in hospital administration. "We are not interested in any type of competitive arrangement," he said, "but we felt the urgency of aiding the Ulysses community with this problem."

Grant County is primarily an agricultural community which specializes in 100,000 acres of irrigation farming. Much of the land is cultivated via the dry-land method. The area also is rich in natural gas reserves.

The hospital is staffed by four physicians. The persons most instrumental in bringing the Mennonite Church to this southwestern Kansas community of approximately 4,000 people were Dale Warkentin, former pastor of the Ulysses Mennonite Brethren Church

and Dwight Wiebe, secretary of Mennonite Brethren Christian Service.

Clayton Bender, a native of Wellman, toward and formerly chief x-ray technician at La Junta, Colo., will be the new administrator. Bender will work in cooperation with Don MacNeil, now pastor of the Ulysses Mennonite Brethren Church. MacNeil will be hospital chaplain on a part-time basis.

be hospital chaplain on a part-time basis.
According to the contract between the
Grant County Board of Commissioners and
the Mennonite Board of Missions, the county
would make adequate provision for providing
the necessary capital resources while the
Board would assume all administrative resronshibitives.

The hospital would not be subsidized by the Board; neither would the Board receive hospital funds to subsidize other church or welfare agencies.

With this addition, the number of hospitals now operated under the auspices of the Mennonite Board of Missions has risen to ten. These are located in Oregon, Colorado, Kansas, and Puerto Rico. Some of the hospitals also have units to care for the aging.

In addition to the hospitals, the Board administers eight institutions which specialize in care for the retired and aging and five child welfare institutions. It also supports the work of Mennonite Mental Health Services through Mennonite Central Committee. MCC operates five psychiatric centers.

Listeners in Guyana

Respond to "Way to Life"

Response to The Way to Life, an English broadcast of Mennonite Broadcasts, shows an openness to the gospel in Guyana. "I was a Muslim," wrote one listener, "but I am a Christian now. Living in a home like mine, I always find myself getting cool. Please send literature to strengthen my faith."

Another wrote on his home Bible study lesson, "Being convinced that I am a sinner and believing that Christ died for me, I now receive Him as my personal Savior. Help me to know Christ."

The Way to Life has been heard in Guyana for a number of years. The program director of radio Demerara in Georgetown classes Way to Life as one of the three best programs carried by his station.

With the interest the broadcast has created, Virginia Mennonite Board of Missions is now examining the prospects of developing Christian fellowships from among the broadcast contacts, as well as service opportunities in Guyana itself.

Guyana's 650,000 people are of East Indian and African origin. On the north coast of South America, it is over twice the size of the state of Virginia. At the present it is politically unstable, and struggling with an uncertain economic future. A new election coming up in 1968 may move the country into the communist orbit.

Negroes in Elkhart Speak Out About Mennonites

VS-er Carl Ramer, after completing three weeks of intensive interviewing among the Negro citizens of Elkhart, Ind., has concluddthat Mennonites are known as "fairly decent people," but that the Negro community

Mennonite Church in Boston Dedicates First Building

New Life Mennonite Church, West Roxbury, Mass., recently held the dedication of its new building. The church has grown from the interest of 109 I-W's and their wives working in the Boston area.

New Life Mennonite Church began in spring of 1960 when Paul G. Landis made plans to open a I-W until in Boston. Landis said, "I stepped off the plane knowing nobody, having in my briefcase several letters from hospital administrators who had expressed interest in the conscientious objector work program."

Richard and Marian Winey, after completing a VS term in Washington, D.C., moved to Boston in June 1960. By November 1961 six I-W men had joined them. From the beginning, the group hoped to establish a church in the area.

Although hospital wages were low and living expenses were high in November 1962 the unit sent a check for \$1,400 to the Mission Board headquarters to be invested where it was needed until it would be used to purchase a church building at a later date.

In 1963 at the request of the Mission Board Clair Eby was appointed to give bishop leadership to Eastern Board points in New England.

Pastor Daniel Leaman was released by the Andrew's Bridge congregation and moved to Boston later in 1963 to serve as I-W sponsor and pastor.

When the unit opened Director Landis recommended that its size should not exceed 20 persons. However, because of the Vietnam crisis and because of the large number of 1-W men and wives who wanted a church-related 1-W experience, the number of persons reached a high of 73 in late 1966.

When Leamans first moved to Boston, the unit was able to meet in their second-floor apartment on Chestnut Street. When the number increased, the chapel of the Baptist hospital was used for Sunday morning services. By the time of dedication contributions by unit members had covered \$12,300 of the \$17,500 unchape price.

The I-W's will continue working in the four hospitals and in the communities where they live.

Services will be continued for the Baptist Hospital Chapel for the convenience of hospital patients. A smaller group of I-W's will move into the community of the New Life Mennonite Church. The facilities of the church will be used for I-W fellowships and unit meetings.

would welcome a more aggressive program of interchange on the Mennonites' part.

Ramer spent six weeks probing "The Relationships Between the Mennonites and the Negro Community." He and his wife will begin a two-year assignment in Anzac, Alta. soon.

Alta, soon.

"Negroes feel that the Mennonite Church has not made itself known in the community," Ramer said. "The average Negro rates Mennonites as being more open to outsiders than most of the other Protestant churches in the area, but the Negro feels that we must take the initiative if there is to be interchance."

Ramer pointed out that one Negro pastor would welcome joint Bible study groups, worship services, and a program for visitation among young married couples.

One of the areas which he has not yet been able to evaluate is the reaction from uneducated Negroes as opposed to that received from teachers, Urban League leaders, and pastors. He said, "I want to see if their opinions coincide."

Two of the most specific needs which Ramer's preliminary study reveals is the lack of volunteers and funds to implement a city recreational program and a lack of adequate recreational facilities and equipment.

Kresge Awards \$25,000 "Challenge" Gift to Goshen

Paul E. Mininger, president of Goshen College, announced on August 4 that the college had received a "challenge" grant of \$25,000 from the Kresge Foundation of Detroit

The grant will be made to the college on condition that it raises \$225,000 in contributed funds required to complete the construction, equipping, furnishing, and foundation landscaping of the Harold and Wilma Good Library.

Mr. and Mrs. Harold C. Good, two graduates of Goshen College, gave \$1,000,000 for the project in the fall of 4965. Construction plans call for completion of the building and furnishing and equipping it this fall.

Mininger said this was the first time Coshen College received a gift from the Krese Foundation and that he was happy to have the college take part in the Kresge Foundation's program of support of higher education.

According to its most recent biennial report, the Kresge Foundation authorized 126 grants totaling over \$4,100,000 to educational institutions.

The Kresge Foundation has a long record of support toward projects dealing with education and religion or closely related pro-

Grants by the Kresge Foundation are ordinarily made on a challenge or conditional basis so as to provide incentive for enlisting



Hostetler Made Administrator Of Central Christian High School

Principal Wendell Hostetler has been advanced to the post of full-time administrator of Central Christian High School at Kidron, Ohio. He will assume many of the duties of former superintendent, C. L. Swartzentruber, who has accepted a position as head of Rockway Mennonite High School in Kitchener, Ont.

Hosteller has been principal and part-time instructor for three years. Prior to that time he taught industrial arts and driver education. A year ago he first assumed some of the superintendent's duties when Swartzentruber was assigned extra responsibilities in the development phase of the school. He has been on the staff since the school opened in 1961.

Before coming to Central, Hostetler taught industrial arts in Rittman, Seville, and Cloverleaf schools.

Following his graduation from Orrville (Ohio) High School he attended Goshen College and received his Bachelor of Science in Education from Kent State University. He attended graduate school at Akron University, receiving his master's degree in secondary administration from that institution.

Hosteller and his wife Phyllis live at 723 McGill Street in Orrville, with their three children: Ray, 12; Linda, 9; and Elaine, 5. They are members of the Orrville Mennaite Church where he is Sunday school superintendent. He has served as Boys' Club director, Sunday school teacher, Bible school superintendent, and chairman of the building committee.

the support and interest of other donors.

When completed, the Harold and Wilma Good Library will contain slightly more than \$5,000 square feet on four floors (one floor completely underground), shelf space for 250,000 volumes, and accommodations for 600 readers.

Detroit Pastor Reports on Rioting Last Month

Jim Norton, pastro of the Detroit Mennonite Church, filed this report of his experiences during the recent rioting in Detroit: The 'Detroit Mennonite Church coffeehouse is located at 3801 Chene Street, two blocks north of Mack Avenue. We were about to complete our first week of being open to the public July 23 when we heard a report late in the afternoon of a riot on the west side. But we did not pay much attention to it. No one in the neighborhood mentioned any concern.

Then early in the evening a young man phoned from Dearborn Heights, one of the suburbs, and called our attention to the 9:00 p.m. curfew that had been imposed on the city. His parents were serving in the coffee-house. Thus we spread the word that we would have to close at 9:00 p.m. because of the curfew, instead of our normal 11:00 p.m. One of the comments from the residents who have heard about the riot was that "finally some action is taking place in Detroit."

At no time before or during this period were there any overt signs of hostlifty to-ward any of our family or church members working in this predominantly Negro area. The reverse was the situation. People went out of their way to speak and be friendly to-ward us. When Monday morning came several neighbors made a special effort to reasure us that they would do all in their power to protect us.

We had heard by Monday morning that there was an excessive amount of damage done on the west side of Detroit. We were not concerned because we knew that the west side was quite militant and that we

World Conference Reports May Be Available in German

Agape-Verlag (European Mennonite Publishing House) plans to publish an abbreviated report of the Mennonite World Conference containing the main addresses and several articles of those churches which have experienced the working of the Holy Spirit among them in a special way. It can publish this book only if there is sufficient indication of interest by numbers of subscribers.

The book, in German, will contain 80 pages with 8 pages of pictures. Subscription price is DM 8 (82); after publication date (Now 30) DM 8,50 Subscriptions should be sent to Agape-Verlag, Starenstr. 41, 4000 Basel, Switzerland, as soon as possible Payment should be made after receiving the book. If the book is not received by Dec. 15, it will not have been published because of lack of interest.

An English report will be published with addresses and papers given at the World Conference (about 700 p., \$5). Subscriptions should be sent to Mennonite Publishing House, Scottdale, Pa. 15683, or to any pockstore. were in an area that ordinarily attempted to settle their differences by peaceful means.

But late that morning a neighbor and several others were in front of our house on the sidewalk looking north. They told us they heard that the trouble hit on Chene Street a few blocks away.

I had some sanding to do but found that no stores were open in the city. So I drove north on Chene to the expressway to go to the suburbs to rent a sander. After driving one mile, I experienced enough of the "civil disorder" to know what my neighbors were talking about. Several hundred people were congregated on the streets and sidewalks. The air was filled with a festive mood. There were no signs of fighting or even of anger. Everynow was happy.

Then I noticed the stores. Windows were broken out. People, white as well as Negro, were going through the smashed windows carrying armloads of goods. Anything that could be carried was being carted off. It looked like the merchants had suddenly declared everything free as no one attempted to stop the looting, and there were no police in sight.

Later the police arrived with their arsenal and began using it to disperse the crowd—but not until after about two blocks of stores were thoroughly looted. No burning took place here. Again going through the area Monday evening the crowds had been dispersed and only the curious were on the streets.

We were returning to our home from a trip to the church located outside the riot area in the northwest edge of Detroit when we saw thick black smoke coming from the direction of our home about three miles away. While on the freeway two miles away we saw flames and knew it was a fire out of control. At home we saw the fire was in a large furniture store a quarter mile to the northwest.

I put the car in the garage and was going over to "feel the pulse of the community" when I noticed smoke across the street. I went over to see what had caused it when I was told that someone had set a fire in the back of one of the houses. Nothing was available to fight it; everyone was evacuating from all houses in the neighborhood because one could pass sugar to the neighbor in the house next door without going outside one's own house.

Someone had called the fire department, but it was evident the home couldn't be saved because it exploded into flames. The air was filled with sirens, but firemen went past to the larger fire a few blocks away. Finally a fire truck stopped in the center of the street by the fire, but no one moved. They sat there one full minute before driving away. Five minutes later when three houses were in flames, they returned with several carloads of armed guards and then

proceeded to extinguish the blaze.

About midnight our block finally quieted down, and the fire trucks left. We could hear the gunfire a few blocks away. It sounded like the newscasts of the action in Vietnam. Everyone cleared the streets and either slept in basements or behind brick walls since the air was filled with bullets.

On Tuesday evening they tried to burn the bar three doors away but did not succeed as several of us who were on the sidewalks put out the blaze right away. Also we had four squad cars, two fire departments, and 20 foot soldiers at the spot within five minutes. We felt it was safe to go to befu

Destruction continued on the west side and a mile from us on the east side but our community was assured of its safety by the show of military strength.

This was not a race riot but a Roman holiday. The time was right. The community codes of law and order broke down. The police were useless. They were not supported by the community. Law enforcement was gone.

Shenk Reports on Israel Trip

Wilbert R. Shenk, secretary for overseas misiloss at the Mennonite Board of Missions, Elkhart, Ind., recently reported that "an air of unreality hangs over Palestine just now" to summarize his July administrative visit to the Middle East with MCC's William T. Snyder and Orie O. Miller.

"The lightning-quick war between Israel and her Arab neighbors brought decisive results no one had anticipated," he wrote. "For the civilian population on both sides the wait has already begun while the military and political leaders decide the shape of the future."

Shenk noted that there are two immediate difficulties facing persons located on Jordan's West Bank: temporary unemployment and the unavailability of currency. He added that the region has been making economic progress, and many people are getting better established.

The plight of an estimated 150,000 to 200,000 persons located east of the Jordan River cannot be fully known, according to the report by Shenk. He related there is indication that "refugees are congregated in 11 camps in what has been described by recent observers as very unfortunate circumstances."

While in Israel, Shenk and Snyder talked with a variety of government, military, service agency, and church representatives.

They were able to make the following conclusions about the situation: Jerusalem is being treated as a separate entity from other territory taken in the war; the Israelis are working to restore normaley as quickly as possible; agencies in Jordan prior to June may remain; and need for emergency relief on the West Bank will be limited.

The Mennonite Board of Missions is co-

Congo MCC Workers Safe

The uprising in the Congo July 5 did not seriously affect any of the MCC workers. Some were caused temporary uncertainties and one couple suffered minor physical abuse.

Bukavu was the first place to be hard hit. On July 12, MCC received a cable from John Gaeddert, director of the MCC program in the Congo, stating that Ron Franz and Joe Peters were still in Kama and reported safe. Franz and Peters are located in Kama, near Bukavu.

There has been no direct contact with Lester Kolb in Lulumbashi, but it is assumed that he is safe. Conditions were reported as not serious in that area.

Communications with the outlying bush stations had been completely cut off. All radios had been taken and the Mission Aviation Fellowship planes had been grounded.

Tony and Dianne Epp apparently were

Tony and Dianne Epp apparently were somewhat mistreated while traveling from Sundi Lutete to Matadi. They were bruised, stiff, and sore, but according to reports received by Gaeddert, the Epps were not seriously hurt.

There was a 6:00 p.m. to 6:00 a.m. curfew in Kinshasa and there had been some minor incidents. Things were tense, but if the necessary precautions were taken the danger was not great.

operating with MCC in the support of the work of the Edinburgh Medical Missionary Society Hospital in Nazareth. Shenk reported, "The hospital staff maintains a warmly evangelical witness in the community, and the Mennonite personnel (MBMC's Dr. and Mrs. Robert Martin and MCC's, Margaret Dyck, RN) are happy to be associated with it".

Another area where detailed cooperation takes place is in the organization of the Sharon Tours throughout the Holy Land. With Israelis' acquisition of control of additional territory, including Jerusalem, the tour now plans to take seven days instead of the former there.

Shenk said that even more Christians may be expected to visit the Holy Land than ever before. Missionary Paul Swarr is discontinuing his work as a teacher to devote full time to his duties as manager of the Sharon Tours. This will aid in meeting the anticipated increased volume.

Concerning the reconciling role of the church in this situation, Shenk said, "The recent eruption of old hostilities into war graphically demonstrates the need for bringing understanding among peoples.

"The tenuous and oftentimes ambiguous position of the Christian church in the Middle East perhaps accounts for the lack of Christian initiative. Nevertheless, it seems imperative that a new and more conscious effort be made to focus our witness on this dimension of the 'good news.'"



MISSIONARIES OF THE WEEK: David and Naomi Helmuth have been missionaries to Puerto Rico under the Mennonite Board of Missions, Elkhart, Ind., since 1961. They are involved in general mission work at Aibonito.

Helmuth is a graduate of Eastern Mennonite College and an ordained minister. His wife also attended EMC. The Helmuths are the parents of four children: (left to right) Roland, Robin, Roger, and Roy.

Virginia Board Plans New Work

During its annual meeting in July, Virginia Mennonite Board of Missions adopted a record budget of \$144,000 to operate 11 overseas missions during the next year and to support 16 workers on the Italian and Jamaican fields.

The Virginia Board allocated \$56,000 for Jamaica and \$39,000 for Italy. An additional \$22,500 will be directed to the home missions program. Another \$1,500 will be used for investigating potential fields in Trinidad and Guyana. Youth activities, CPS, and VS will receive \$66,000.

Other official business included the election of the following officers to the executive committee: Lloyd Weaver, Jr., president; Harold Eshleman, vice-president; Moses Slabugh, secretary; Richard H. Showalter, treasurer; Roy D. Kiser, field worker; and Harold Martin, additional member.

The following appointments to serve in missions were made by the Virginia Board. Direl and Polly Fyffe, and Mary Showalter to Crockett and Belief, Ky.; Ezra and Vida Cood to Knoxville, Tenn.; and Lloyd and Sara Weaver to Seaman's Mission, Newport News, Va.

Other officials include J. Mark Stauffer, foreign student representative; J. Mark Martin, literature secretary; Samuel Weaver, VS-CPS director; Harold Martin, secretary of properties; Harold Eshleman, office manager; and Moses Slabaugh, editor of the Misstonary Light, the conference missions magazine. One of the hishibiths of the meetine was

the report of Lloyd Weaver, Jr., and Roy

D. Kiser on the potential mission opening on the island of Trinidad and in the country of Guyana. Both Weaver and Kiser visited these areas in March.

Kiser said, "Interest in these areas came partially through the concerns of Jamaican Mennonite youth for foreign mission projects. And since Mennonite Broadcasts has been airing the gospel over radio Demerara in Guyana since the late 1950s, they also had some interest in establishment of an ongoing witness there

This month Kiser and Willard Heatwole, a missionary in Jamaica under the Virginia Board, will be doing more extensive interviewing of government, civic, and business officials to hopefully open the way to these two countries.

Bruce Jutzi to Go to Hong Kong

Bruce Jutzi of Baden, Ont., has begun a three-year assignment as MCC director in Hong Kong. Jutzi graduated from Goshen College, Ind., and taught for four years at Rockway Mennonite School of Kitchener,

He will be responsible for the child sponsorship program as well as the administration of MCC's material aid program in Hong Kong. The sponsorship program includes 300 educational assistance program cases and 200 family-child assistance cases.

Jutzi will also serve as MCC's liaison with the mission effort being carried out by the Eastern Mennonite Board of Missions in Hong Kong and represent MCC to other organizations in the area.

He and his wife are members of the Steinman Mennonite Church of Baden.

European Mennonite Publisher Designates Fromm New Manager

As of Aug. 1, 1967, Lothar Fromm of Hamburg, Germany, is the new manager of Agape-Verlag. Lothar has studied theology in Hamburg and has also spent one year as student in Goshen and Elkhart Biblical Seminary. Prior to his coming to Agape-Verlag he served a ten-month term as assistant pastor of the Schänzli Church at Basel and afterward spent one year of apprenticeship in the publishing house Friedrich Bahn-Verlag, Konstanz, Germany.

Anni Dyck, who has been manager of Agape-Verlag from Oct. 1962 to July 1967. will continue her work at Agape as editor.

Agape-Verlag was officially founded in 1955 as a publishing effort of the European Mennonites. At the World Conference at Amsterdam it presented among other books in the German and French language two items of interest to American Mennonite readers in English: "A Mennonite Guide through Switzerland" (36 pages, four maps included) and "Mennonites Around the World" (128 pages, of which 40 pages are photographs of 33 countries).

Missionary Teacher in Japan Extends Assignment at Sapporo

Many missionaries make the foreign field their lifetime home; others prefer shorter three-year assignments as overseas associates. But Mariory Yoder, formerly of West Liberty. Ohio, is extending her three-year teaching assignment in Japan to include a fourth year.

Teacher of the third and fourth grades at Sapporo, Miss Yoder wrote, "Knowing the need and sensing the appreciation of the parents for the school . . . [makes teaching] a real satisfaction-and an extension of my

term proves that.

"The past two years as . . . teacher at the Hokkaido International School have been pretty much doing the ordinary things in the ordinary way. With a small group and mostly missionary children, the actual classroom teaching is more relaxing than the large groups which I have been working with in the States.

Because many of the Japanese know some English, Miss Yoder reported that she has learned to know many people through teach-

Two African Mennonites on Three-Month Fraternal Visit

Bishop Zedekia M. Kisare and Eliam M. Mauma from Tanzania arrived July 31 for a three-month fraternal visit to the Mennonite churches of North America. Guests of Eastern Mennonite Board of Missions and Charities, they are visiting as chairman and secretary of the Tanganyika Mennonite Church. En route to the United States, they attended the Mennonite World Conference in Amster-

Although they will do some preaching and speaking, the African brethren hope to become better acquainted with the church and share administrative concerns. They will participate in church conferences and committees and visit several denominational and conference offices.

They will spend time in mission board

headquarters, at the publishing house, and in several colleges where TMC students are enrolled. They will participate in the orien-

Sunday, August 20, Designated For Recognition of Work Camps

On Aug. 20 many churches throughout the country will give special recognition to the youth and sponsors who are or will be expressing their faith through the Servanthood Work Camp program.

Public recognition, a suggested Scripture passage, an explanation of Servanthood Work Camping, and a special dedicatory prayer may be a part of the Sunday observance in the local congregation.

All pastors with congregations involved in the Servanthood program are urged to reserve a portion of the Sunday morning service to show young people that the church is behind what they are doing.

ing and the church fellowship. She noted, With the increasing demand of 'please teach me English,' our time and energy is the limiting factor as to how much we can do.

She added, "My church (Uiao) and English teaching acquaintances are a very real spiritual concern of mine. It is a privilege to be one of the 'missionary family' in sharing these mutual prayer concerns."

After spending some time traveling this summer, Miss Yoder has taught English, had some cooking sessions with the Japanese ladies, studied Japanese, entertained missionary visitors, and kept "house and yard as much as I choose.

A 1940 graduate of Goshen College with a BS in elementary education, Miss Yoder first went to Japan in 1964. She formerly taught at West Liberty, Ohio.

Dorsa Mishler, personnel secretary, said, This is really a shot in the arm for our mission program there. While this doesn't happen too often, we are happy that she wanted to extend her term."

tation of new TAP recruits at Mennonite Central Committee.

Tanganyika Mennonite Church has a membership of 6,228 who worship in 165 centers on the eastern shores of Lake Victoria. A large group of lay workers serve the congregations: 11 ministers and five deacons provide leadership in the 14 church districts. The church headquarters are at Musoma, Tanzania.

This church was begun in 1934 by Elam and the late Elizabeth Stauffer and John and Ruth Mosemann. An autonomous conference was established in 1960, with Eastern Board seconding workers as requested, and giving financial assistance.

Kisare is a charter member of the church. having been received by membership transfer on the same day as the first baptismal class in 1935. After completing a three-year Bible school course, he served as catechist, teacher, and church elder for 11 years

Ordained to the Christian ministry in 1950. he became a teacher in Bukiroba Bible School in 1959; in 1965 he became principal of the school, following study at Mennonite Theological College 1962-65. He was chosen as the first national bishop of Tanganyika Mennonite Church, being ordained in 1967.

Kisare made a previous visit to this country in 1961 together with the Ezekiel K. Muganda, vice-chairman of the church.

Mauma was educated in Mennonite schools and in Katoke Teacher Training College. For eight years he was an elementary school teacher. From 1962-65 he was enrolled in Mennonite Theological College.

A writer, Mr. Mauma was chosen to begin and edit Sauti ya TMC (Voice of TMC). Since 1963 he has served as secretary of the church.

Births

FIELD NOTES

The group of believers at Graceton, Minn., was organized on July 16 as the Gardens Church. Graceton Mennonite Church in the North Central Conference, with 22 charter members. On the same day Arnie Skrivseth was licensed and installed as pastor of the congregation. These services were in charge of Harry Gascho, assisted by E. D. Hershber-

Leonard Hershey of the Meadville congregation, Gap. Pa., was licensed and installed as pastor of the Maple Grove congregation, New Wilmington, Pa., July 23. Paul Yoder, Columbiana, Ohio, was in charge of the service

Vernon Hochstetler, formerly of Graceton, Minn., was installed as pastor of the Lakeview Mennonite congregation, Wolford, N. Dak., on July 30. Elmer Hershberger, Detroit Lakes, Minn., was in charge of the service.

Canton Winter Bible School Reunion to be held Aug. 26 at Camp Luz near Kidron. Ohio. Basket dinner at 12:00 noon followed by a short program.

The telephone number for Samuel I. Troyer is listed incorrectly in the 1967 Mennonite Yearbook. The correct number is 219 825-5135.

George R. Brunk, Harrisonburg, Va., will conduct tent revivals five miles south of Chambersburg, Pa., near the Marion Mennonite Church, Aug. 5-20.

Change of address: Cleo A. Mann from 1665 Oak Patch Rd., to 3580 W. 18th Avenue, Eugene, Ore., 97402.

Donald Cooprider, interim general secretary of the South Central Conference for the past year, was appointed general secretary by the Conference Executive Committee for a three-year term beginning Aug. 1. 1967. Mrs. Donald Cooprider serves with her husband in the capacity of office secretary in the conference office located in the Hesston College Administration building.

Leo Miller who has served the past 16 years as pastor of the Eureka Gardens Mennonite Church, Wichita, Kan., moved on Aug. 2 to Elkhart, Ind. Bro. Miller plans to enroll in the Goshen Seminary this fall. His new address will follow. No replacement

Calendar

Conservative Mennonite Conference, Rosedale, Ohio, Aug 15-17 Mennonite General Conference, Franconia Conference,

Aug. 21-24. South Central Conference, Pleasant Valley, Harper, Kan., Sept. 8-10

Illinois Mennonite Conference, Metamora, Ill., Sept.

Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21

pastor has vet been found for the Eureka

Alvin R. Beachy, Lenoir City, Tenn., has been called to serve as pastor at the Protection Mennonite Church, Protection, Kan. He and his family arrived in Protection July 29. Present plans call for his ordination to the ministry later this fall.

Personnel needed at Goshen College: Man with custodial experience and/or interest in custodial assignment in church-related institution. Contact Director of Staff Person-

New members by baptism: two at Freemanville, Atmore, Ala.; one at Straight Mountain, Springville, Ala.

A new church building will be dedicated in Coamo, Puerto Rico, Aug. 20, reported Addona Nissley, MBMC missionary there since 1956. Myron Augsburger will speak through an interpreter during the week of Aug. 20-27

Floyd Sieber reported from Santa Rosa, Argentina, that the church is receiving some encouraging signs of growth. More than 140 persons watched the Billy Graham film "Lucia" in two showings.

Melvin Leidig, Mennonite pastor in Saginaw, Mich., and president of the Saginaw area Religious Council on Human Relations. called for an end to the violence which struck that city July 25.

He said, "The past few days shout what proper conferences have said politely: no segment of our society can afford to isolate itself from any other segment.

"We seek a community where love, not only law, is the dynamic social force for regulating man's behavior."

Woodstock School, Mussoorie, U.P., India, began the 1967-68 term July 25. Teacher Robert Wenger, an MBMC associate, wrote, "It looks like my teaching load will be doubled this coming year over last year.

Caroline Nebel, on extended furlough from Araguacema, Brazil, is now residing at 2501 Holmes Street, Kansas City, Mo. 64108. She is working at the Baptist Memorial

"I'm Gonna Sing," album of folk hymns by the Mennonite Hour Men, was selected as the Iuly album-of-the-month by the Family Record Club. The club is a division of Word Records, Inc., Waco, Tex., the largest producer of Christian records.

The music for "I'm Gonna Sing" was arranged and conducted by David Seitz and David Augsburger. The arrangements seek to communicate the spirit and meaning of the text. Songs include: I'm Gonna Sing; Lonesome Valley; Michael, Row the Boat Ashore; What Wondrous Love Is This, and 12 others

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Adams, John and Erla (Stutzman), Colorado Springs, Colo., second child, first son, Scottie Neal. Apr. 9, 1967.

Alderfer, Clyde and Darlene (Beidler), Mt. Pleasant Mills, Pa., fifth son, Randall Glen, June 28, 1967. (One son deceased) Bender, Kenneth R. and Anna (Schwartzentru-

ber), Stratford, Ont., third child, first daughter, Faye Annette, July 22, 1967.

Bontrager, Mervin and Elsie (Shimp), Niagara

Falls, N.Y., second child, first son, Kenton Delayne, July 11, 1967. Detweiler, Reuel and Sara (Roth), Fairview,

Mich., second son, Lavon Dale, July 21, 1967. Eby, Galen R. and Virginia M. (Lapp). Chambersburg, Pa., first child, Virleen Mae, July 29, Eby, Wilmer R. and Anne L. (Baer). Shippens-

burg, Pa., third child, first son, Devon Lee, July Gehman, Henry and Elfriede (Jantzen), Salford-ville, Pa., fifth child, second daughter, Denise Marie, July 24, 1967.

Gragg, David and Thelma (Snyder), Colorado Springs, Colo., second son, Dwane Larry, May 18. 1967

Groff, J. Melvin and Thelma (Horst), Atglen. Pa., second child, first son, Gary Lynn, June 29, 1967.

Hershberger, John L. and Sally Jean (Miller), Kalona, lowa, second child, first daughter, Karlene Lanette, July 19, 1967.

Hoover, Joseph and Elizabeth (Souder), Ft. Wayne, Ind., third child, second daughter, Tina Ann, July 18, 1967.

Horst, Dale C. and Velma (Rupp), Archbold, Ohio, fifth child, second daughter, Vonda Kay,

June 26, 1967 Imhoff, Maurice and Joan (Myers), Portland, Ore., first child, Rita Lvnn, Nov. 26, 1966. Martin, Isaac and Elva Mae (Sauder), Manheim

Pa., sixth child, second son, Philip Dean, July 8, 1967 Martin, Richard B. and Elva E. (Hunt). Millers-

ville, Pa., fourth child, third son, Scott Lynn, July Miller, Enos and Anna Mae (Miller), Coralville, Iowa, third child, first son, Terry Lynn, June 26,

Miller, Leo and Sheryl (Hostetler), Wichita, Kan., first child, Craig David, July 22, 1967. Otto, Jeff and Leah (Schrock), Novelty, Mo.,

fourth daughter, Pamela Kay, June 27, 1967. Rhodes, Richard and Judy (Clark), Colorado Springs, Colo., first child, Leah Kay, May 4, 1967. Riehl, Evan and Marie (Keener), East McKees-

ort, Pa., third child, second son, Carl Winston, July 24, 1967 Sager, Donald E. and Shirley (Kauffman), Kalamazoo, Mich., second son, Daniel Mark, July 8,

Scholl, Roy L. and Velma (Keener), Elizabeth-

town, Pa., second child, first son, Kent Dwane, July 20, 1967 Sittler, William and Dorthy (Wideman), Elmira, Ont., fifth child, third son, Timothy John William,

Smith, Marvin W. and Grace (Schweitzer), Denver, Colo., second daughter, Christie Ann, July 14, 1967.

June 22, 1967

Smucker, John 1. and Irene (Yoder), Bronx, N.Y., fourth child, first daughter, Joy Francesann, July 17, 1967

Stauffer, Bill and Connie (Reil), Colorado Springs, Colo., first child, Troy Allen, May 24, Stutzman, Bob and Delores (Trujillo), Colorado

Springs, Colo., second daughter, Doreen Ann, Apr. 24, 1967.

Colo., first child, Kenneth Lee, July 12, 1967. Thompson, Jim and Peggy (Boshart), Colorado Springs, Colo., second son, Rudy Wynn, May 31.

Wideman, Harold and Delphine (Martin), Wal-lenstein, Ont., third son, Jeffrey David, July 2,

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bishop-Mast.-James Bishop, Doylestown (Pa.) cong., and Anna Mast, Cochranville, Pa., Media cong., by Joseph L. Gross, July 22, 1967.

Brubacher-Gascho,-lames Brubacher, Kitchener, Ont., and Mary Anne Gascho, Kitchener, First Mennonite cong., by Robert N. Johnson, Ju-Derstein-Styer .- Philip Derstein, Hatfield, Pa.,

Derstein—Styer.—Frilip Detstein, riatnein, rax, Plains cong., and Patricia Styer, Vernfield, Pa., Church of the Brethren, by John Moyer. Erb—Oswald.—Douglas Erb and Mary Ellen

Oswald, both of Beemer (Neb.) cong., by Sam Oswald, June 17, 1967.

Harriman-Witmer.-Wilbur John Harriman, La Junta, Colo., and Susannah Mildred Witmer, La Junta, Emanuel cong., by Eugene Schulz, June

Holsinger-Waltner .- David Holsinger, Hesston (Kan.) cong., and Carol Waltner, Newton, Kan., Bethel College cong., by Orlando Waltner, June 4, 1967.

Landis-Godshall.-Earl G. Landis, Harrisonburg, Va., Mt. Clinton cong., and Anna Mae God-shall, Canadensis, Pa., Haycock cong., by Stanley Beidler, June 17, 1967.

Reiter-Kratz.-Peter L. Reiter, Coopersburg, Pa., Swamp cong., and Betty Kratz, Hatheld, Pa., Plains cong., by Henry P. Yoder, July 29, 1967. Sieler—Wagner.—George Sieler and Myrna Wagner, both of Logsden (Ore.) cong., by Roy D.

Roth, July 22, 1967. Stutzman—Yoder.—Clenn D. Stutzman, Go-shen, Ind., Clinton Frame cong., and Ella W. Yo-der, Bethel cong., Blountstown, Fla., by Raymond

Byler, May 25, 1967. Tester-Schlabach.-Richard Tester, Pontiac Mich., and Lydia Schlabach, Detroit, Mich., both of Detroit cong., by Willard Handrich, June 25, 1967.

Thomas—Detweiler.—Richard M. Thomas, Hydro, Okla., Pleasant View cong., and Fanny Lois Detweiler, Chester Springs, Pa., Frazer cong., by C. Ralph Malin, July 7, 1967.

Vogt—Bainum.—Roger Vogt and Dona Bainum, both of Hesston (Kan.) cong., by Peter B. Wiebe, June 10 1967

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bowman, Allan Fredrick, was born at Guernsey, Sask., Dec. 15, 1907; died at his home in Guernsey, of a heart attack; aged 59 y. 6 m. 27 d. On Sept. 17, 1932, he was married to Gladys Shuh, who survives. Also surviving are his mother, 3 sons (Rodney, Walter, and Robert), one daughter (Ruth), 3 grandchildren, 3 brothers, and 3 sisters. He was a member of the Sharon Church.

Eshleman, Florence, daughter of Daniel and Anna (Shank) Eshleman, was born near Smithsburg, Md., Mar. 9, 1895; died at the Washington

Stutzman, Curtis and Myra (Nein), Denver, County Hospital, June 11, 1967; aged 72 v. 3 m. 2 d. Surviving are one sister (Mrs. Mary E. Benner) and one half brother (Martin H.). She was a member of Stouffer's Church, where funeral services were held June 14, with Reuben Martin,

Mervin Martin, and Daniel Miller officiating.

Hershberger, Paul A., son of A. P. and Sarah (Stutzman) Hershberger, was born at Milford, Neb., Mar. 13, 1900; died, following a heart attack, July 14, 1967; aged 67 v. 4 m. 1 d. On Dec. 23 1923, he was married to Nettie Miller, who survives. Also surviving are one son (Bernard), 2 daughters (Shirley-Mrs. Leo Swartzendruber and Glennis-Mrs. Roger Hochstetler), 11 grandchildren. 2 brothers and 3 sisters (Ammon, Ezra, Mrs. Iva Hauder, Mrs. Lavina Rediger, and Mrs. Lucinda Earnest). Six brothers and one sister preceded him in death. He was a member of the Wellman Church, where funeral services were held July 16, with Gideon G. Yoder in charge.

Neuenschwander, Noah, son of David and Elizabeth (Loganbill) Neuenschwander, was born Planagan, Ill., July 5, 1967; aged 82 v. 3 m. 13 d. On Apr. 2, 1911, he was married to Goldie Mabel Culp Plank, who died July 16, 1936. On July 27, 1952, he was married to Magdalene Elizabeth Grove, who survives. Also surviving are 5 sons (Homer M., Roy E., Daniel E., Victor E., Noah A., Jr.), 3 daughters (Iva Rose-Mrs. Lloyd Hunter, Emma-Mrs. Harold Kaye, and Goldie-Mrs. Harry Muth), 3 sisters (Mrs. Rose Jensen, Fanny-Mrs. John Kiser, and Mrs. Ella King), 22 grandchildren, and 15 great-grandchildren. He was preceded in death by 5 sisters, 2 brothers, and 3 sons. He was a member of the Mennonite Church. Funeral services were conducted by Bufus Horst and Earl Eberly; interment in Clearfork Cemetery.

Shank, Chester R., son of Clarence and Mattie (Carpenter) Shank, was born at Marion, Pa., Dec. 2, 1919; died of a heart attack while traveling near Massena, N.Y., July 26, 1967; aged 47 y. 7 m. 24 d. On June 14, 1943, he was married to Mary Emma Zook, who survives. Also surviving are 3 daughters (Louise, Norma, and Betty), his father, one brother (Merle), and one sister (Ellen-Mrs. Charles Hunsecker). He was a member of the North Scottdale Church. Funeral services were held at the Kapr Funeral Home, Scottdale, July 29, with Gerald C. Studer and Keith Esch officia-

Stoltzfus, Sarah M., daughter of Noah Z. and Stotiztus, saran M., daugnter of Isoun Z. and Lydia (Hertzler) Yoder, was born at Concord, Tenn., Jan. 1, 1877; died at Tel-Hai Rest Home, Honey Brook, Pa., July 23, 1967; aged 90 y. 6 m. 22 d. On Nov. 25, 1902, she was married to John H. Neuhauser, who died July 29, 1903. On Nov. 7, 1910, she was married to Abner T. Stoltzfus. who died Feb. 28, 1963. Surviving are 2 sons (Roy and Frank Stoltzfus), one brother (Levi), and 9 grandchildren. She was a member of the Rock Church, where funeral services were held July 26. with C. J. Kurtz and Merle G. Stoltzfus officiating: interment in Pine Grove Cemetery.

Huffman, Thomas Marshall, son of John J and Mary (Beard) Huffman, was born in Augusta Co., Va., Feb. 7, 1886; died at Staunton, Va., July 22, 1967; aged 81 y. 5 m. 15 d. He was married to Neale Sensabaugh, who survives. Also surviving are 2 daughters (Mrs. Edith Landram and Mrs. Marie Halterman), 2 sons (Thomas A. and James E.), 3 sisters, 2 brothers, 12 grandchildren, and 5 great-grandchildren. He was a member of the staunton Church. Funeral services were held at the Bethlehem EUB Church, July 25, with Franklin E. Weaver and J. Mark Martin officiating.

Items and Comments

Denominations quickly moved into action in response to the World Council of Churches appeal for \$2,000,000 to aid war victims in the Middle East military action. One million of this will be used by Church World Service.

A Soviet Radio broadcast, monitored in Vienna, contended that Christian churches in the U.S. are the "most reactionary bodies in America" and "exercise strong influence on the country's internal and foreign policies.

The charge was made in a lengthy antireligious broadcast which spoke of the church in America as a "flourishing concern," pointed to its "wealth" and "power."

"It would seem," the station asserted, "that in no other country in the world is there such a variety and abundance of churches as in the U.S.A. Ultramodern buildings, comfortable car parks, and finally new forms of church services-all this shows that the church is a flourishing concern."

The prospect of a lifetime spent in prison faces at least 67 Spanish Jehovah's Witnesses who have been prosecuted for refusing to accept military service, the French Radio said in a broadcast beamed overseas.

It said that the conscientious objectors are serving terms ranging in length from 6 months to 14 years and that under Spanish law they can be tried and sentenced repeatedly for the same offense.

Four of the men now in prison, the broadcast added, are serving their third consecutive terms and have already been imprisoned for periods ranging from 8 to 14 years. Twenty others have been sentenced for the first time during the past year.

Spain's 2,000 Jehovah's Witnesses come chiefly from the poorer class and appear to be alone in their battle for conscientious objection, the broadcast said. Their trials, by military tribunals, receive little public attention, though the number tried and sentenced grows larger each year, the broadcast said.

New York State's lottery has fallen many millions of dollars short of its originally hoped-for goal, according to official reports of ticket sales.

The lottery, which was supposed to have enticed 1 million state citizens each day to buy the \$1 tickets, grossed only \$6,447,605 for the month of June.

The official figures also indicated that the lottery is going especially poorly in upstate New York. Nearly 5.4 million of the 6.4 million tickets were sold in New York City and the surrounding suburban communities.

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Edited by C. J. Dyck

Here is a history of all the descendants of the Anabapusts found in the Mennonite and Armish book introduces the reader to the basic historical and doctrinal through four centuries of Anabapust and Mennonite efforts to be the faithfluichurich.

This is a book of history that is thorough, yet easy to read. It is complete, even includes a four-page index, an Anabaptist-Mennonite family tree, maps and chart showing the relationships of the various Mennonite bodies Interesting—you'll have no trouble reading this history.

Coth:*-\$57.5, pager**-\$3.75



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Donald Blosser
J. Lester Eshleman
Sanford Shetler

JOHN M. DRESCHER, Editor
Boyd Nelson, Contributing Editor
J. C. Wenger, Ellrose D. Zook, Consulting Editors

The Gopel Herald was established in 1908 as a successor to Gopel Winess (1905) and Herald of Truth (1085). The Gopel Herald is a religious periodical second Tuesday of Perham and the Tuesday following Thanksgiving Day, Subscription price (in U.S. dollari): \$5.00 per year, three years for \$13.25. For Every Home Periodical Periodical Periodical Second Tuesday of Second Tuesday of Second Periodical Second Pe

GOSPEL HERALD

Tuesday, August 22, 1967



"Either she goes, or I go!" I exploded, throwing my coat onto the sofa. "I don't have to stay here and take that stuff. There are plenty of churches around that need pastors."

With that I picked up the newspaper to see what other terrible things were going on in the world. My wife Carolyn called from the kitchen, "What did she do now?" There was no need to ask whom I was referring to.

Life had been orderly and predictable in my first pastorate. The rural church I served was comfortable and sedate. Membership was increasing and a \$100,000 remodeling project was in its final stages. I was satisfied and happy, confident that God was using my ministry.

Then things began to change.

It all began innocently with a telephone call—a woman with a British accent asking if she would be welcome to attend our Sunday services. I told her we would be delighted and even arranged a ride for her with one of our families.

In the weeks that followed, Phyllis Rogers and her husband Gilbert became close friends of our family and of the church. For several months Phyllis participated in church activities and then she was formally received as a member.

Frequently Carolyn and I visited in the Rogers home, and on one occasion Phyllis told us in detail of her conversion. The story was intriguing, and we asked her to repeat it for the youth group. Word soon spread through the congregation; so it was arranged that she tell her story to the whole church one Sunday evening.

Afterward, several people told me that it was the best Sunday evening service in months. This was disturbing news, since I had been preaching regularly at those services!

Everything went well for the first year. There was a kind of freedom about Phyllis that people loved, and her desire to learn and to grow in Christ was exhilarating. But then one day a member of the congregation with whom I was discussing some aspect of the church program said calmly, "Well, I talked to Phyllis about it and she thought it would be a good idea if. . . ."

On the surface I remained calm, but inside I exploded. It seemed to be about the fifth time in two weeks that I

had heard the phrase, "Mrs. Rogers thought it would be a good idea. . . "I was sick of it. For three years I had been working hard, keeping the machinery well oiled and running smoothly. Now this rather annoying woman was throwing wrenches into the works by suggesting that our program of evangelism wasn't adequate, that a change or two might be good in the Sunday school ("we need to give people a chance to talk about their faith"), and that we desperately needed some small groups.

To Prove Her Wrong

Suddenly I found myself wishing that she had never set foot inside the church. Everyone was saitsfied until she started to suggest "improvements." Unconsciously at first, then deliberately, I looked for ways to prove that her ideas—though they might be all right for a city church—just wouldn't work in our rural setting. I also sought ways to prove that she needed me, that actually she didn't know as much about spiritual things as she thought she did.

Soon after the tension began to grow, a neighboring church of another denomination asked me to speak to their women's guild on Mennonite worship and practice. There was a minor conflict in dates; so I called Phyllis and asked if she would substitute for me.

"Oh, Don, I couldn't do that," was her astonished reply.
"I'd be glad to talk about my personal faith, but I don't
know enough about the church's history, or the peace
witness, or the mission program..."

"Now, Phyllis," I argued, "I know you could do a good job. I'll supply you with some material to read."

There was a long pause, and finally a quiet voice said, "Well, if my pastor thinks I can do it, I am willing to try."

As I hung up, a twinge of guilt went through me. What was I doing? I had pledged my life to help people grow in their relation to God, and here I was deliberately trying to make someone fall.

That twinge of guilt was perhaps a turning point for me. I called Phyllis back and said that I had resolved the conflict in dates and would be able to take the assignment. But the real conflict was not so easy to resolve.

As in most rural congregations only a small group came out to prayer meetings. Phyllis had been suggesting (I thought nagging) that a change was needed. She felt that if several small groups were formed throughout the parish

Don Blosser is pastor of the Freeport Mennonite Church, Freeport, Ill. His article is reprinted by permission from Faith at Work.

By Don Blosser

the results would be better. I had consistently used the pigeonhole tactic as an unspoken veto every time this idea was mentioned.

Undaunted, Phyllis agreed to help a neighboring Mennonite church organize a small group system. It didn't help my general attitude when the pastor of that church dropped in a few months later with a glowing report on how his members were being helped in the groups. He added that one or two members of my church were attending regularly, and his parting shot was, "You ought to get Phyllis to help you set up something like it here."

That was too much. I dug into my files and found a small group Bible study program similar to what Phyllis was suggesting, yet different enough to be my program, and drove over to the Rogers home.

Painstakingly I explained how the program was to work, and asked if she would be willing to help with it. Her reaction was, "You know I will. This is almost exactly what I've been wanting for over a year."

I thanked her and managed to hold the smile on my face until I got outside. Obviously Phyllis knew what I was doing, but her response was so Christian, so typical of her, that it made me furious.

About a week later I received a letter from Phyllis. It overflowed with love and concern which were so much a part of her. She said she was deeply troubled by the change in our relationship and invited me to come over so that we could talk it out and discover what had gone wrong with what had been a warm and wonderful friendship.

The next morning, not knowing what to expect, I went to see her. She gaze me the traditional British cup of tea, and then opened the conversation: "Don, you are my pastor and I need you. I am a young Christian with much to learn; you are mature and can help me a great deal. But of late we seem to be fighting each other. We shouldn't be doing that—we're on the same side!

"I know I'm impatient at times and hard to live with," she went on, "and I want you to forgive me. Promise me that if I ever do it again, you will tell me right away."

She stopped.

According to the etiquette of conversation it was my turn, but I did not know what to say. At that moment I began to see myself and what had been happening inside me. Here was a person who exemplified what I wanted to be in my Christian life.

I took a deep breath and began. "Phyllis, everything was nice and quiet before you came. We were satisfied. But then I became afraid that people would not accept me if they found someone in the church who was more spiritual than the pastor. I felt I had to prove I was the most spiritually mature—and that you were trying to make me into a person that I'm not. I didn't like it; so I rebelled against you."

That was the beginning. We talked for two and a half hours that morning, and as we talked I began to feel forgiven. It was humbling, even embarrassing that this woman should help me to find myself, but at the same time it was a release. When we had finished, I left quickly so that she would not see the tears that were so close to the surface.

In the two years since this episode, strange things have happened in our church. Within months people were commenting that my sermons had improved—that I seemed much more at ease. Had I been under tension? I merely smiled and answered that I had, but that it had all been worked out.

Beyond that, there seems to be a new kind of life stirring in the hearts of some of the members. There is even evidence of a new concept of life in Christ and freedom to follow the Spirit.

Then one day Phyllis told me that she and Gilbert were moving to Ohio. Remembering the time when I had prayed that God would get her out of my hair, I wondered why He was taking her away now that we were finally working together.

Last April I was easting about for a sermon topic for the Sunday after Easter. I wanted to speak of the joy and freedom and happiness we ought to have in Christ because of the Easter events. As I searched the Bible that week, I couldn't shake the idea that I ought to tell the congregation about Phillis and me and the peace we head found.

Finally I used a passage in 2 Peter, and concluded with a brief account of the story I have told here. I said how wonderful it was to discover that I didn't have to be "better" than certain denominational leaders who had been my idols, that I didn't have to pretend to be someone I wasn't, because I had discovered with a member of the congregation what it means to be forgiven. I felt that now I could live with myself because God had forgiven me.

The congregation responded more warmly to that sermon than to any other I had ever given.

What about Phyllis? She and Gilbert now attend a church in Columbus, Ohio. We correspond and meet occasionally. Each time we sense the deep bond that exists between Christians when they have learned the meaning of forgiveness.

Mrs. Phyllis Rogers lives with her family in Grove City, Ohio. Of Don Blosser's story she writes, "I had no idea of the extent of the burden I was to Don. To me, the great point of the story is his struggle within himself to love and to accept, in my case, a bewildering and blundering middleaged female who is at the same time in love with Christ for the first time and wants all God's children to be God's children in the fullest sense.

"My whole experience at Freeport was, and is still, the greatest experience of my life, being one of growth in Christ and finding there—in His people—all that is satisfying to one who desperately needs his family. Don was, and is always, a joy to me, being at the same time practical and spiritual, vital and humble, human and Christlike."

Nurture Lookout

Family Mission

I know a Christian family that constantly shares their home with all kinds of people. A missionary may be staying there for a week's rest. Some unfortunate couple may be living there while looking for a place to rent. One time it will be a man befriended who needs help finding a job. Next time it may be an unwed mother who needs both understanding love and a place to stay. The home is a veritable mission base. Someone is always being helped there. And some find Christ personally there.

This family, like most, could excuse themselves by saying they are too busy, they have growing children, they give money to missions, they are untrained, or there is no room for additional persons. None of these things stop the family from doine what many families could do.

The idea of family mission intrigues me a great deal. Think of the tremendous amount of service for Christ that could be accomplished if Christian families would have an impelling sense of mission to the needy persons they know! Think how much we could do if we lightly laid aside the never-ending array of excuses that keep us from doing these things now instead of tomorrow. Why couldn't our homes, our large substantial Mennonite homes, become a solid base for helping people? There in the warmth of a wholesome, loving Christian atmosphere our faith could be communicated naturally and convincingly. The by-products of learning how to be truly helpful, of teaching our children the servant motif, of discovering firsthand the joy of sharing life with others who have found it hardly worth living, are enough in themselves.

We have emphasized missions abroad, congregational outposts, city missions, and local congregational mission. I would
like us as a church to be challenged too with family mission.
Why not? In fact, if family mission would become a reality,
a generation of young people exposed to mission as a way of
life would be ready to give themselves to the task. And
secondly, all forms of mission would be undergirded because
mission begets mission. There would be more money, more
conviction, and more willing people.

The Christian family is the basic unit of the church. It is therefore also the basic unit for mission. Let mission begin with the family.

Let me suggest that the family look at its own resources and at the needs around it—just as a congregation should. Then the family can decide in the light of what it finds. Specific, immediate goals can be determined.

What can your family do best? Who among the persons you know can be helped by a Christian family? How is your family equipped to help them?

-Arnold W. Cressman

My Prayer

O God. I thank You For the knowledge That Your goal for our good Is greater than to let us Wander in our own ways. Help us see that Your purposes For us do not begin or cease With our birth. Forgive when we thought You mere disinterested In anything which concerns us. Or that our own way Was better than Yours. Enlighten our minds In Your truth. Give confidence and courage To walk in Your ways. Amen.



Listowel Church, Ont.

Opening services were held in the Arena Auditorium, Apr. 21, 1963. Worship services and Sunday school were conducted there until November 1963 when the former Pentecostal Church building was purchased. The present building was erected in 1966. The membership is 69 with an average Sunday school attendance of 110. The pastor is Amsey Martin.

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second class postage paid at Scottdale, Pa. 15683

Honest Is Honest

The story of Lassie, the ideal collie dog, revolves around a poor family. Because of hard times the father reluctantly decided to sell the dearly loved dog in order to provide food for the family. Lassie was taken to her new home and put in a spotless kennel. But she was not at home. Lassie paced the cage and finally scaled the fence. After a rugged journey, she arrived back in the cottage and closeness of little foe.

What a happy reunion for boy and dog! But Joe through this experience learned a hard lesson. Lassie had to be returned. She had been sold. Joe's father put it like this: "Sometimes, when a chap don't have much, Joe, he clings to being honest harder than ever. . . And there's a funny thing about honesty; there's no two ways about it. . . . Honest is honest. D've see?"

And that's a good word for our day. Honest is honest. We seem to have some who laud Lincoln for walking some miles to return a few cents, yet laugh at those who exercise a conscience on small matters today. Honest is honest. He who is faithful in little is faithful in much and he who is dishonest in great things.

The president of one of our universities summoned a young man before him on charges of misconduct. He asked him to explain his action. The young man finished by saying, "Why, Mr. President, there are not ten men in this university who could not have done as I did!" The president looked at him and said quietly, "Young man, did it never

occur to you that you might have been one of those ten?" If only ten out of a hundred are honest, yet honest is honest and the Christian is called to honesty.

Clarence E. Macartney one time told the story of a university president who told a commencement audience that he had an important announcement to make. Everyone was on the alert to see or hear what it would be. Perhaps it would be some great gift to the university or some special distinction given to someone. But it was none of these

Some weeks before, the president said, he had received a letter from a prominent alumnus in which the alumnus said he was returning his diploma to the university because he had cheated on the final examination in his senior year. He now felt that he was unworthy of the diploma and said his conscience would not permit him to retain it.

Although the president told how he had written the alumnus and expressed his appreciation of his sense of honor and of his great usefulness since his graduation, the alumnus felt this in no way atoned for his sin. He would not accept the diploma.

Then, amid a silence which all could feel, the president held up the diploma and said, "Here is the diploma, but with the name cut out." The hundreds in the graduating class that day and the multitude attending that commencement heard a lesson on conscience and honesty which none could ever forget. Honest is honest!—D.

Spiritual Deadness

There is a touch of grim humor in the slip of the tongue made by the pastor who said at a funeral: "This corpse has been a member of my church for more than twenty years." For there is a spiritual deadness which may overtake a person who is very much alive physically.

Jesus said of the church at Sardis: "I know thy works, that thou hast a name that thou livest, and art dead" (Rev. 3:1). People with a reputation for spiritual life were actually paralyzed by a sort of rigor morts even while walking around and carrying the work of the church.

Spiritual deadness does not ordinarily come by sudden stroke. It is much more apt to be gradual—a sort of creeping paralysis. While death itself is always instantaneous, a person may, as John Wesley observed in another context, "be long a-dying."

The condition is easily recognized. There is a marked loss of spiritual appetite. It becomes easier to stay away from church. The Bible becomes tasteless, and Christian literature loses its appeal.

Breathing is labored and short. Prayer, "the Christian's vital breath," as the hymn writer described it, is difficult and unnatural. The "secret closet" becomes the most neg-

lected room in the mansion of the soul.

Exercise is reduced to a very minimum. Work that once was delight becomes drudgery. There is a marked decline in power. "The joy of the Lord is your strength," we read (Neh. 8:10), and the wonder is that some are able to crawl, so little is their stock of this kind of strength."

The cause of spiritual deadness is usually neglect. The requirements for robust health are forgotten. Carelessness in many little things takes its toll. Indifference to the promptings and checks of the Spirit has a deadening effect.

The cure is also clearly stated by Jesus. "Be watchful, and strengthen the things which remain, that are ready to die. ... Remember therefore how thou hast received and heard, and hold fast, and repent" (Rev. 3:2, 3).

This is the prescription for revival. It never fails to bring a renewal of spiritual health and vigor. It will make of the church, not a valley of dry bones, but a living army on the march for God and holiness.

I don't want my pastor to think, though he be too polite to say it, "This corpse has been a member of my church for over twenty years." Do you?—W. T. Purkiser, editor of Herald of Holiness.

Who Should Educate Our Children?



The responsibility of parents to their children includes the important task of nurture. As Mark Fakkema, a longitum Christian educator, has clearly stated, "The responsibility as well as the prerogative God has assigned to parents who can use various means to educate their children."

While there is some difference among Christian groups who sponsor schools as to the respective roles of the home and the church in this task, there is, however, complete agreement in their philosophies of education that this is not the task of the state. Others outside the Christian school tradition would challenge this viewpoint.

Leslie Dunn, speaking for those who sponsor Christian schools, says: "Christian training in the home is not enough. The church has a responsibility to contribute to the Christian education of its baptized members. . . . [The] covenant child may not be turned over to the public school for secular deducation." Gordon Clark points out that even in the Jewish theocracy, where church, state, and family seem to have merged into each other, education was not considered a civic affair.

Not a Ward of the State

In no case dare the child be considered a ward of the state. Yet public education in our western democracies, while representing a different structure from that of totalitarian countries which regard children as state wards, is nevertheless viewed by many Christians as already representing an infringement of the rights of the home in the nutrure of their children. Particularly, the coercive element -compulsory education-carries with it frightening implications.

John S. Brubacher, the noted educational philosopher, seeing this aspect of public education, says: "Any public schools which the state sets up . . . are to supplement the home, and not to supplant it. They are not schools in which parents must send their children, but only places where they may send them to discharge their responsibility to education which everyone bears in a pluralistic society."

The right of the church as a teacher must be respected, Brubacher holds. If the state is to avoid totalitarianism, it "must not assume a monopoly over education but must permit such schools church-sponsored to exist side by side with its own."

The Reformed and Orthodox Presbyterian groups, both of which hold to the doctrine of "covenant children," believe that the home itself must lead out in education rather than the church. Catholics and Lutherans stress the church's responsibility in providing education. Mennonites and other Protestant groups who have schools both of the parent-society type and of the church-sponsored types, are not so clearly committed on the question of which should exercise the greater role, the home or the church.

According to the doctrine of covenant children, children born into homes where either parent or both are "covenant members" of the Christian faith fall under special divine grace and deserve special care and nurture. They become conscious partakers of the covenant when they exercise faith in Christ. To those who hold this view children are a special charge whose nurture must be supervised and controlled directly by the home. This responsibility cannot be relegated to any other institution. The case for this view is

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elearly outlined in these words from Fundamentals in Christian Education by Cornelius Jaarsma: "Nor will it suffice even to turn the child over to the Christian school to be educated there. The parents must supervise all the instruction given that child. If no Christian school is available, then their task is indeed difficult, but even if a Christian school is available, that must be the servant of the parent."

The Reformed Church is strong in its belief that the school is an extension of the home, but the church also realizes that modern cultural life makes the school a necessity, since no home alone can adequately provide the kind of academic and vocational education a child needs in our competitive society. The church for them, then, "aids in their task of maturing children in the life hid with Christ in God."

The Right of the Church to Educate

Brubacher, describing the Catholic view on education, says that the church bases its claims for preminence as an educating agency on Christ's command, "Go ye therefore, and teach all nations. . . All power is given unto me." This, they claim, establishes the supernatural order of the church, the right of the church in educational matters.

Martin Luther was a strong advocate of Christian schools. He wrote: "But where the Holy Scripture does not rule, I certainly advise no one to send his child. Everyone not unceasingly occupied with the Word of God must be corrupt.... I greatly fear that schools ... are wide gates to hell if they do not diligently teach the Holy Scriptures and impress them on the voung folk."

Within contemporary Lutheranism, according to Brooke Walker, writing in Christianity Today, two approaches to the problem are discernible: one—that the family as the basic unit of society has the right to educate or to delegate this right to the state or church; two—that each order of creation (family, church, state) has the right to educate and that each receives this right directly from God with no right to delegate it from one order to another. Walker points out that with the right to educate comes also the responsibility to educate, presupposing that such education points to God as Creator, Redeemer, and Sanctifier. He recognizes the fact that most parents are unqualified to complete the child's education for adult citizenship in our "extremely complex and technological world," which throws this task on the church or community.

Walker sees in the Great Commission the mandate to teach all nations. The state can only fulfill its obligations as it points to God as Creator, Redeemer, and Sanctifier. But with its assumed role of neutrality in religion, the state cannot fulfill this sacred obligation. Consequently it is clear in the modern context that it is the task of the home, and the church to carry on the work of education.

While the lines seem to be clear among those denominations which have had a long tradition of Christian schools as to whose task education is, churchmen of the other groups do not have such well-defined views. Reared, as most of us have been, within the familiar framework of the public school system, Christian schools tend to be regarded as an innovation, although as educational historians know, it is the public schools that are the innovation.

With the rapid and almost total secularization of public education, many have come to question the premises upon which it is based: the principle of so-called neutrality and the common-denominator type of education resulting from a pluralistic society. One could fill scores of pages of criticism by leading churchmen and educators on the plight of modern education. Typical of current indictments of education is that of Walter Lippman:

"Modern education rejects and excludes from the curriculum . . the whole religious tradition of the West. . . The more men have become separated from the spiritual heritage which binds them together, the more education has become egotist, careerist, specialist, and a-social . . . and at last education founded on the secular image of man must destroy knowledge itself."

It is not difficult to understand, then, why there has been such a rapid resurgence of Christian schools in the past few decades. Christianity Today in a recent issue raises the question whether Protestant church schools may not become a "third force" in our teaching program. The rise of church schools is regarded as "the most exciting development in education today," with 225 new schools being organized each year. In 1937 there were about 2,000 Protestant schools in the U.S. . . . Today there are 5,700 with an enrollment of over half a million. In the Mennonite Church there has been a phenomenal growth from one small school in 1928 to nearly three hundred schools with an enrollment of over 14,000 in 1967.

Little Religious Instruction in the Home

The familiar argument that the home and church should take care of religious training and the state schools the secular is not valid for two reasons: (1) home and church are not doing the job; and (2) this method itself represents an unwarranted divorcement of religion from the child's total nutrue experience.

Speaking to the first of these arguments, Breckinridge and Vincent note with concern that "most modern families do little about formal training of children, tending to turn their responsibilities over to the church, if they give it attention at all." And formal religious instruction in most churches today is a pretty sad affair. Outside a mere 26 hours of training annually in Sunday school and an additional 20 hours through summer Bible school (matched against 1.000

hours annually in the public school) there is coming to be a well-rounded illiteracy in things religious.

Concerning the suggestion of dividing the education of youth, John W. McDevitt, superintendent of schools of Waltham, Mass., insists that religious instruction cannot on the basis of sound educational psychology be confined to home and church:

"As a superintendent of schools I am convinced of the need of an increased sense of moral and spiritual values in the education of our children. To me it is a cry that will not be stilled, a cry for an immutable ethic integrated as completely as possible with our educational and technological program.

"It is hard for any professional educator, however moderately versed in the psychology of learning, to understand the formula: 'Religion should be taught in the home and church,' understanding by this that its consideration is not to be admitted to other learning situations. . . As the child grows, his behavior develops with deadly logic. Practically without formalizing the conclusion, he behaves on the principle that moral and spiritual values are to be cherished at home, but are not applicable at business or at parties. . . . Religion is proper on Sunday at church, but its moral principles are not relevant on Tuesday."

In quite similar language the Fifty-Fourth Yearbook of the National Society for the Study of Education states, "All serious-minded observers agree that the split between religion and life is the root of the spiritual disorder from which we suffer today. It is preposterous to make this split begin in childhood and to perpetuate it in the educational system by cutting off religious training from the training proper of schools and colleges." Strangely, those who advocate today the invasion of all the structures of society with the gospel have ruled the public school off limits.

In view of the seeming impossibility of having religious instruction incorporated in the public school system, it is becoming constantly more clear that there is a large place for Christian schools. In terms of a unified education, which the above writers deem so important, it can be stated that the Christian school is actually the only educational institution which combines the so-called secular subject matter and the religious into a perfect whole and hence the noty sound educational system. All of this does not preclude an effort being made once more to restore the Bible to the public schools, although the problem will always persist of having numbers of teachers there who may not be committed Christians.

In the meantime, regardless of one's views on the matter, Christian schools must be considered a most valuable adjunct to home and church in the program of Christian nurture. a "third force" in our national life.

As a Tale That Is Told

The autumn sun played hide-and-seek across her silvery hair as she sat rocking on the sunlit porch. A brisk breeze that made the leaves on the tree nearby swing back and forth in unison caused the old one to clutch her gray shawl ever closer around her drooping shoulders. I saw her sitting there alone and heard her singing low to breself.

"What a friend we have in Jesus"—the words had never before held such meaning for me. Never again will I sing them as lightly as I have heretofore, and never will I sing them without remembering the little old lady who had spent her years "as a tale that is told," sitting in autumn sunlight while time sped on to wintry days ahead.

In future sunless days I found myself wondering how the aged must feel as their days near the edge of eternity. Surely they take inventory of time consumed all too quickly by the passing years. And when they do, what thoughts remain supreme, what memories still matter?

As I grow old and sit in autumn sun, rocking beneath a sky of cloudless blue, what shall I remember? What actions or thoughts in my life will be worth recalling, worth turning over for meditation?

I will recall, I think, the mercy of my heavenly Father when I failed Him repeatedly in spite of all my trying, Perhaps I may find myself savoring the words: "O satisfy we early with thy mercy; that we may rejoice and be glad all our days" (Ps. 90:14). Most certainly I will turn over in my memory the thought of His loving care throughout my life and the remembrance of leaning on Him for aid and comfort.

Time for Repeating and Remembering

Rocking alone, at last I shall have time to repeat from memory, if my eyesight fails, the poetry from the Bible concerning the wonderful relationship between God and man. Repeating the lines, more than likely I shall recall numerous instances in bygone days when certain passages helped me cross a troublesome path. Such memories will surely help

By Alice J. Kinder

while away idle moments in the rocking chair.

And then, as I sit there piecing together the tale which will almost be told by that time, I hope I shall be able to recall the wisdom taught me early by my first teachers, my mother and father. I may remember Mamma singing bravely by the old wood range the day that brother Jerry Jelt home. At the time I wondered about her singing when I knew her heart inside was torn asunder. Years later, however, when my own son, likewise, went away, I knew at last why my mother sang that day. Only then did I realize the priceless heritage she had left to me, the gift of a special brand of courage which mothers must continually seek, else they could not survive.

On the day my son left home, like my mother, I prayed for inner strength to the God in whom she had taught me as a child to trust. And I sang, also, the identical song she had sung when lerry left the old home place—"Trust and Obey."

Another chapter in the tale of my years which I may look back upon, I hope, will be the memory of Papa as he used to gather us children around the fireside at night and read aloud from God's Book. "So teach us to number our days that we may apply our hearts unto wisdom" (Ps. 90:12). My father loved the psalms and this passage was a favorite of his, one he chose for our memory work.

Surely, too, I will remember the teachers who built upon the foundation begun by my parents—my first Sunday school teacher who, like Papa, believed in memory work; my first-grade teacher in school who seemed like a second mother; my second-grade teacher who taught us to play fairly on the playground; and all the others in successive years. Most certainly, if I sit rocking beneath an autumn sun, I will have time to remember them all and to evaluate the knowledge and love they bequeathed to me.

Beyond a doub! I shall recall, too, the memory of certain friends and their love and forgiveness which proved their friendship. Just possibly, also, I will know at last that some of my brightest moments have been the occasions I was able, through prayer and guidance from above, to be tolerant of the faults in others and to walk the second mile, even for those who failed to give thanks in return.

Time to Remember Love Made Vital

Furthermore, rocking slowly, I may ponder upon the indefinable joy encircling a certain neighbor's face when she first accepted Jesus Christ as Lord and Savior, and the smile on Aunty Jane's countenance when I went to spend the day with her while she lay ill. I may meditate, too, on the many thoughts of remembrance from friends when I myself lay in the hospital—the acts that warmed my heart and made me know the love of God is a vital, contagious reality that can never die as long as there are those who manifest that love in considering the welfare of others.

Then, as I look up at the fading autumn sky I will surely hold close the memory of the wondrous beauty in certain bygone days—the glory of an Easter sun edging over a virgin spring landscape; the smell of lilac bloom after an April shower; the freshness of green constalks laundered by summer dew; the rhythm of autumn rain on an attic roof; and the still peace in a white, glistening world at dawn following a December snowfall.

Will I remember, too, when I am old, my son at five when he brought me a bunch of violets from our pasture field and said, "For you, Mamma, for Mother's Day, because I don't have a job to make money like Daddy." Will I recall the smell of bacon curling in the pan in early winter dawn when I sensed joy and gratitude that my family was warm and healthy and that I was being given strength to work for their comfort and welfare? Will I recall countless other little acts and words which made up the sum total of my life and of those deart ome?

Thinking of such, most certainly I will savor the value of wonderment to be found in all the brand-new days and of happiness to be gleaned from the little things that make a pattern in life, that make us realize "what a friend we have in Jesus" because He, also, knew and spoke about the simple things of every day. He, too, was aware of a mother's anxiety, a father's concern for an ailing son, the sowing of seed for harvesttime, and the marvelous contentment sensed in having children sit upon one's knee.

Yes, as I sit there in the autumn of my life, counting off the years "as a tale that is told," surely I will remember all these blessings made possible by our Father in heaven—His mercy, love, and care; the love of family and friends; the joy in experiencing gratitude; and a sense of oneness with all mankind by being aware of the so-called little things that make life meaningful.

More Than Glowing Candles

For nearly a Lohengrin of time I could not see you, daughter, walking with your flowing grace in velvet white and halo-veil, for custom seats the mother of the bride far down the long on-reaching aisle.

But waiting, he stood watching you, eloquently tall and still.
More than toning organ sang the holy wonder on his face; more than glowing candles etched his luminous expectancy.

And oh, I saw your loveliness and more: the shining essence of your unfolding womanhood mirrored in his waiting eyes. **Enjoying Ephesians**

Jesus Christ, the Goal of History

By Roy S. Koch

After a short greeting in his letter to the Ephesians, packed full of spiritual meat and drink, Paul plunges at onceinto a most extraordinary theme; Jesus Christ, the Goal of History. There are two facets to this topic. The first facet emphasizes God's great purpose for our world (1:8-10).

God's Purpose for the World

Paul develops this theme step by step in an orderly manner until he reaches the climax:

a. As revealed in His pre-creation plan (3, 4). Many young people hide behind their frivolity and laughter a deep heartache. They feel that they have nothing to live for, that life has no meaning. Even successful men and women experience a deep sense of futility unless they find meaning and purpose in life.

Questions bombard us from every side: "Why am I here?"
"Where am I going?" "What is the meaning of suffering?"
Because the answers are not readily available, psychiatrists' appointment calendars are crowded and their waiting rooms overflow with anxious and sick people. Life must have mean-

ing else ills of every description develop.

Paul gives answers to these deep questions. He blesses God with spiritual fervor for the reality of our life in Jesus Christ. God has given us every spiritual benefit. Because we are prosperous Americans or Canadians? No. But because we are citizens of heaven. Phillips put it nicely when he translated this verse, "For consider what he has done—before the foundation of the world he chose us to become, in Christ, his holy and blameless children living within his constant care." What a sense of purpose! What meaning this great truth gives to life!

b. As revealed in His preeminent love (5, 6). We poor mortals are not mere afterthoughts of God. He chose us long ago to be His children. We seem to be disposed to turn systematic theologians and speculate about the doctrine of predestination. Perhaps God never intended us to understand the great mystery attending predestination and free will. Everyone who is truly saved cannot feel that his salvation was merely an accident or a coincidence. The love that fills our hearts convinces us that God chose us personally from all ternity.

c. As revealed in His purflying grace (7, 8) But sin is real too, horribly real. No one needs advanced education to know that sin is a basic fact in human history. Sin cannot be cast aside lightly. It cost the lifeblood of Jesus Christ to deliver us from sin. But grace from all eternity has now been revealed to us, in fact, "lavished upon us" (RSV). By His great redemptive sacrifice Christ bridged the gap between man and God; we are freed from sin.

d. As revealed in His perpetual purpose (9, 10). But God does more than forgive us; He lets us in on a great secret. Our reconciliation with God, great event that it is, is still only a small part of God's great plan to reconcile the whole universe to Himself. This truth, revealed only now, is so large that it stretches the most agile mind. And Jesus Christ is the key to it all. Jesus Christ is the goal of all history.

God is at work in human history. History is not a merrygo-round or a clock steadily running down; it is the workshop of the infinite God. God has intentions in history and we are privileged to participate in His plans. God's ultimate goal is cosmic. He plans to unite everything He made into complete harmony. The disorder, disunity, and conflict introduced by sin will end. Simpson calls it the divine "program of history."

God's Plan for Unity

The second facet of the truth that Jesus Christ is the goal of history is God's great plan for our unity (1:11-14).

A united world! Impossible! Even Christians are divided. But notice:

a. God accomplishes all Hts plans by Christ (11). God's great program is working, as witnessed by our own salvation. But here is another truth that no one dares overlook: God "worketh all things after the counsel of his own will." There is something irresistible in the way God works through Christ.

b. God accepts all the races by grace (12, 13a). Exhibit number one of how God's great plan for unity is successful

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is the way He has brought Christian Iews and the Christian Gentiles into a unity. The "we" of verse 12 are the Jews; the "ye" of verse 13 are the Gentiles. We are accustomed to recognize modern prejudices in the India-Pakistan dispute, the Russian-Chinese rift, and the Arab-Jewish animosity, but it is difficult to imagine a more complete split than existed between Jews and Gentiles in the days of Paul. Observers at that time would have declared positively, "This wall can never come down." But the gospel of grace did bring it down.

The Christian church is an integrated church, for all races, or it is not a true church at all. Any other conclusion is not even a question to discuss. Paul did not establish segregated churches. The great harmonies of redemption are played on both white and black keys. From the Book of Revelation we see that there is only one church.

c. God assures all of heaven by the Spirit (13b, 14). Jews, Gentiles, and all others who shall ever believe in Jesus Christ, have their salvation sealed by the Holy Spirit. The Spirit is a pledge, or down payment, of still greater things to come. Indeed the Holy Spirit is God's advance guarantee of His intention to pay in full in heaven. Bruce reports that modern Greek uses the same word for an engagement ring, the pledge that marriage will follow.

Has the welter of life blinded us to the meaning of existence? Faith in the Lord Jesus Christ brings personal salvation, but it also brings a dimension of meaning to all our experiences that is conducive to healing and wholeness for our personalities.

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By Douglas Hostetter

The Story of a Country Peasant

Many people ask how the peasants in Vietnam view the war. Which side do they want to win, or which side do they support? Perhaps the following story will help to shed some light on these questions.

This is not a discussion of Vietnamese politics or even of the effect of the war on peasant life. It is the story of one family, the Do van Phong family.

It is a true story. Much of it I have seen personally: the rest was told to me by villagers who had witnessed the events.

The Do van Phong family had lived in the small hamlet of Duc-Bo (about 50 miles south of the city of DaNang) for many years. In fact, their parents and grandparents had lived and died not far from the hamlet. Their village was one of those hundreds of little farming villages snuggled up against the Annamite Mountains. The villagers were mostly concerned with farming the fertile coastal plain. They had never been too much concerned with the war. As long as their rice and sweet potatoes grew, they felt happy and free.

Suddenly, one day last June, little pieces of white paper began to fall from an airplane soaring overhead. The children gleefully picked them up and took them in to show their parents. On the front of the paper was a picture of large airplanes dropping many bombs. The paper said that all the villagers must leave-their area was to be bombed in the near future. The Vietcong warned them not to go, but when the Americans came to the village with their trucks and offered to take them to a "safe" place less than two miles away, most of the villagers felt they should go.

Overnight the Do van Phongs discovered that they were

refugees. They loaded up all their belongings into the drab Douglas Hostetter is a member of a Vietnam Christian Service community develarmy trucks and rode to their new home, the Ly Tra refugee camp. The following week, the big B-52's flew over and bombed the Duc-Bo area. Some of the residents who returned for a look at their former villages said they couldn't even tell where their homes had been.

For almost a year things went fairly well in the refugee camp-at least as well as one could expect. Then one day the Americans who had helped them move from Duc-Bo were ordered farther north to fight the Vietcong near the DMZ. On a moonless night soon after the American Marines had gone, a band of VC came in and burned the entire camp as "punishment" for leaving their former homes and coming to live near the Americans. The next morning, the Do van Phongs and 155 other families were left homeless. Many had escaped with only the clothes on their backs-some had not escaped.

Everyone tried to help with whatever he had. Soldiers brought wood; the social welfare office brought food; the refugee office gave cloth; and Vietnam Christian Service gave sewing machines. But, somehow, there never seemed to be quite enough to go around.

Finally the pressure of seeing his children hungry was too much for Mr. Phong. One day last week he decided to go back to the fields at the old village to try to get some of his unharvested rice or potatoes. He had gone only a few hundred vards when one of the Vietnamese border guards saw him trying to go back to Duc-Bo, now considered VC territory. Because the orders were that no one was to go back to VC territory, the guard took careful aim. Now Mrs. Phong is a widow trying to support the children by herself.

This is the story of one family, but it is not a strange story for Vietnam. Stories like this are fold often by many different lips-with only names, dates, and places different.

opment team, Tam-Ky, Vietnam.

Man-



The Spiritual Atom

Twenty-five years ago came the first successful chain reaction releasing atomic energy. This major scientific breakthrough, which discovered the phenomenal amount of energy that is locked in the infinitesimal part of matter known as the atom, is analogous and uniquely comparable to the spiritual energy that is locked in the heart of man.

Man is a spiritual being, created in the image of God. Man lost this spiritual energy at his fall into sin. Through Christ man is recreated into righteousness, true holiness, and spiritual energy.

Albert Einstein wrote his comprehensive formula in 1905 suggesting that mass and energy can be converted into each other. This formula states: Energy equals mass multiplied by the speed of light squared—E=MC² The reality of this nuclear energy was not realized until the first successful release of such energy in a chain reaction in 1942.

Concerning spiritual energy, the Apostle Paul speaks of the mystery of Christ's creative and redemptive energy which was hidden but purposed from the beginning of the world and made known only in this church are.

The masses of men did not know of the power of nuclear energy until this was released in an uncontrolled atomic blast in 1945. Who dared to believe that such a powerful blast of physical energy could be possible?

The masses of men today do not know of the existence of spiritual energy because they have not experienced its power in their own lives. The average pagan American today refers to prayer only in scornful skepticism. Many are totally ignorant of the satisfying communication of God the Father with His own children through the constant power of the Holv Spirit.

So that none will lag behind in my comparison of spiritual and atomic energy, let me briefly describe the concept of

man's understanding of the atom.

The atom is believed to be the smallest unit of matter with distinct chemical properties. It has a center known as the nucleus. Around the central mass are orbiting charged particles—electrons (-) and protons (+). Within the nucleus are neutral particles called neutrons. It is now known that some of these central particles or neutrons can be forced out of the atom in which they are located. These neutrons strike other atoms adjacent to them and cause these nuclei to be changed. In this way a continuous chain reaction is established just like one block falling against another block until they all fall, and a continuous release of energy is accomplished. Such a continuous release of energy is believed to be the secret of the sun's continuous light and heat.

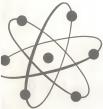
A Change Brings Spiritual Energy

Just as the central part of the atom can be bombarded, its center being changed, and unbelievable amounts of energy released, in like manner the heart or central part of man is affected by an outside force; his inner being or soul is changed and spiritual energy is given off from this man. The Spirit of Cod enters the heart of a man, when permitted to do so, displacing sin, and changing the heart of the man, empowering or activating him into newness of life.

Our creative and resourceful God who has locked uncomprehensible stores of nuclear energy in the earth's physical mass in the heart of the atom is not willing that man should perish without His own nuclear spiritual energy being released through the soul of man. Physical material such as uranium, when made active by displacement changes in its nucleus, is called radioactive material. A relatively small amount of radioactive uranium placed in the reactor in a ship constitutes the greatest fuel reserve for that vessel's use that world commerce has ever known. The nuclearpowered submarine, Nauttlus, is known to burn about one pound of uranium per month.

The Christian possesses a reserve of energy in Christ

Lester Eshleman, missionary doctor to Tanzania, presented this address at Luncaster Mennonite School commencement, Lancaster, Pa., on June 2. The occasion also marked the twenty-fifth anniversary of the school.



By J. Lester Eshleman

that the world has not known or understood. "Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the Lord shall renew their strength . . . they shall run and not be weary, they shall walk and not faint" (1s. 40-30. 31).

Just as physical matter such as uranium is changed with the release of energy, so God promises to change your hearts displacing human neutrons with neutrons of divine energy in your life. A life that is lived unto one's self becomes monotonous and vainly unsatisfying. Whether that life be shrouded in wealth, inebriated with alcoholic beverages, constantly stimulated with sexual lusts, or mollified by psychedelic gratifications, it eventually falls in exhaustion. By contrast, active faith in God brings activated strength for purpose and service.

The world cannot understand why the life of a Christian is dauntless, unflagging, and boundless in energy and pursuit. This human being is being energized from the heart of God. Alive unto God means being aware of God's nuclear spiritual energy and using it.

Man Is an Atom of Spiritual Potential

Are you awed at the atomic power which God has created in this universe? Why is it unthinkable to you that God should change the heart of a man? God is a Spirit and a limitless source of spiritual energy—holy, righteous, sinless. Man is only an atom of spiritual potential created in the image of God. Man has the mind image of the infinite God and Creator. The Almighty God stands ready at Calvary to activate this human atom.

The activated atom, or radioactive isotope as it is called, aids medical science as controlled nuclear energy. Whether the substance be gold, mercury, iodine, phosphorus, or strontium, it is different from the atom of the same substance because some of the neutrons have been removed from its nucleus. This radioactive substance is taken into the body either by being swallowed by mouth or injected into a vein. Protons of energy are continuously being given off

from this substance wherever it goes in the body. Scintillation counters are placed near the part of the body which is to be studied, whether thyroid, brain, lungs, liver, or kidneys. These proton light-energy rays are picked up by the counter and recorded on sensitive photographic paper and information regarding this part of the body is obtained. A kidney or liver which is filled or partially filled with a cancerous or fibrous growth does not have the same blood vessel pattern and tissue structure as the normal body. These abnormal areas are picked up faintly on the photographic paper and are referred to as "cold areas." An artery of the lung that is plugged with an embolus of clotted blood does not permit the radioactive substance to enter and this blocked or infarcted area of the lung is described as a cold or diseased area.

This is the exact analogy or likeness to the spiritual life of a man. Blood vessels to certain areas of a man's life may be altered or occluded. An embolus of contemporary sin plugs a certain area of a man's life and cripples his spiritual breath area of a man's life and cripples his spiritual breathing reserve. He is short of spiritual breath Fibrous tissue of rapidly growing social patterns in youth chokes the pathways of the Spirit of God. Instead of this youth having a normal liver with spiritual energy and vitality in the church and kingdom of God, he fa a malnourished, pale member of the body of Christ. This spiritual patient has a cold worldly stare in his eyes, and his spirit is largely a cold area filled with fibrous tissue.

Unfortunately my analogy of nuclear and spiritual activity is not a perfect or complete one. Now that atomic or nuclear energy has been discovered, constant release of energy can be expected when the right set of conditions are combined in a nuclear reactor. By contrast, spiritual activation cannot be predicted in a given case. Spiritual activity takes place within the human will. Mind is creative and demonstrates the freedom of choice. Jesus said, "If any man will come after me and deny himself, he shall be my disciple." There is spiritual potential locked in the heart. It must be unlocked by a Spiritual Reactor which will produce a steady flow of nuclear spiritual energy which is usable in the kingdom of Cod.

Can You Fail to Radiate?

Could the men that unlocked the secrets of atomic and electrical energy have refrained from sharing these awesome discoveries with the world? Can you fail to radiate and share the jubilance of your recreated spirit with a needy urbanizing community? People cannot live and work together harmoniously without the grace of divine love.

A generation has arisen which does not know God. Men apart from spiritual radioactivity do not know how to control their anger, passion, jealousy, hatred, fears, and anxieties. The conventional recourses of society do not solve men's basic problems. Lawsuits do not teach men to forgive; insurance policies do not bring peace to the soul.

You are God's church of today. You are the spiritual energy which the world will see. You are God's presentday stockpile of uranium and plutonium.

Stewardship of the Mind and Heart

Christian stewardship does not begin with giving but rather with receiving. Thus we give ourselves to God as a response to His grace. Genuine Christian discipleship and giving involve our total life; these are a heart response to His for-giveness.

This means that a Christian does not merely give because of a supercharged, emotional appeal but rather with common sense and a true knowledge of the use to which the money is put. In the use of our time and our abilities we also need to be responsible stewards. We can be spread so thin that nothing is really accomplished with our time and ability. We can be very busy doing good things that count very little but neglect or avoid those acts of love and justice that mean so much.

The Mennonite Church through the Mennonite Central Committee requires hundreds of volunteer workers with varied skills in ministering to people in need in our world. The Mennonite Board of Missions of our church through Voluntary Service, Overseas Mission Associates, and many other programs needs many workers to serve Him all over the world.

Pastors and mission representatives receive regular mailings to read and post on church bulletin boards regarding the many opportunities and needs for service. They also have copies for personal use in counseling. It is their responsibility to encourage Christians to enter our church programs of service and ministry.

The Response Is Low

Yet these appeals for workers in our church papers and on releases posted on bulletin boards are not enough to shake us out of our apathy. Pastors who are responsible to preach Sunday morning serroms and help with Sunday evening emphases on Voluntary Service, TAP, Pax, and other forms of Mennonite missionary service at home and abroad have not been able to produce much response.

Why is it that so few persons volunteer for service in our church? The appeal may not be dramatic but the need still

exists. If we need a charge of dynamite to loosen our hearts from selfishness and lack of social concern in our world, our salvation has not penetrated below the surface of our skin. If a "nondenominational" appeal is made for the needs of personnel and we respond wholeheartedly, this indicates our lack of loyalty and support to the church and Christ to whom we have pledged our all.

Why Support Nonchurch Appeals?

Why are some Mennonites afraid to support Mennonite missions or institutions serving humanity? Why do these same people turn around and support a program whose theology, policies, methods of work, and reporting are questionable? Under the many varied programs of the Mennonite Church the workers give themselves in a partnership rather than with an "1" have done as an individual in "my" own program as so many nondenominational projects embhasize.

During my short lifetime I have witnessed quite a number of "takes" by very good "professionals" who make off with a pile of our money for which God holds us responsible. During such emotional appeals the cause seems to be worthy and genuine, but later one finds it is all or at least in part a hoax.

Why do Mennonites fall for such appeals? In their business they can be businesslike and most cautious, but in their giving they often act irresponsibly. Why not give the money God has entrusted to our church through our church? Why give outside the church? What justification do we have? Why sponsor an orphan through a nonchurch program when our church is a leader in relief and has similar programs and needs in war-torn countries? Let persons whose church has no relief ministry or who have no church support these organizations.

We Need to Know

How wisely is the money being used that we are giving? Is able to anyone or at least to those who support the program? What percentage of your dollars goes for overhead expenses? The percentage used by our Mennonite programs is very low. Why should our mission boards and MCC be unable to send

Kenneth R. Bender, Stratford, Ont., is stewardship secretary for the Western Ontario Mennonite Conference.

the workers that are needed because we give a portion of our money to causes outside the church? I do not include local or community service projects as those who should not receive our support.

How sincere is our dedication and discipleship? If we would meet the small requests of our various church boards and programs, we might well take another look at some sound programs outside of the Mennonite Church. Let us not stoop to that flimsy excuse so often given that our income is too low to meet the demands. Until you and I as individuals and as a corporate congregation and conference have given the \$30.00 per member needed for the general mission board, the \$2.75 per member for General Conference, the \$10.00 for higher education, the \$2.00 per member for the seminary-in addition to the requests of the district conference and local congregation-we have no right to give outside the Mennonite Church.

If we do not believe enough in our own church to support it with our total resources of abilities, time, and money, we should become a member of a church that we can support. Our church requires discipleship and commitment that is total.

Witnessing

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me. . . . These words were the last recorded of our Lord. They are not a command. Rather, they are a description of the Chris-

Witnessing is telling to someone what happened. Before the story is told there must be the experience. My witness to Christ is the explaining of His meaning in my life. I communicate Christ to another.

Two elements are involved in communication. There is the experience and there are the symbols (words) which explain the experience. Experience without the symbols leaves man on an animal level. Words without experience are clanging gongs and unintelligible sounds.

Communication is a two-way street. Unless there is dialogue, we can never know if our message is understood. Many persons rather than rejecting Christ are rejecting a distorted and warped image of Him. They have never really been introduced to the true Christ. Of course they may reject Him also. Merely talking to a person about Iesus is not wit-

As Christians we must live a life which bears the fruit of the Spirit. We must be ever ready to give meaning to this life by our verbal expression. This must take place in an open and free atmosphere where questions can be asked and criticism given about us and our message. Then and then only are we witnessing unto Him through the power of the Spirit and not through the reciting of our own correct creed or doctrine.-James Payne.

Guilt-True or False?

By David Augsburger

☐ True:	"Guilt	is	a	problem	tor	everyone.	
☐ False:							

True: "Guilt is a hoax foisted on us by tyrants who ☐ False: want to control us through our feelings."

True: "Guilt is dangerously harmful and if not released ☐ False: can ruin your life.'

Guilt . . . is it true or false?

What if we should answer that guilt is only a foolish collection of false fears and worries pushed on us by a hostile world? Or should we reaffirm that it is truly a deep-seated and very real problem in every human life?

Is guilt only an accumulation of frustrations caused by parents who shouted, "no, no, no": by brothers and sisters who chanted, "naughty, naughty"; or by teachers who demanded . . . "now aren't you ashamed of yourself? You oughtn't to have done that"? Is guilt a phony fear that should be forgotten?

Or is guilt a genuine problem that must be faced and resolved before you can live freely . . . and meaningfully? The answer?

Guilt is both true and false!

No, I'm not straddling a fence, trying to have my cake and eat it too. There is true guilt that must be faced and forgiven. And there is false guilt which may be faced and forgotten.

Now the next question . . . how do you determine which is which? What kind of guilt do you think is bothering you? (Pardon me for assuming that you are struggling with guilt feelings, but who isn't?)

First, let's get at our understanding of guilt, and what goes

A lawyer might define guilt this way . . . "It is punishable conduct, the fix you are in when you've broken a law. That's guilt."

Agreed. But that's only the objective, legal definition.

For most of us, guilt is more than just a legal responsibility brought on by breaking or infringing on some law.

More often it is a sense of wrongdoing, an emotional conflict which arises out of second thoughts on something we

If we have violated our accepted moral or social standards.

David Augsburger, Mennonite Hour pastor, delivered this message over the

or even if we imagine we have violated them, an accusing voice within us cries . . . "guilty."

And for many a man the repeated accusations of a tortured conscience haunt his life with a never-sleeping specter of remorse and regret, ruining his happiness, spoiling his possibil-

Guilt, with all its complexities, is a terrifying foe for any man. Trying to identify it is somewhat like wrestling an octopus in a darkened aquarium at midnight.

For most men, guilt is built on three levels.

The main floor of this three-storied guilt is the area of normal experience and interchange with people. Here, in the court of social opinion, we become aware of our . . .

Guilt Refore Others

Our first feelings of guilt come from others. They are born in a child's mind when his parents scold him. They spring from the fear that a parent's love may turn to hostility.

All through our maturing years, our fear of the taboos of our family and friends gives birth to guilt feelings. These vary, of course, according to the moral and social standards that are found in our society.

An African bush mother might feel guilty if she does not throw a set of identical twins to the jackals. Yet in our communities such a mother would be guilty of murder.

But in all societies, when a member falls short of the requirements of life-with-others, he loses face on the outside and feels guilty inside.

Guilt before others, or "social guilt," arises whenever a man's actions are blameworthy in his own environment. Such guilt may be true or false, depending on the taboo involved.

The second floor of guilt is the guilt of our feelings. Here, in the court of the mind (or often the imagination), a man experiences...

Guilt Before Himself

The self may be a most lenient judge . . . or it can be mercilessly cruel.

Some individuals are capable of mastering their feelings, and lead a healthy emotional life. Their feelings of guilt are dealt with promptly, clearly, forthrightly.

But others depress themselves by elaborating on their blameworthiness. They build vast air castles of fantastic guilt feelings reaching many stories into the sky.

These imaginary skyscrapers of "neurotic guilt" usually divert everyone's attention from the real problem of guilt, festering deep within the soul.

Fantastic guilt feelings are usually a camouflage for our true guilt.

Why? Because it is in the basement story, down in the depths of our being that we find the foundation of all true guilt. our . . .

Guilt Before God

This is not just a guilt which we face in the court of our minds, or in the court of public opinion. This is guilt which summons us all before the judgment seat of God.

This is true guilt, because you and I are guilty before God.

We—all of us—are "sinners" (certainly no one can argue long about that). "We have all sinned and fallen short" (Rom. 3:23).

We are at one and the same time free to sin, and bound to sin!

We are not sinners because we sin; we sin because we are sinners.

Our guilt before God is not contained or defined by any specific incident, yet it is there, behind every act and thought of evil. It is the great underlying strata, the foundation structure of all true guilt. We are not what we ought to be, and we know it! We fee! it. And we fear.

In the clear light of the rightness and wholeness of God, "every mouth is stopped and all the world stands guilty before God" (Rom. 3:19). Every man is involved!

Yes, here you and I are truly guilty . . . deep down in our personalities. Down where we are helpless to remold our lives . . . we wouldn't even know where to begin!

We need God's help or we are without hope!

Agreed?

Now, about your feelings of guilt and how you can discover if they are true or if they are false; since all true guilt is guilt before God, then the only valid measuring stick for your feelings is the Word of God!

"... the Bible illuminates our problem in a remarkable way," says Swiss physician Paul Tournier. "From now of 'false guilt' is that which comes as a result of the judgments and suggestions of men. 'True guilt' is that which results from divine judgment."

As you govern your life honestly by the Word of God, and deal openly with the problems of true guilt in your life, you will free yourself from the false guilts suggested and assigned to you by people and by the pressures of friends and foes. False guilt is dangerous, but true guilt is deadly. It gnaws

at the heart, weakens character, sours the disposition, and words its own punishment.

Yes. it is deadly, that is, if it is covered and kept. But

Yes, it is deadly, that is, if it is covered and kept. But guilt is meant to be a help, not a hurt!

Repressed guilt is destructive, yes, but confessed guilt is redemptive!

Guilt that works renewal in our lives is a gift worthy of our gratitude! Guilt is an inner alarm system which was not made to be ignored but to be obeyed! God gave us guilt as a goad, to prod us toward repentance

and forgiveness.

Whatever your burden of guilt may be, there is release.

You can be free! How?

Face up to it! Look your sin and yourself straight in the

Own up to it! Confess it. Confess your sinfulness as well as your sins.

Give it up! Repent. Turn your back on all you know to be wrong. Accept God's forgiveness for your life.

Draw on His strength. Jesus Christ will infuse your life with healing power when you face up, own up, and give up to Him.

He gives "release from guilt!"

CHURCH NEWS

Hesston President Chosen



Labon Peaches

Announcement is made by Paul M. Lederach, president of the Mennonite Board of Education, and by Howard Hershberger, chairman of the Hesston College Board of Overseers, of the appointment of Dr. Laban Peachey, professor of psychology at Eastern Mennonite College, Harrisonburg, Va., to take over the presidency of Hesston College, Hesston, Kans., on July I, 1968. Dr. Peachey will succeed Dr. Tilman R. Smith, who will retire after nine years of service as president of Hesston College.

Dr. Peachey attended Eastern Mennonite College, receiving the Bachelor of Arts degree in 1952 and continuing with an additional year of study in the seminary. He received the Master of Education degree from the University of Virginia in 1958 and the Doctor of Education degree from Ceorge Washington University in 1963. He studied also at Goshen College, Madison College, and Boston University.

Dr. Peachey brings to his new position significant understanding of present college student characteristics. His doctoral dissertation was on Student Personnel Services in (51) Selected Small Colleges. During the 1965-66 school year he participated in a nationally known research project on student development with headquarters at Coddard College, in which the characteristics of college students in 13 colleges were studied. Currently he is Coordinator of Counseling at Eastern Mennonite College, and has

served as dean of men and as dean of students.

At Eastern Mennonite College, Dr. Peachey has contributed important leadership in development and administration of educational programs. He is Director of Institutional Research. As chairman of the faculty Curriculum Development Committee he has led in the development of an imaginative, new curriculum for Eastern Mennonite College. This includes a single, integrated general education program, and a winter seminar of two weeks in which all students and faculty will concentrate on a single current issue. Dr. Peachey is directing the first of these seminars. He is directing also a summer Urban Life Seminar in New York City for EMC students, sponsored jointly by Eastern Mennonite College and New York University.

Dr. Peachey's memberships in scholarly organizations include the American Psychological Association and the American Personnel and Guidance Association. He is a charter member of the Association for Institutional Research.

He has used his professional skill in psychology in various civic activities. He has

been a member and chairman of the board for the Mental Health Clinic at Staunton, Va., and he helped to initiate and has been a member and chairman of the board for a similar organization at Harrisonburg, the Massanutten Mental Health Center. He is currently serving as psychological consultant for the Rockingham County Public Schools. He has spoken at various PTA, community, and service club meetings. He is a member of the boards for both the Penn Alps and the Highland Association of Crantsville, Marvland.

Dr. Peachey has been active in various church programs. While a student, he was Faith and Practice Secretary for the national Mennonite Youth Fellowship. He has been editor and writer for various church publications. He is a member of the Personnel Committee of the Mennonite Board of Missions and Charities. He and his family are active members of the Park View Mennonite Church in Harrisonburg, where he is a Sunday school teacher.

Dr. Laban Peachey is the son of Shem Peachey, a widely known writer and leader in the Conservative Mennonite Conference. His wife is the Gorner Helen Munaw, daughter of John R. Munaw, who was for many years president of Eastern Mennonite College. Mr. and Mrs. Peachey have four children: Phyllis 12, Lowell 10, Byron 8, and Joyce 3. They plan to move to Hesston

During the coming school year, Dr. Peachey plans to spend some time studying college administration and visiting selected colleges in preparation for his work as president of Hesston College.

in the summer of 1968.

Greencroft Manor Will Open September 1

The first stage of a multimillion-dollar complex for senior citizens at Goshen, Ind., is nearing completion. By Sept. 1, 86 rooms in the central manor of Greencroft, Inc., will be ready for occupancy, according to Ivan Weaver, manager.

The central manor will later be surrounded by a series of "villas," a number of duplex and quadruplex apartment units built in a series of cul-de-sacs. The first of these is currently under construction on the 25-acre site which lies east of Goshen College.

The central manor will later be surrounding of one story, is styled with contemporary architectural features such as step-free accessibility to all rooms, adjacent outside patios, and one wall of glass in each room.

A circular corridor separates the 28 inner units facing a central courtyard from the outer ones. The 58 outer units' glass walls permit a view of the surrounding countryside. All residents have direct access to indi-

vidual outside patios via sliding glass doors. The apartments provide 280 to 350 square feet of floor space and are available at modest monthly rental rates ranging from \$86 to \$129, depending upon the number of options which the individual elects and the location of the apartment.

Each apartment includes a fully equipped bath, a modern kitchen, a carpeted living area, roomy built-in closets, exposed cedar ceiling, and—in the larger units—a separate bed alcove. Weaver said, "We have designed six different types of rooms which should provide enough variety to accommodate a prospective resident's wishes. All have the same options available.

"All the utilities are furnished, except private telephone. If the resident wishes to have air conditioning, a unit can readily be installed in the present circulating equipment in the room." Weaver added.

"The individual will have to supply his own household utensils and also an inner drapery. Greencroft outfits each apartment with an outer drapery." Weaver said, "The reactions of prospective residents to the

varied color schemes naturally differ, but they will be able to incorporate their own tastes in the selection of drapes and other furnishings."

The central manor also houses a coinoperated laundry, an administrator's apartment, a small grocery, a large lobby, individual compartments for storage, a parking lot for residents' autos, and two central lounge areas, one dominated by a uniquely designed fireplace.

To be eligible to be admitted to the retirement community, a prospective resident must be 62 years of age or older unless the applicant is permanently handicapped. The applicant is income is also a determining factor: it cannot exceed maximum limits established by the secretary of housing and urban development in the Elikhart County area.

In addition, all residents must be able to care for themselves physically upon admission. They will also provide satisfactory character references.

In the larger apartments to be constructed in the cul-de-sac units surrounding the central manor, 800 to 1,000 feet of floor space will be available. Described as Green-croft Villa, the cul-de-sac apartment will include two bedrooms, a living room, kitchen, and bath

Like the central manor, the villa apartments will be of contemporary design, featuring flat roofs, liberal use of glass, and masonry and frame construction. Internal features in the villa include exposed, natural-finished cedar decking, carpeted floors, and completely modernized kitchen facilities.

Greencroft, Inc., is the culmination of a dream of churchmen in the Elkhart County area that an older citizen who receives minimum income be permitted to live in a way that is "consistent with his own habits, heritage, and personality."

Sponsored by the Mennonite Board of Missions, Elkhart, Ind., Greencroft, Inc., is a nonprofit corporation which is operated under a local board of directors. The central manor was constructed with a \$1,175,000 federal loan which is to be repaid over a 50-year period. Interest is 3 percent.

Luke Birky, secretary for health and welfare, said, "Creencroft, Inc., is operating completely free of Mission Board subsidy. We are serving only in an administrative capacity by suggesting individuals from the community be on the board of directors."

Future planning for the Greencroft site includes the construction of a \$450,000 nursing facility of 40 beds. Hopefully, it will be operational by the fall of 1969.

The proposed facility will be a long-term care unit providing skilled nursing service for convalsecent or chronically ill and infirm patients who no longer require intensive hospitalization, but nursing care under medical supervision.

Youth in Tanzania Relate to Church

Mennonite youth in Tanzania exhibit a wide range of characteristics not like those of Mennonites in North America, according to the Eastern Mennonite Board of Missions, Salunga. Pa.

Some youth have Christian parents; many do not. Everyone has had some primary schooling. Christian parents are diligent in getting their children into school. Youth from non-Christian homes were won through the schools. But there are no primary schools available to 40 percent of their neighbors.

Opportunity for formal education may be cut off at end of grade seven. Less than half can go to high school or vocational schools to study mechanics, nursing, teaching, or agriculture.

Such youth must go back to the family farm, which for many persons is unattractive and unprofitable. The church has called agriculturist LeRoy Petersheim to help them to better agricultural methods, to establish new agricultural settlements, and to organize credit unions and conperatives.

Homemaker Miriam Wenger teaches domestic science and homeeraft skills. Some girls are urged into early marriages. Some have opportunity to go to high school, to train for vocations such as teachers, nurses, or clerical workers. The church is seeking to strengthen its pastoral ministry to guide young people in their vocational choices.

Many youth go to the urban areas seeking employment. Those who are unsuccessful face the danger of drifting into idleness, destitution, and vagrancy.

Most young people who have opportunity for secondary education live in boarding schools with supervised class, study, and recreational routine. In schools managed by churches and in some of the government schools, there are morning and evening prayers and Bible classes.

Áfter graduation, the best students go on to junior college and college: others take courses in teaching, nursing, public health work; others are employed in clerical and other duties. Many write overseas for study opportunities—to the United States, Europe, and Russia.

Tanganyika Mennonite Church has a few college graduates. Several had their schooling in East Africa; others had opportunity to study overseas. Some of these men teach in high schools or teacher-training colleges; others become administrators, some in high government offices.

Many TMC youth have more education than the local pastor or evangelist. Sunday school and youth guidance materials are limited. Some youth neglect the church. Others try to help develop its program. Tanganyika Mennonite Church Youth League has been organized. The congregational group gets together for Bible study, social and recreational activities, and service projects. Some groups take responsibility for cleaning the church building and grounds or placing flowers each Sunday.

Sometimes congregational groups come together in regional meetings for a weekend of program, contests, and fellowship. Each year representatives come together in a churchwide youth convention.

The national Tanzania Student Christian Fellowship provides similar opportunities in many of the schools across the nation.

A church camp may be established as a way of providing some informal education and character training with a vocational bias, and some community service opportunities.

Hostels and youth activities are being provided by churches in many urban centers. Tanganyika Mennonite Church is taking steps to provide a hostel in both Musoma and Dar es Salaam.

Team of Three Distributes "Way to Life" Tracts in Guyana

Hudson Chang, Guyana's Way to Life representative who also operates the Christian Literature Crusade bookstore in Georgetown, Guyana's capital, reported on the vigorous activity of the summer literature crusade in which three Jamaican young men are distributing 120,000 tracts:

"The three men arrived at one a.m. Friday and left the same day for the Corentyne Coast—a three-hour train and then fourhour bus trip. They started working July 1, and with the help of some other Christians, they covered 1,000 homes that day," Chang related.

"They have covered 5,000 homes up to July 14, and we have received ten Way to Life decision cards so far. Although they have met with much difficulty, plodding through the mud, getting meals at different hours, they have taken all this as good soldiers of the Lord Jesus Christ. The area that they have been covering is predominantly. Hindus and Muslims," Chang explained.

The Jamaican colporteurs leave a packet of six tracts and a Way to Life radio schedule in each home. The schedule includes a decision card similar to that used in Gideon Bibles.

Chang reported, "We have quite a number of high school students and young people helping with making up the sets of tracts. At the rate the folks are working (house to house) the 20,000 sets of tracts might be used up by the beginning of Aug."

Christian Literature Crusade is supplying Bibles and New Testament portions to the Jamaican workers to sell in the homes. "Sales have not been high," said Chang; "the work on the sugar estates and rice harvesting has not started yet." The Bibles are sold at nominal prices. The Virginia Mennonite Board of Missions is backing the project financially.

Samuel Barnett is the youngest of the three men distributing literature this summer in Guyana. A member of Good Tidings Mennonite Church, Kingston, Jamaica, he said, "1 am only 19, but whatever it might cost me here in Guyana, I want to be used in God's service, in every way possible, so that l might attain my aspiration: that l may know Him."

George Wright, 23, is from Calvary Church, Retreat, St. Mary, Jamaica. In his assigned area in Cuyana, he is faced with swamps and mud by the mile.

Hezekiah Cornwall, 26, sings his way. Often he can be heard singing "It's not an easy road"—and it isn't, to reach the wide area in Guyana he expects to cover this summer. Cornwall is from Good Hope Mennonite Church, St. Elizabeth, Jamaica.



The following persons from the (Old) Meanonite Church attended the July MCC orientation behool: (from) Wayne Longencker, Gale Maust, David Shelter, Keith Miller, Samuel Miller, Martin Miller, Garnuel Miller, Garnuel Miller, Garnuel Shott, and Joe Landis. (Rear) James Delp, Phillip Esch, John King. Beckl and Rodeny Hartzler, Elaine and Richard Stoltzius, and Ruth and Roy Bontrager.

Eighteen Attend MCC Orientation

Eighteen workers attended the July MCC orientation school in Akron before beginning one-, two-, and three-year terms of service.

Roy and Ruth Bontrager, Columbus, Ohio, accepted a two-year assignment in Appalachia. Bontrager received his doctor's degree from Ohio State University in Columbus. She graduated from Massillon City Hospital School of Nursing.

Phillip Esch, Phoenix, Ariz., has volunteered for a 27-month assignment in Bolivia. Esch attended Hesston College.

Rodney and Becki Hartzler, Goshen, Ind., have joined the Mennonite Service Unit in Whitesburg, Ky. Hartzler graduated from Goshen College, where he received a BA degree in social welfare. His wife earned a BS degree in unsting from Goshen.

John King, Detroit Lakes, Minn., graduated from Frazee High School and has accepted a three-year assignment to Nepal.

Joe Landis of Harleysville, Pa., will serve two years in West Berlin, Germany. Landis attended Hesston College. Wayne Longenecker. a former student at

Hesston College and native of Ashley, Mich., has begun a 27-month assignment in Mexico. Gale Maust of Bay Port, Mich., has accepted a 27-month assignment in Africa. Maust attended EMC in Harrisonburg, Va.

Keith Miller, Hydro, Okla., and a 1967 graduate of Hesston College, will engage in 27 months of community development work in Bolivia

Martin Miller has begun a 27-month assignment in Bolivia. Miller, from Harrisonburg, Va., went to Eastern Mennonite College.

David Shetler of Scotts Mills, Ore., has volunteered to do community development work in Bolivia for 27 months. Shetler attended Hesston College and Oregon State University.

Gerald Short, a 1967 graduate of Goshen College, will engage in two years of agricultural service in Mexico. Short hails from Archbold. Ohio.

Samuel Miller of Arcola, Ill., has begun a two-year assignment in Germany. Miller attended Eastern Mennonite College.

Richard and Elaine Stoltzfus of Atglen, Pa., have volunteered for three years of medical service in Halit. Stoltzfus received his doctor's degree from Hahnemann Medical College, Philadelphia, Pa. Mrs. Stoltzfus received a BA degree from Hunter College, New York, N.Y., before teaching for eight years.

Attending a shorter orientation school were James and Doris Delp of Portland, Ore. The Delps will work in Appalachia for two years. Delp received his doctor's degree from Jefferson Medical College of Philadelphia, Pa., and later worked at the University of Oregon Medical School. After graduating from Goshen College. Mrs. Delp taught school.

Church Adopts CPS Title

"For some time now the Relief and Service Committee has been experimenting to find a meaningful name for Mennonite fellows in what had been called 'earning 1-W service,' " said CPS (formerly 1-W) district director Jesse Click.

"We considered 'Servants' for a while and received some unfavorable reaction. Then we were given the okay to try 'Civilian Peace Service.' Response being positive, we moved in the direction of changing the name."

On June 20 the Relief and Service Committee meeting at Hesston College made the phrase "Civilian Peace Service" official.

Although men serving in VS or overseas VS, Pax, TAP, or as Overseas Missions Associates to fulfill alternate service obligations will retain the 1-W classification with the government, those serving specifically in what was "carning 1-W" are now in Civilian Peace Service. A particular unit can be called a CPS unit.

"Everyone should be aware," Glick added, 'that this phrase is unique for the Mennonite Church. Other church groups are not using this phrase."

Vietnam Fire Leaves

5,000 Persons Homeless

When fire swept through the fragile shacks of the crowded Khanh Hoi slum district, 5,000 persons were left homeless. Khanh Hoi is virtually an island bounded on one side by the docks of the Saigon River and Saigon's largest canal on the other.

This district has only a skeleton public water system. The narrow alleyways that pass for streets are not wide enough to allow modern fire-fighting equipment to approach most areas.

Vietnam Christian Service joined with other voluntary agencies when Saigon's city authorities asked for aid. (Because of war demands, urban services are at a minimum just at the critical time when urban population is swelling.)

One thousand, three hundred and twenty two-pound cans of MCC tinned beef, 480 school kits, 240 pairs of ao quan pajamas, 80 pounds of miscellaneous clothing, and 1,440 bars of soap from Lutheran World Relief were donated by VCS to families whose homes were destroyed by the fire

"Until either private landlords or the government build more substantial housing, this sort of situation will happen many times again," said Neil Brendon, VCS Saigon proj-

The fire occurred only a few streets from the VCS Khanh Hoid day care and social center where neighborhood preschool children come each day for activity programs. Another part of the Khanh Hoi center is located one block away. Sewing classes for school-age neighborhood girls are conducted there.

Vietnam Christian Service, a cooperative program of Church World Service, Lutheran World Relick, and the Mennonite Central Committee, has volunteer workers in other Saigon projects, including another center-city slum, an orphanage, a mental hospital, and numerous feeding programs for Saigon school children.

Wells Aid India Drought

Perhaps one of the most significant emergency relief projects MCC is helping with in India is the well-digging project. To date, 75 wells have been dug. Of these 75 wells, only one is not producing a good supply of water.

"The building of these wells not only provided a means of substance for the Indians, but it also provided something of lasting value and a reminder of our concern for them during these hard times, "said Vernon Reimer, MCC director in India.

These wells, dug under the food for work plan, are located in Bihar, one of the hardest hit areas during the prolonged drought in India. This program provides food and some money for the workers. Each participant is paid in food for five days of work and receives money for the sixth day.

The Mennonite Relief Committee (MRC), composed of the Mennonite Church of South Bihar, the Mennonite Christian Service Fellowship of India, and MCC, in cooperation with the Committee of Relief and Gift Supplies (CORACS), sponsors these projects.

Many of the villagers cannot remember having any wells before these had been dug. They had to rely on springs and ponds. When these sources of water dried up, the villagers had to walk long distances for water or move.

A TB ward and two roads are also being built through the food for work projects. CORACS is sponsoring the building of the roads and the TB ward while MRC is sponsoring most of the well-digging projects.

MRC is also sponsoring four free food kitchens in Bihar. A total of 16,212 persons are receiving food through these food for work projects and the kitchens.

This is the third year of drought and famine India is suffering. Food and water are becoming more and more scarce. Disease is more dangerous because of the generally weakened condition of the people.

Bert Lobe, MCC worker in India, said, "The tremendous population, illiteracy, and poor agricultural practices are all responsible for the famine."

Mission Materials Are Available

Fall missionary education materials are now available from the Mennonite Publishing House or Provident Bookstores, according to Paul W. Shank, manager of congregational sales.

The adult-youth study course will survey young churches in emerging nations around the world. The book, A Kingdom of Priess, edited by Wilbert R. Shenk and accompanied by a leader's guide written by Willard E. Roth, will be used as a resource. The book relates nine facets of missions in seven new nations around the world.

Shank said, "A Kingdom of Priests should create an understanding and sympathy for our berther in the churches in the new nations. It will help us enter into dialogue with them—to allow them to make mistakes as we allow ourselves this privilege. Often we expect greater maturity from them than we ourselves demonstrate or experience.

In conjunction with the adult course, Africa in Three Dimensions, produced by agencies of the Mennonite Church and Ken Anderson Films, is highly recommended. A 45-minute color motion picture, the film focuses on Niegria, the Congo, and Tanzania. Africa in Three Dimensions was premiered at the Mennonite World Conference in Amsterdam, the Netherland.

Five other motion pictures may be ordered from Mennonite Board of Missions, Elkhart, Ind., to supplement the adult study.

Uhurul Freedom! by Edna Beller, kicks off the children's study course. The 96-page book, along with a 32-page leader's guide, pictures the progress made in three African countries—Tanzania, the Congo, and Nigeria —in the past several decades. Uhuru means freedom. The study materials will suggest a kinship between African and American children.

The course is not designed to compete with school lessons on African history, geography, or social problems. Rather, a series of stories, articles, quizzes, and projects will help children learn to identify with the culture of these African lands.

An additional resource is Bush Cirl, a 65frame color filmstrip with taped narration. This is the story of an 11-year-old Nigerian girl and the problems she faces as she decides she wants to become a nurse.

Other materials which can be used by the congregation for children are picture portiolise edited by Harold Weaver. They are entitled "Congo Contrasts" and "To Market, to Market." Each group contains 12 photos with descriptive text.

Garcia Visits Churches

Raul Garcia, president of the Argentine Mennonite Conference, is currently paying a fraternal visit to the Mennonite Church of North America en route home from the World Conference in Amsterdam.

Garcia, who has been a member of the Argentine Conference Board since 1937, with the exception of two years, is currently serving his third term as president. He is also president of the board of directors of the Mennonite Seminary in Montevideo, Uruguay. He is also principal of a local secondary school.

Garcia said that he appreciated "the fellowship among the different delegates at Amsterdam." He added that he was especially impressed by the messages of the delegates from the nations in which there is suppression of religious freedom.

In commenting upon the churches in Argentian of 750 members, he said, "The main difference is that we are living in an environment where the majority of the people are nominally Catholie. To be a Protestant is to be different, although there is increased toleration since the Vatican Council."

He added, "We are trying to concentrate our evangelism emphasis in the areas where there is a heavy concentration of population." He noted the seven churches in Buenos Aires and its suburbs as an example. Evangelistic thrusts are extended primarily by preaching. He added that MBI broadcasts are aired in Argentina.

According to Carcia, the greatest need of the church in Argentina centers around the lack of workers—especially self-supporting mission associates. He said that businessmen have great opportunities to become integrated into community life in South America and leave a decided testimony for the Christian way of life.

Students Spend Semester Abroad

Eight students from Mennonite and Brethern colleges left for Bogota from Miami on August 8. They will be spending their Junlor year or a semester of their Junior year studying at Iu Universidad de los Andes in Bogota. Colombia. The eight students are: Karl A. Schrock, John K. Flory, and Caro Kirkpatrick of Manchester College; Pamela York and Magarita Perez of La Verne College: Mary Ward and Sarah Patterson of Bridgewater College, and Stephen Miller of Goshen College. In addition, Linda Lou King and Howard Nikkel, both of Goshen College, will be remaining in Bogota for another semester.

Two other Goshen College juniors, Marjory Byler and Rebecca Morrison, will spend their junior year studying at the University of Buenos Aires. Argentina. Miss Byler is the daughter of Mr. and Mrs. B. Frank Byler, now serving the Mennonite church in Montevideo, Uruguay, and Miss Morrison is the daughter of Mr. and Mrs. Leslie Morrison of Wadsworth, Ohio.

The year abroad is a program of the Council of Mennonite Colleges, an organization of the presidents of the eleven Mennonite colleges. The Council's largest project is in international education; year abroad programs are operated in Argentina, Colombia, Kenya, and Nigeria, and summer seminars are operated in Europe and El Salvador. In addition, the Council cooperates with the Mennonite Central Committee in operating a Pax-Education program in the Congo and Latin America.

VS-ers Pioneer School Assistance Project

Teachers and administrative staff members of the 75th Street Elementary School in Los Angeles, Calif., have had their work lightened through the efforts of a volunteer quintet from the Calvary Mennonite Church, 151 W. 73rd Street.

The church, connected with the Los Angeles Voluntary Service Unit, has been an effective force in helping the children of the school community. A "triple threat team. the unit serves the youngsters in school, youth groups, and church.

Key persons in the five-man team are Gerald and Sharon Nissley, who act as unit leaders, along with Violet Amstutz, Bruce Esch, and Lee Miller. The unit itself is located at 210 W. 78th Street.

The unit works directly with teachers in the classrooms, providing assistance to the children under the direction of the teacher. They help the clerical staff with the mountain of paper work that is the inevitable result of operating a 1,800-pupil school.

Operating a duplicating machine, they run off schedules, homework lists, and bulletins. New equipment is checked in, books shelved, supplies toted, and in the off-school hours the volunteers tutor children.

The volunteers also help the playground supervisors, distribute books, monitor students, and are collaborating in the formation of a playground handbook.

Nissley, who is chairman of the Boy Scouts membership drive, in cooperation with 75th Street principal Douglas Naylor and boy scout executive, Larry Elias, has mapped out a local plan to maintain the membership level

The work of the Calvary Mennonite Church quintet has afforded teachers more time to work with students, and provided the staff with more opportunity to spend time with the children than previously -From Southside Journal, Los Angeles, Calif.

Voluntary Service Team Aids in Pottsville Mission Study

In response to a request by the Pottsville Mission, Pottsville, Pa., the Eastern Board voluntary service office will help the mission survey needs of the community and counsel them in restructuring their community service

Raymond and Alice Martin, who have worked extensively in child care centers, recreation, and community development in Homestead, Fla., have consented to give leadership to this community study and selfevaluative effort.

Martin will probe community needs through interviews with local leaders. He will also be examining all other existing programs. He will speak to leaders of the United Fund and Community Opportunities Council to see what additional resources can be made available.

From his observations and the information obtained, Martin will make proposals as to how the mission program might be restructured. After the mission decides on its future strategy, the voluntary service office will consider providing some personnel for the early stages of the program.

A VS couple had earlier served at the mission beginning in 1953, but none have been there for ten years. Lester Hoover. pastor of the Palo Alto congregation, has maintained contact with the mission. This led to the present request for help,

At the end of the summer the Martins will be returning to their work with migrants in Homestead, Fla.

FIELD NOTES

Pray earnestly for the work of Mennonite General Conference being undertaken this week at Christopher Dock Mennonite High School near Lansdale, Pa. A complete program was printed in last week's issue.

Missions Conference is being sponsored by the Kishacoquillas Valley Mennonite churches near Belleville, Pa., to be held in three of the larger churches Sept. 6-10. Services will be held each evening in two of the three churches rotating between speakers and churches. John H. Mosemann and James Kratz of the General Mission Board at Elkhart, Ind., will be serving as sneakers

Christian Life Conference at Garber's Mennonite Church, Menges Mills, Pa., Aug. 26, 27. The speakers are Ralph M. Shank, Myerstown, Pa., and Charles S. Gogel, Phoenixville, Pa.

D. D. Miller, Goshen, Ind., will be the speaker at a Bible conference at the Herrick Mennonite Church, Clare, Mich., Sept.

Calendar

Mennonite General Conference, Franconia Conference, Aug. 21-24.

South Central Conference, Pleasant Valley, Harper, Kan, Sept. 8-10. Illinois Mennonite Conference, Metamora, Ill., Sept.

pard of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

Eighteenth Annual Men's Chorus Reunion at Black Rock Retreat, near Quarryville, Pa., Sept. 17, at 2:00 p.m.

Correction of telephone numbers: T. H. Brenneman (219 533-3466). Virgil J. Brenneman (219 533-5523).

New members by baptism: six at Lititz, Pa.; eleven at Kidron, Ohio; one at Julesburg, Colo.

Special meetings: David Mann, Albany, Ore., at Seventh Street, Upland, Calif., Sept. 17-24. Kenneth Good, Lanham, Md., at

Market Street, Scottdale, Pa., Sept. 17-24. Change of address: Vernon E. Bontreger from R. 1. Box 69 to 1008 Mervin Avenue, Goshen, Ind. 46526. Tele.: 219 533-2631. Carl J. Rudy from Leo, Ind., to 7222 Parkview Dr., Columbia, S.C. 29204.

The David Shanks, recently returned from Belgium on one-year furlough, will reside at 900 LeRoy Ave., Goshen, Ind.

David Yoder, Elkhart, Ind., received his visa to go to India where he will be a teacher at Woodstock School. Yoder flew from Sarasota, Fla., Aug. 17.

Wallace and Evie Shellenberger, Abiriba, East Nigeria, relayed word via letter transported to and mailed from Lagos that all is quiet in Abiriba. They have stored a sixmonth supply of medicine and American food. In a trip to Umahia to get supplies, Mrs. Shellenberger encountered 17 police checks.

The Shellenbergers have received no mail for two months. Joyce Eberly, from Araguacema, Brazil, reported that the new church at Alvorada recently had its first baptism and communion

service. Previously a part of the Araguacema

church, the new fellowship averages an at- God when we prove to be more Christ-centered tendance of 40 for services.

Nelson and Ada Litwiller are currently in orientation in Brussels, Belgium, before beginning a ministry to European Spanishspeaking people. Litwiller wrote that there are scattered Spanish groups in Germany and Switzerland. The Litwillers' address is Rue du President 40 Brussels

A contribution of \$200 has been received from a member of a Methodist Church in Trenton, N.J., for the purpose of doing Christian work in Vietnam in memory of a foster son who was killed in battle.

The contributor reported that since neither the Methodist Church nor the Presbyterian Church has a mission program in Vietnam, he sent this amount to the Eastern Mission Board upon the recommendation of the Methodist Committee for Overseas Relief who said, "The Mennonites have an excellent reputation of doing a solid piece of work with great commitment and little fanfare in Vietnam.

A Youth Peace Seminar at Chesley Lake Camp in Ontario Sept. 22-24 will feature lames H. Laird, a Methodist pacifist, and Ivan Kauffman, executive secretary of MCC Akron peace section, as resource persons. A peace oratorical contest will be held in conjunction with the MCC (Ontario) meeting Nov. 18

"Consider Him" will be the theme for the Fall Retreats for Women. Plan now to attend at Camp Tel Hai, Sept. 8, 9, with Mrs. Fred (Carolyn) Augsburger as speaker; Camp Hebron, Sept. 21-23, with Mrs. Merlin (Dorothy) Grove, speaker; or Salunga, Pa., Oct. 26, with Mrs. Harold (Connie) Stauffer leading the discussions. For information or reservation write Mrs. Lloyd Weaver. 501 Strasburg Pike, Lancaster, Pa. 17602, or call 717 687-6019. Advance reservations necessary for all retreats.

Readers Say

Submissions to Readers Say column should com-ment on printed articles and be limited to approxi-mately 200 words.

Thank you for publishing the article, "A Modern Samaritan," by Nelson Kauffman (July 18). It is very appropriate at this period of history when our church is struggling with the problem of incorporating into the fellowship of the church those who deeply need the church and whose past lives prevent them from feeling fully accepted. This article approaches the Trueblood concept that the church of Jesus Christ should become the "fellowship of the unworthy."—Justus G. Holsinger, Hesston, Kan.

Is "What I Want My Church to Become" by five educated men? This reminded me of the Sept. 11, 1964, issue of the Gospel Herald in which five men-church leaders-spoke on "What Is the Greatest Need of the Church in Our Day In comparing these, I believe the first five had a much better solution than what the last ones

Are we church members part of the problem or part of the solution? The world will glorify our

than problem-conscious.-David M. Nolt, Ephrata,

Thank you for printing Yorifumi Yaguchi's arti-(July 25, 1967). His observations are honest, direct, humorous, and always serious. We would do well to follow out his subtle probes to their specific meanings for us, meanwhile being thank-ful that he was impressed with some evidence of genuine Christianity.—Philip K. Clemens, New York, N.Y.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:5)

Beck, Edwin and Valetta (Nofziger), Archbold, Ohio, fifth child, second daughter, Sandra Kay, July 27, 1967.

Birky, Stanley L. and Shirley (Oswald), Detroit Lakes, Minn., second child, first son, Bradley Lou, June 29, 1967. Driver, Lewis M. and Ellen (Kiser), Dayton,

Va., second child, first son, Bevan Trent, July 4, 1967 Fenton, M. Raymond and Evelyn I. (Merillat),

Wauseon, Ohio, eighth child, fifth son, William Lyn, July 15, 1967. Hunsberger, Arlin and Naomi (Derstine), Perkasie, Pa., third living child, second daughter, Susan

Marie, July 7, 1967 Martin, Samuel B. and Maryann (Martin), El-mira, Ont., fifth child, fourth son, Dwight Samuel,

July 18, 1967. Miller, Roy S. and Mae (Miller), Holmesville, Ohio, first child, Mark Alan, June 26, 1967.

Schwartzentruber, David and Marion Florence (Snyder), Milverton, Ont., first child, Angela, June

3, 1967 Sharp, Roy and Janet (Keens), Denver, Colo., second son, Arnold Phillip, June 6, 1967.

Shertzer, Norman and Verna (Fry), Lancaster, Pa., fourth son, James Ross, July 15, 1967.
Swartzendruber, Richard Lee and Naomi (Everson). Hesston, Kan., second son, David Lee, Aug. 2, 1967

Wagler, Earl and Edith (Gascho), Millbank. Ont., fourth child, second daughter, Arlene Dawn, June 28, 1967.

Waite, Donald N. and Anna (Engel), Quarryville, Pa., second child, first daughter, Shirley Ann, born Apr. 6, 1967; received for adoption,

Apr. 28, 1967 Walters, Howard and Laureen (Steckley), Atwood, Ont., second son, James, June 16, 1967. Yoder, Gordon W. and Thelma (Swartley), Doylestown, Pa., second daughter, Mary Doreen, July 21, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alleman-Hartzler.-David D. Alleman, Mar-Julia G. Hartzler, Allensville, Pa., Allensville cong., by Paul M. Roth, June 10, 1967.

D Bauman. Bauman-Bauman.-Laverne Drayton, Ont., Bethel cong., and Vera Bauman, Elmira, Ont., Elmira cong., by Vernon Leis, as-sisted by Raymond Erb, July 27, 1967.

Brownson-Musselman.-Paul Brownson, Bancroft, Ont., and Carol Jean Musselman, Elmira, Ont., by Howard S. Bauman, July 22, 1967. Chupp—Stauffer.—Wayne Ray Chupp, Nap-

panee, Ind., North Main St. cong., and Joan Arlene Stauffer, Goshen, Ind., Yellow Creek cong., by James and Harold Christophel, July 15, 1967. Fatheringham-Shantz,-Robert C. Fatheringham, Weyburn, Sask., and Wilma Jane Shantz, Khedive, Sask., both of Sharon cong., by James

Mullet, July 22, 1967. Good-Kratz,-Robert Lee Good and Joanne

Esther Kratz, both of Harrisonburg, Va., by Warren Kratz, July 8, 1967.

Herrfort—Kropf.—Allan Herrfort, Newton,
Ont., and Berenice Margaret Kropf, Wellesley,

both of Riverdale cong., by Menno Zehr, July 29, 1967

Jantzi-Widrick .- Daniel Jantzi, Lowville, N.Y., Lowville Cons. cong., and Patricia Widrick, Croghan, N.Y., Croghan Cons. cong., by Richard Zehr, July 1, 1967.

Kimpton-Good.-Daniel L. Kimpton, Alliance, Ohio, Methodist Church, and Janet Marie Good, Kouts, Ind., Hopewell cong., by Emanuel S. Birky, June 30, 1967.

Morris-Holden.-Virgil Morris, Denver, Colo., Assembly of God Church, and Ida Jane Holden, Denver, Colo., First Mennonite cong., by George Loveland, July 9, 1967.

Musser-Shaub.-Roy Musser, Mobile, Ala., New Holland cong., and Joyce Shaub, Mobile, Ala., Mobile cong., by Paul L. Dagen, July 15, 1967

Reinford—Stone.—Clyde L. Reinford, Spring Mount (Pa.) cong., and Carol R. Stone, Phila-delphia, Pa., Oxford Circle cong., by Luke G. Stoltzfus, July 29, 1967.

Thomas-Graybill.-Glenn B. Thomas, Lititz, Pa., Lititz cong., and Miriam H. Graybill, New Providence, Pa., Mechanic Grove cong., by Clayton L. Keener, Aug. 4, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are

Buckwalter, Katie M., daughter of Milton L. and Elizabeth Ann Buckwalter, was born in Lan-caster Co., Pa., Nov. 28, 1886; died at the Lancaster General Hospital, July 4, 1967; aged 80 y. 7 m. 6 d. She was the last of her family and is survived by cousins. She was a member of Mellingers Church, where funeral services were held with Harry S. Lefever and Nelson Landis offici-

Glick, Roger Allen, infant son of John R. and Velda (Miller) Glick, Minot, N.D., was stillborn, July 25, 1967. He is survived by 2 sisters (Jane and Maria), one brother (Arden), and grandparents (Mr. and Mrs. A. L. Glick and Mr. and Mrs. J. O. Miller). An infant sister preceded him in death. Graveside services were held at the Fairview Cemetery in charge of Walter Janzen.

Hochstedler, Harvey E., son of Emanuel and Barbara (Schmucker) Hochstedler, was born in Howard Co., Ind., Sept. 26, 1913; died there of a heart attack, July 13, 1967; aged 53 y. 9 m. 17 d. On Oct. 23, 1937, he was married to Vesta Swartzentruber, who survives. Also surviving are 3 children (Burnell, Carol-Mrs. Royden Boshart, and Claranette-Mrs. Larry W. Wilson), 3 brothers (John, William, and Victor), 2 sisters (Savillo Bontrager and Polly Whiteman), and 5 grandchildren. He was a member of the Howard-Miami Church, where funeral services were held July 16, with Harold Mast and A. G. Horner officiating; interment in Mast Cemetery.

Keener, Bettie M., daughter of David and Elizabeth (Hartman) Brunk, was born near Harritonburg, Va., Sept. 14, 1878; died at the home of her son Oliver, July 28, 1867; aged 89, v. 0 m. of her son Oliver, July 29, 1867; aged 89, v. 0 m. of henry B. Keener, who was married to Henry B. Keener, who was a substitution of the son of her son of the son of her son o

Martin, Naney Louise, daughter of Leon G. and Bertha (Esbenshade) Martin, was born June 3, 1958, at East Earl, Pa.; died instantly when struck by a car while on her bicycle near her home. May 26, 1967; aged 8 y 11 m. 23 d. She Martin, and Roy), paternal grandparents (for and Mrs. Noah H. Martin), Funeral services were held at Weaverland Church May 29, with Walter Martin, and Roy).

tin and Luke S. Weaver officiating.
Miller, Samel S., son of Solomon and Mattie
(Christney) Miller, was born at Hubbard, Ore.,
Apr. 4, 1883; deld at Salem Memorial Hospital,
Salem, Ore., July 22, 1967, from injuries sustanted in an automobile accident, aged 84 y. Sin
stander din an automobile accident, aged 84 y. Sin
Hooley, who preceded him in death. On May 8,
1954, he was married to Mamle Egil Bauman
Miller, who survives. Also surviving are 4 children (Velma—Mrs. Roy Evers, Irene—Mrs. Jim
Evans, Leonard, and Ralph), one sister (Tillie
Evans, Leonard, and Ralph), one sister (Tillie
evan del Virgil Hoesteller). Two changes for the office of the control o

were held July 28, with Paul Brunner officiating.
Osborne, Pearl May, daughter of Menno and
Fannie (Stineman) Frey, was born in Miami Co.,
Ind., June 11, 1981; ded in Howard Co., Ind.,
July 51, 1991; ded on Howard Co., Ind.,
July 51, 1997; aged 76 v. 24 d. On July 2, 1910.
July 51, 1997; aged 76 v. 24 d. On July 2, 1910.
Vives. Also surviving are 5 sons (Herbert, Cheerle,
Verse, Also surviving are 5 sons (Herbert, Cherde,
Mrs. Victor Hochstedler, and Marciles—Mrs. Eugenc Kendall). 2 brothers (Owen and Lewis), 33
grandchildren, 12 great-grandchildren, One son
(falph) and 2 infant daughters preceded her in
death. She was a member of the Howard-Miami
death. Bee was a member of the Howard-Miami
series and the standard of the sta

Sween, Thomas Melvin, son of Melvin and Emily Sveen, was born near Hondo, Alta, May 17, 1941; died near Hondo, July 15, 1967, as a result of drowning in a nearby lake; aged 26 y, 1 m. 29 d. Surviving are his mother and one steet Lynn). His father preceded him in death sets the surviving are his mother and one the Bethany Church, Smith, Alta, Graveside services were conducted by Willis Yoder.

Zehr, Harlan Lee, 500 of Leo and Irene (Moser) Zehr, was born at Lewis County Gernell Hospital, NY, Nov 24, 1957, died by drowning in Bewer River, 1919, 28, 1967; aged by 8 m. ad. Surviving are 4 sixters (Cardyn, Lorraine, Delores, and Geraldine) and one brother (Marvin, His father died trying to rescue him and his mother died Aug. 27, 1961. Furneral services were held July 31, at Croghan Cons. Church, with Elias Zehr, Vernon Zehr, and Richard Zehr, Gilcalting

Zebr. Lee R., son of Andrew and Mollie Zebr, was born at Kinchnerville, N.Y., Nov. 15, 1917, died by drowning in Beaver River, while trying to rescue his on, July 28, 1967, aged 49 y 5 m. 13 d. On Oct. 18, 1944, he was married to Irene children (Carbon, g. 27, 1961, Surviving are Schildren (Carbon, g. 27, 1961, Surviving are Schildren (Carbon, g. 27, 1961, Surviving are Schildren (Carbon, g. 27, 1961, Surviving are Marvin), 4 sisters (Catherine—Mrs. Vernon Martin, Leona—Mrs. Amost Lyndaker, Doris—Mrs. Sodemon Moser, and Arleatha—Mrs. Austin Bender), 2 brothers (Earl and Arthony). He was Bender), 2 brothers (Earl and Arthony) He was been services were and the services when the services were hard to the control of the services were hard to foliating.

Items and Comments

"There are 77 developing nations who will move under a system of tyranny in order to achieve industrialization and an entry into the 20th-century world," Methodist missionaries were told in Lake Junaluska, N.C., "if the Christian church is unable to sharpen the conscience of the United States in time."

Dr. Eugene Smith, executive secretary of the U.S. Conference of the World Council of Churches, told the annual Missionary Conference of the Southeastern Jurisdiction of the Methodist Church, that "the fate of our grandchildren depends on how much we in America today care about others in the world."

He said that with 50 percent of its population living in city slums "Latin America is building for an explosion which will make Castro look conservative."

He said thousands of teenagers in Africa, too educated to return to tribal life, and yet lacking enough education to be employable, are adding daily to the danger facing prosperous nations.

Mayor E. Dent Lackey of Niagara Falls accused churches in Niagara Falls, N.Y., of "rocking along in their own de facto segregation" while criticizing housing and educa-

He aimed his remark at a Niagara Council of Churches' executive committee statement which "deplores and condemns" recent acts of violence by members of the Negro community and suggested improvements in five years, including housing and education. Mr. Lackey, an ordained minister, is a graduate of Oklahoma City University and Boston University and Boston University and Boston University School of Theology.

"Their report is most welcome," the mayor said," and it indicates a deep and continued interest in the Negro community." He said he would set up meetings with members of the committee to "involve them in solving some of the problems facing Negroes in Niagara Falls.

"But let the churches set the example," he added. "I think it's about time clergymen start thinking about integration of their churches."

The neat, peaceful neighborhoods in Detroit's outer perimeter are becoming havens for hundreds of innocent victims of the violent rioting and pillage.

(The rioting had, on July 27, claimed 38 lives—unofficial estimates ran to more than 60 dead—and caused more than 1,000 injuries.)

In one Catholic parish alone, St. Mary's of Redford, approximately 100 Negro families, one with 16 children, have been invited to share the homes of white parishioners.

Elsewhere in the outskirts of the city, and in nearby suburbs, hundreds of white families have offered to double up with penniless Negro families who were forced to flee their burning homes.

Not only were homes, clothing, and other possessions destroyed, but many Negroes who were employed in the stores, banks, offices, and other buildings, destroyed by the arsonists and looters, now have no jobs.

Representatives of the World Alliance of Reformed Churches and the International Congregational Council agreed to move toward merger of the two confessional bodies by 1970.

Two joint committees were authorized by the Alliance, whose executive committee is holding sessions in Toronto, Ont., and by officials of the ICC, who were empowered by their organization to make such decisions.

One ad hoc committee will make proposals for a new structure for the merged body. A second will define communications needs and functions and propose ways for implementing them.

It has been reported that 20,000 Rumanian Bibles are being printed in London; 13,000 New Testaments were recently published in Prague, and 20,000 Czech Bibles are now on the presses there. Paper is supplied by the Bible Society.

1966 was a record year for Helper Project, a small voluntary agency which sends "living gifts"—high quality livestock and poultry—to poor farmers and farm institutions in parts of the world where they are most needed. Helper Project operations last year were valued at \$1,000,569—a. 13 percent increase over 1965. Nearly every other day a "living gift" shipment went to one of 27 different countries.

A Lutheran pastor who is also a research psychologist holds that youth who accept the conservative belief of the church tend to show the greatest sensitivity to human need.

Those who least accept a conservative theology tend to be the least sensitive to human need, according to Dr. Merton P. Strommen, executive director of Church Youth Research and research director of Relizious Education Association.

"There is a positive relationship, and a significant one, between orthodoxy and tolerance," he concluded.

Dr. Strommen thus took issue with the

findings of two sociologists, Charles Glock and Rodney Stark, in their book Christian Beliefs and Anti-Semitism. They implied that feelings of prejudice increase in relation to one's orthodoxy.

Dr. Strommen based his findings on a survey of youth of the American Lutheran

Church-Missouri Synod.

He found that "only 9 percent of the most conservative youth believed that excluding Negroes from church activities would be justified in some communities. This contrasts with 38 percent of the least conservative youth who agreed to this item."

He also reported that "16 percent of the most conservative in theology said there are some nonchurch activities from which they could justifiably exclude certain people because of their racial differences, whereas 38 percent of the least conservative agreed to such discrimination.

The S. S. Hope (Health Opportunity for People Everywhere) began as a dream in 1958 when President Eisenhower asked for the initiation of a program to teach medical, nursing, dental, and technological personnel in developing countries the latest techniques of U.S. medical science. Dr. William B. Walsh, a prominent heart specialist of Washington, D.C., conceived the idea of a floating hospital. The 15,000-ton USS Consolation was loaned by the U.S. Navy and rechristened the SS Hope. In the six years of its operation more than 100,000 persons have been treated, 3000 physicians, nurses, dentists, and technologists have been trained and more than one million people immunized.

The Lord's Day Alliance of the United States has voiced its disapproval of a bill now before Congress which would change five major holidays to Mondays.

The Rev. Marion G. Bradwell, executive director of the Alliance, told a Senate subcommittee considering the proposed legislation that the changes would "not serve well the moral and spiritual needs of our citizens."

He further claimed that the changes would affect Sunday school attendance in the churches because of the long holiday weekends they would create.

The Alliance director predicted adoption of the bill would create long holiday weekends that would affect regular Sunday school and youth attendances "on at least 10 percent of the 52 days in which the church must do most of its work.

"Is the work of the churches, and their vast program of Christian education so unimportant or so unnecessary," he asked, "that you would permit a shifting of the calendar five times a year to create holiday weekends that could jeopardize 10 percent of the already small number of days available (for Sunday school)?"

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Coming Next Week

Report on World Conference Good Mennonite Church Neighbors

By the Editor James D. Kratz

Cover photo by Paul M. Schrock

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The Gospel Herald was established in 1968 as a mucasor to Gospel Witness (1980), and Herald of Truth (1866). The Gospel Herald is a religious periodical published weekly by the Memonite Publishing House, Sortishe, Par, except the second Tuesday of February and the Tuesday following Thunsappring, Parker State (1988) and Parker State (1988) a Scottdale, Pa. 15683. Lithographed in United States.

GOSPEL HERALD

Tuesday, August 29, 1967

Volume LX, Number 34



Good

Mennonite

Church

Neighbors

By James D. Kratz

In 1933 the late President Franklin D. Roosevelt introduced into his foreign policy thinking for South America the term "Good Neighbor Policy." Without evaluating the validity or effectiveness of this approach, we must recognize certain factors in Roosevelt's vision that are relevant to the church in Latin America today.

The fact that Roosevelt became concerned about relationships with his Latin neighbors indicates that our neighbor-liness left much to be desired. What was true 30 years ago is true today to a lesser degree. My concern here is more specific: What is the present status of our "church neighbors" in Latin America? How do they view their neighbors to the north?

In the first place ope dare not think of the South American church or of South America as a homogenous entity. There are many cultural differences, both within countries and between countries. Life in northern Brazil is vastly different from life in southern Brazil. Missionaries working in metropolitan Sao Paulo, Brazil, cite the adjustments that people coming from northeastern Brazil have as they move into a new world within their own country.

In studying the statistics available on sociological change in Latin America, one receives the impression that what is happening in terms of urbanization, population growth, and general social mobility is neither normal nor healthy. Fifty years ago when the first Mennonite missionaries went to Argentina, they began their work along the railroad line which runs west from Buenos Aires—good missionary strategy then. But today the real growing edge of Argentina is in and around the city of Buenos Aires where one third of the population of the country lives.

The interior towns have had a more normal and steady growth and development. In Brazil cities spring up in relatively short periods of time. Architects employ the most modern methods in design. All this has implications for church planting and building. Should we throw our main resources into the more stable interior towns or should we move with the masses as they migrate to the cities? In many parts of Latin America national church leaders and missionaries are sensitive to what is taking place, and they are working positively in the midst of revolutionary change.

Another development in Latin America is an increasing secularization. When one considers the religious heritage of Latin America, and recognizes the potence of its influence for centuries, it seems strange to encounter such a large sector of Latin-American society seeking for or having ac-

cepted a philosophy of life that is totally materialistic in outlook.

An airlines pilot of the VASP Airlines in northern Brazil recently told me how he had come to his position. His comment was, "I am a materialist." By this he did not mean he was seeking or accumulating wealth. He simply meant that the material values in the final analysis were the only things of importance. Life here and now is all that has meaning. A person like the airlines pilot finds a great deal of support for his political and economic convictions in theoretical Marxism.

While there is certain social and political unrest and a continuing "revolution" in much of Latin America, there is also much reason for optimism and hope for the future. Latins are our "good neighbors." The church is deeply influenced by all that is happening in terms of social change and secularization. A number of things are taking place at this time in the Mennonite Church in Latin America.

 There is a new Mennonite consciousness. Mennonites have become known throughout Brazil because of their work in bookstores. In Uruguay, the seminary has made its influence felt far beyond Mennonite circles. In Puerto Rico the church's service emphasis has left an impact upon large areas of the island. Likewise, within the Mennonite Church brotherhood in Latin America there is a new consciousness of purposes and mission.

2. There is a growing sense of togetherness on the part of the many Mennonite groups in Latin America. When one realizes that there are six or seven Mennonite mission and service boards represented in one way or another on the Latin-American seene, it is not difficult to see the need for a concentrated effort toward unity and cooperation. The number of cooperative projects and the emergence of national boards in a number of countries with representation from the various Mennonite groups within the country give us hone.

The Montevideo Seminary, as one example, has representatives from several Mennonite groups on its board of directors and in its student body. The Latin American has some difficulty understanding the difference between Old Mennonite and General Conference Mennonite and Mennonite Brethren. To be a Mennonite is to be a Mennonite! It is a bit embarrassing and painful to work through the process of trying to explain historical differences. The Latin Mennonites rather naturally gravitate toward each other

and sense their oneness in Christ without regard for labels of being one or another kind of Mennonite.

3. There are opportunities and challenges in Latin America today for a Mennonite witness. In the areas of non-resistance, peace and war, voluntary service, and the concept of free church tradition, the Mennonite witness is urgently and uniquely relevant. There is a certain deficiency in the total evangelical witness in the areas of ethics, social justice, and Christian discipleship Mennonites in Latin America are beoming increasingly aware of their opportunities and responsibilities in this area, and they are finding listening ears both within and outside of church circles.

4. The Mennonite task of reconciliation must go on. Not only in the area of Christian pacificism, but in the total evangelical witness, there is a need for someone to be an agent of reconciliation in a divided Christian church. While we are still finding the way to be reconciled to one another, we are also finding opportunity to referee, counsel, listen, and share in theological and ecclesiastical questions among the many church groups. Even in our Mennonite bookstores in Brazil we have unique opportunities to carry out a ministry of reconciliation.

5. During the past 30 years German-speaking Mennonites have migrated to Latin America from Russia, Germany, and Canada. Here the church has a unique opportunity and resource for building and evangelism. Many German-speaking Mennonites in Latin America are becoming increasingly aware of the fact that their reason for being there today is other than or more than their ethnic distinction. Revival. renewal, and social change are taking place. Young people are leaving the isolation of the German communities. Some are finding their way into successful business ventures. Others are going into the universities and professions. All this adds up to a new day for the German Mennonites in Latin America. We must keep the lines of communication open with them, cooperate with them, and try to understand their struggles as they find new purposes for being in Latin America today.

These are all our Mennonite neighbors. May we continue to seek their fellowship. May we listen as they tell us their concerns. May we share with them as we have opportunity. We must continue to cultivate a good neighbor policy toward our brethren in the South as they go through periods of discovery and rediscovery in the land of tomorrow.

Nurture Lookout

God in the Booing

Yesterday I listened to a panel of persons report to MCC their impressions of Mennonite World Conference. Brother Oric Miller was one of the panelists. He reported about previous Mennonite World Conferences he had attended. One in particular, back in 1936, Brother Miller felt was especially significant because there the Holy Spirit broke through to the little group that was gathered. They sensed that the "peace" issue long forgotten by many Mennonites in Europe could again be raised for discussion. So for three days in addition to the scheduled conference the group met to develop plans for reestablishing the peace conviction among Mennonites.

Brother Miller observed further that at the 1967 World Conference the Holy Spirit would have had difficulty breaking through in a similar way—although the conference theme was the witness of the Holy Spirit. He would have had difficulty because everything was so highly organized, so well planned, and so predictable. "In fact." Brother Miller said, I think just a little facetiously, "the only time H. S. broke through was in the booing of the Dutch Mennonites because that was the only thing that was unplanned." Now we may object to a theology that allows for the evidence of the Holy Spirit only in the unpredictable. But the comment deserves attention—especially since it was made by such a veteran Mennonite organizer as Brother Miller.

The booing happened during one of the section meetings. The Grote Zaal, a large, comfortable theatre-type room equipped with modern simultaneous translating equipment (not the kind you'd expect the Holy Spirit to break into), was filled to its fifteen hundred capacity. Vincent Harding had just given an impassioned plea on "The Peace Witness and Modern Revolutionary Movements." Applause followed: From there on the action was among the Dutch Mennonites. A respected senior leader took the floor and asked that Harding's plea be somehow included in the conference statement discussed and tentatively approved earlier. He asked whether there was anyone from the Conterence Presidium present in the meeting. Another Dutch brother, a presidium member, came forward from the very back seat of the hall. He explained, reexplained, and overexplained why this could not be done-the official channels had to be followed, there were many viewpoints to take into account, the conference statement had to be general enough so all could accept it, the statement had already been discussed, and anyway other sections felt the same as this one did that their interest was most important.

Then the booing burst out. It was not long but emphatic. Maybe the Holy Spirit was in it. At least it was a fitting response to the situation—the booers were not about to settle for inaction on an issue like "The Peace Witness and Modern Revolutionary Movements."

-Arnold W. Cressman

My Prayer

Today, on this trip As I fly above the earth And see the patchwork below-Now the water. Then the land again— I'm glad You are in control Of the pulse of the pilot And the spin of the universe. I'm glad I learned to trust You. And really, God. I wonder now why it is That I sometimes fail To trust You in the small things. I suppose, Lord. Mu prayer today is praise And confession. You deserve the former And I desperately need the latter. Amen.



Cottage City (Md.) Church

The Cottage City Mennonite congregation began in late 1922 as the Washington Suburban Mission. The present building was erected in 1929. It has been a second home church for many VS and I-W persons. Average attendance is 60. Lewis C. Good, Sr., is the pastor, Bob Houtetter is the assistant.

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second class postage paid at Scottdale, Pa. 15683

Reflections on World Conference

What will persons who attended Mennonite World Conference in Amsterdam, Holland, remember most? Will we recall boats, bicycles, or good buys as gifts? Will we recall first the fellowship or food? Will we continue to be moved by the messages and theme or even more by the Holy Spirit who calls us as witnesses? Will we as a church know better the witness of the Spirit?

Mennonites and others returning from the conference will, of course, have many different reflections and remembrances. Perhaps the outstanding impression for many will be the broadening perspective of Mennonitism which the World Conference has given us. Not only has the Mennonite Church been seen in a larger way by many non-Mennonites particularly in Holland but also by Mennonites themselves.

No doubt many Mennonites outside North America were surprised to see what American Mennonites look like and how they acted. Such were impressed not only by the attire of some but also by the fact that approximately 2,000 North American Mennonites could afford to travel to such a conference. Of course we know that some struggled and saved for a long time to have enough money to make the trip. But it is even more true that many of the 30 nations represented could send few delegates, not because of lack of interest, but because of lack of interest, but because of lack of interest one more true that would take an African three years' wages to buy a ticket to Amsterdam. One brother told me that a person in his area asked him if it is true that every American has an extra room in which he keeps his money.

Interest in the concern that many more from the newer churches be in attendance at the next world conference is being expressed in starting a fund for the travel of such for World Conference 1972. It is hoped also that, in light of the fact that approximately one fourth of the Mennonite Church is nonwhite, this portion of our membership will be better represented next conference.

Many American Mennonites, for the first time, were introduced to Mennonites who differed to an extent that they never before imagined. Our different cultures have made their impressions on all of us. And these differences came somewhat as a shock to some on all sides.

Can we evaluate clearly the strengths and weaknesses as we look at the World Conference? There were both. The one danger is that we may see only the weaknesses. The other danger is that we might only dwell on the strengths. Either approach may rob us of what the Holy Spirit is doing.

One of the striking things is the apparent acceptance that such a conference of Mennonites seems to have. Even groups

or persons who have difficulty meeting together in America were in Amsterdam. A few years ago such a meeting would likely not have been aired too much out of fear of criticism.

Although the theme of the conference was "The Witness of the Holy Spirit," one had the feeling at times that everything was so highly organized, and ordered that the Holy Spirit faced the difficulty of breaking through. This is true in many church meetings and it is not meant to conclude that the Holy Spirit did not break through. Some shared with me their own experience of repentance and tears of joy as the messages were given, testimonies were shared, and communion experienced.

Certainly one of the greatest blessings of the conference was the confrontation between persons and groups. Outstanding was the understanding experienced in the family tellowships. The informal talking together was extremely valuable. Facing the concerns of members from new nations and countries of Asia. Africa, India, Europe. South America, and others showed us as American Mennonites how easily we accept the social and national norms of our society. We saw also that the Holy Spirit is active elsewhere and that God speaks to us through our brethren in other parts of the world.

To some there seemed to be a conflict between words and deeds, between theology and action. It was not so much that the theology was wrong as that we have said enough; now we must act. The reaction of the young people was that action is needed today and big words and speeches are of little value. There needs to be a more careful listening on the part of all—leaders, theologians, and youth—so that the Spirit might lead us right both in theology and action.

Some tried to compare the World Congress on Evangelism with the Mennonite World Conference. This really cannot be done because of the many differences. The World Conference had nearly five times the attendance of the World Congress. We cannot expect the same participation and involvement as in a smaller group. Further, every individual at the Evangelism Congress was in a responsible position in evangelism either as evangelist or denominational leader in evangelism. Messages at both conferences were printed and read in much the same manner. Both were alike in that the results will be realized not in one week or vear but in vears to come.

Any person who went to World Conference with certain lears found such there. Any who went with hope also had such supported. As in any work or meeting, we realize to a great degree what we expect. I feel glad to be a Mennonite and realize anew that in our midst stand spiritual and intellectual giants and that God's Spirit abides with His church to bless.—D.

The Christian and Work

Why do you work? Because you must? Or because your neighbors will think you are lazy if you don't? Or for the easy money? Or for the prestige that it offers? Or so that someday you can retire with a good income and securities?

If you work for these reasons your job is very likely to reach a stalemate of fatal monotony and purposelessness. You may finally feel like you are just running around in the bucket of life.

But this need not be the case for the Christian. Because of his experience with Christ his perspective of life is changed. He now sees his life and his work through "Christ-colored glasses." In his letter to the Colossians, Paul impresses upon the Christian that his life is different because of his resurrection experience with Christ. From Paul's admonitions in Col. 3 several work rules for the Christian emerge which, if followed, will give new meaning and perspective to one's work.

Work with a Sense of Priority

This simply means to put first things first. None of us can really give our best attention to two jobs at once. Either we will end up doing nothing well or directing our serious attention to one job alone and giving it priority. Jesus understood our human makeup well when He said, 'No man can serve two masters.' Since the Christian workman is resurrected with Christ, he is to "seek . . . first the kingdom of God, and his righteousness." Our mind and attention will be "other" world centered.

This does not mean that we withdraw ourselves from our work and activities of this world and retreat to some spiritual island to await the kingdom of God. Early Christians who took such a view were reprimanded and sent back to work. As Christians we are expected to go on with the work of this world and to have normal contact with this world. The difference is that now we see everything in the light of the kingdom of God. Because of this, the trivial "things" of this world, which deeply concern the unregerate man, will recede into the background. These things of earth are no longer of prime importance. We will have a new sense of values and a new aw of udding things.

Ambitions dominating the worldling will not have power us. We will go on working and using things but in a meaning way. Giving should replace getting, serving rather than being served, forgiving instead of avenging, Perhaps, instead

of seeing our work as providing for the family, getting an education, building a new milking parlor, cooking and caning, teaching school, or healing disease, we should see whatever we are doing as "seeking first the kingdom of God." This means that our work is not an end in itself but a means to do God's will upon earth.

Work with a Sense of Dignity

The pagans viewed work as a necessary evil. The Greeks and the Romans despised work. They felt that work was to be done only by slaves. Centlemen and ladies did not soil their hands. Cicero said, "The mechanics occupation is degrading. A workshop is incompatible with anything noble." Even the synagogue goers of Jesus' day expressed somewhat the same attitude when they heard Jesus. They asked with contempt, "Is not this the carpenter?" By implication, His job as carpenter made Him unfit to serve as a religious prophet.

But to have such a low view of work is to misunderstand the biblical view. God created this material world and charged Adam to "till... and keep" it. Work in itself was not a part of the curse. The curse on work was that now it would be bitter and hard.

The incarnation of Jesus sheds light upon work. The incarnation of Jesus did show us what God is like. But it also showed what man should be according to God's intentions. Thus by example Jesus showed us the dignity of humanity through His works as the village carpenter. However, the absence of His father during His ministry leads us to believe that His father must have died previously. If this is true, the responsibility of providing for the family fell upon Jesus. The natural way to do this was to follow the trade taught to Him by His father. The question, "Is not this the carpenter?" makes it quite clear that this was the work that Jesus did. He was the carpenter, the worker in wood, the builder. By example of self-discipline and His teaching we can think no other but that He dignified and hallowed all honest work.

Work with a Sense of Charity

Paul was convinced that those who were in Christ could have no separating walls between themselves—"but Christ is all, and in all." He named traits that should be found in our work life, as well as in our fellowship with one another. Love is mentioned as that which binds everything together in perfect harmony. Love will make harmony on the job.

Wilmer J. Hartman, Rittman, Ohio, is pastor of the Crown Hill Mennonile Church and secretary of the Ohio and Eastern Conference.

Love expresses itself in many ways. It is shown in compassion. This should also be present in our work relationships. We must work with a sense of the needs of fellow employees and employer alike. Our work should reflect our compassion for the needs of the world, either directly or indirectly.

Love results in kindness. When a workman is kind, his neighbor's good is as dear to him as his own good. Isaac's example illustrates this. He dug wells and then gave them to others who claimed them. The first well he named 'Contention' and the second "Hatred,' because of the strife over their ownership. So he removed himself again and dug another. This one was called "Rehoboth" (room): "For now the Lord hath made room for us, and we shall be fruitfull" (Gen. 26:22). Then because of his kind non-resistance his enemies sought him out and made a covenant of peace with him by oath. No wonder he called the well they dug that day "An Oath," symbolizing the covenant between his enemies and him. As kindness flowed from Isaac's wells, so should kindness flow from the life of the Christian workman in his labor relations.

Love also expresses itself in humility. This trait has been defined as having the proper view of oneself—accepting one-self with all his limitations and abilities. When we remember that we are always the creature and not the Creator, we can keep our proper perspective. If all our fellow workers are also a part of this creation, then we are all Cod's sons. This will guard us from the sin of arrogance or superiority on the job. This means that we cannot use fellow workers to our own advantage. The humblehearted workman instead seeks for the fair treatment and advantage for all.

Love's fruit is also meckness or gentleness. This has been called the happy middle, between too much and too little anger. Such a life is self-controlled because it is God-controlled. Love is patient. It never loses patience with others. Their foolishness and unteachability should not cause cynicism or despair. Insults and ill treatment should bring no bitterness or wrath.

When we are tempted to lose our patience with our work or workmen, let us remember the divine patience of God. God patiently bears all our stubbornness, unteachability, and foolishness. Then He graciously forgives it all. So love is also forgiving. As God forgives, we must forgive—even the unforgivable actions and attitudes of a cantankerous boss or a lazy co-worker. If it is hard to forgive (and it is sometimes), call to mind the story of the two debtors. Since we have been forgiven so much let us be a bit more gracious about the puny transgressions of others committed against us.

If we work with such a sense of charity in our vocations many of the unbearables will become bearable and a surprising amount of difficulties will vanish. Love is yet king of all the gifts—even on the job.

Work with a Sense of Loyalty

Is your work God's work? You need not be in full-time Christian service to answer, "Yes, God wants me here. As a Christian workman I am helping to share the eternal purposes of God. I am helping to make this world a fit place for God's creation and creatures."

Consecration has been defined as "that state in which both the work and the worker are regarded as instruments in the creative will of God." The earth is the Lord's. When the Christian is involved to the best of his abilities in some part of God's world or with some of His people, he can say, "My work is God's work."

All of our work is for God. Not only should "church work" be done with diligence and conscientiousness—so should "secular work." We should repair the chicken house with the same diligence that we exercise in repairing the house of the Lord. Certainly the Master Teacher was not a shoddy carpenter who suddenly became the careful Teacher of the kingdom of God. His carpenter work and His teaching-healing ministry were equally pleasing to the Father. Work well done is simply conscientious fulfillment of God's purposes for life.

Who is really your boss? Is it Mr. Brown or Brother Smith? Or is it God? Paul admonished the Colossians to obey their earthly masters, "Work hard and cheerfully at all you do, just as though you were working for the Lord and not merely for your masters, remembering that it is the Lord Christ Who is going to pay you, giving you your full portion of all He owns. He is the One you are really working for "(Litping Letters).

God is the Master who wants loyalty on the job. With undivided heart we seek to please Him. If we serve Him we will be spared the deception of thinking that we can get away with shoddy or inferior work just because the boss isn't around. Eye-service seeks to build up reputation. Heart-service seeks to be loyal to character on the job. If we work as unto the Lord we will also seek to please the earthly masters. By pleasing the Greater we please the lesser.

What is your reason for working? What is the supreme end of work? Has the end been achieved when retirement is reached with its securities of finances, insurances, and property deeds? Is cessation of work the desired end, or can there be something inherently good in the work process itself? Did not the Creator know man's nature when He told him to subdue the earth? Even in our modern world we know that work is an essential condition of health—mentally, physically, and spiritually.

We need to stretch the energy, tax the imagination, and keep involved. Those who retire to a life of doing nothing are living (and sometimes dying) examples of this. Persons in perfectly good health have retired at 65 only to become physical, emotional, and spiritual wrecks in two years of "doing nothing."

One supreme end of work is found in work itself and in the participation one has through it in the common life of mankind before his God. If this is true, then it matters greatly how we view our workaday world.

How do we view our work? With priority we see our jobs as a means to seek the kingdom of God. With dignity we work toward the goals of God in His creation. With charity we labor with fellowmen. With loyalty we do all things for the Lord [esus.

Report on World Conference

Delegates came from more than 30 countries on five continents to attend the Eighth Mennonite World Conference in Amsterdam, Holland, July 23-30. The conference brought together over 5,000 members of the Mennonite Church for the eight-day meeting with approximately 2,000 of these coming from North America. This was a great increase over the 110 from North America who attended the World Conference in Karlyuhe, Germany, in 1957.

Another 500 came from countries other than North America and Holland. In comparison to the World Conference in 1962 in Kitchener, Ontario, the 12,000 attendance was not reached but the spirit and enthusiasm was no less.

Our Dutch Mennonite Brotherhood provided the best in Christian hospitality. The modern RAI building in Amsterdam, where the meeting was held, was spacious and adequate. The large dining hall seated 2,400. The facilities provided for simultaneous translations of messages in Dutch, English, German, and French. Words of hymns were printed in these four languages also.

Behind the conference Holland Mennonites put three years of careful preparation. Young people, middle aged and older

members gave of their time, and shared in their enthusiasm and willingness to do their utmost to make the conference a success.

On the opening day of registration some stood for as many as 14 hours or more at registration desks processing incoming visitors in four languages. They paused only now and then for a sandwich or cup of coffee.

Dutch Mennonites opened their homes to about 1,000 guests. The remainder stayed in hotels in and about Amsterdam. Some were in places as far away as 40 miles from the conference site. Except for a few this posed no serious problem because of the excellent and cheap transit facilities. Many Americans stayed in the homes of former trainees or students who had lived or visited in their communities.

Messages, panels, and discussions during the conference centered around the theme, "The Witness of the Holy Spirit." All messages presented will be published in a book of some 600 pages entitled "The Witness of the Holy Spirit." The book will likely be ready by January 1, 1968, and will self for \$5.00.

Presentation of "Menno Cantata" by a 75-member Dutch



erdam, Holland.

Gospel Herald, August 29, 1967



Photo by Ian Gleystee:

Many conference goers stopped to browse at the cooperative publishers exhibit, of which the Mennonite Publishing House was one of the cosponsors.



Photo by Jan Gleysteen

Mennonite youth from various nations crowded even the amen corners and church directors benches during the Youth Meeting in Haarlem's historic church.

Mennonite Choir was a highlight at the official opening of the conference. The text of the cantata consisted entirely of words taken from the writings of Menno Simons and arranged by H. W. Meihuizen, Hans P. Keuning, composer and music teacher, wrote the music. Composers of text and music as well as singers and conductor were Mennonite.

Last days of the conference were highlighted by a communion service Saturday morning in which an estimated 4,000 Mennonites from around the world and of many different nationalities participated. Ian J. J. van Sluiis, president of the Dutch Mennonite Conference, led the communion service.

The Sunday morning service was televised live over IKOR Television and seen both in Holland and Belgium. Some who saw the service on television called by telephone expressing appreciation and stating that they were planning to attend the evening session. Some came in the afternoon to contribute to the offering taken in the morning session for Vietnam.



Frits Kuiper, pastor-emeritus of the Singel Mennonite Church, chats with acting mayor of Amsterdam, J. Tahak. Conference delegates were invited to a reception by the city fathers.



Photo by Marcel Minnee

A panel discussion at World Conference, Left to right; C. N. Hostetter, Chairman of MCC; J. A. Oosterbaan, Professor of Theology, Amsterdam; S. Djojodihardjo, Chairman of the Indonesian Mennonite Church.

The Dutch press, TV, and radio previous to conference and during the conference sessions paid much attention to the Mennonite World Conference. There was excellent coverage and photos in such papers as De Tijd, a Catholic daily. This daily also sent a reporter and photographer along to Friesland to report on the Witmarsum trip. Netherlands Railways provided a special train for this trip. This long excursion train carrying approximately 1,000 persons was noticed by many throughout the country.

Mennonite young people gathered for a day's meeting at the Haarlem Mennonite Church. At this international youth meeting it was decided to found the World Mennonite Youth Contact. The purpose of the Contact is to promote mutual understanding between Mennonite youth all over the world. The intention is to reach an exchange of thoughts and study materials. A program by youth, planned in collaboration with the presidium of World Conference, will be presented at the next world conference.

Thursday was the high point in attendance and also high

in interest for the women with a special session planned for Mennonite women with the theme, "Moved by the Holy Spirit." The newly designed women's flag was flown from the RAI flagpole on woman's day.

Mennonite World Conference delegates voted approval to accepting the invitation to hold the next conference, 1972, in South America, either in Curitiba, Brazil, or Montevideo, Uruguay.

A reception for the three hundred voting delegates was held at the Rijksmuseum by the Minister of Justice of Holland and the Burgomaster and Aldermaster of Amsterdam. As someone noted, "In the background of one's thinking at this delightful reception was the great change which has taken place since the days when Anabaptists were burned in the streets of Amsterdam."

Mennonite Conference Message

The Eighth Mennonite World Conference, assembled at Amsterdam in the Netherlands, July 23-30, 1967, joyfully eonfesses its faith in God the Father, in Christ who accomplished our redemption, and in the Holy Spirit who effects in men the redemption of Christ. The study of our conterence theme, "The Witness of the Holy Spirit," together with our worship services and our Christian fellowship, has been for us a rich spiritual experience.

With deep gratitude we have come to recognize that the Spirit is drawing our churches into closer ties of fellowship and love. We are especially grateful for the obvious way in which the Spirit has blessed a number of our younger churches in various parts of the world. We pray that all our eongregations may in the power of God's Spirit come to a tull experience of love and holiness and joy. We look to God to bestow upon us such gifts of His Spirit as will make us effective witnesses of Christ and His salvation-beginning in our several communities and reaching out to all the peoples of the world. We pledge ourselves to share generously our material gifts for the needs of those in hunger and suffering. We earnestly ask God to enable us to be effective agents of love and goodwill.

We also desire to reach out hands of love and goodwill to all the children of God in Christ in "every kindred, and tongue, and people, and nation." We believe that God is helping us through the Mennonite World Conference to find ways of relating fruitfully to each other and to other groups of believers. We confidently expect that through dialogue and fellowship divine blessings may come both to us and to them in the power of the Spirit. We desire to be divinely cleansed of any spirit of pride or self-suffieiency. And we want God's Spirit to overcome in us any tendency toward an unchristian separatism or withdrawal. We beseech God to help all His ehildren to realize more fully the spiritual unity which is theirs in Christ. And we call upon all our congregations to base their faith and practice on God's holy Word as illuminated by the Spirit of God.

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With anguish of soul we also remember the many peoples of this world who are living in poverty and distress, under restricted civil liberties, and where injustice prevails. We think particularly of those who are suffering because of racial and religious intolerance, as in the United States of America, in the Republic of South Africa, and in the Union of Soviet Socialist Republics. We pledge ourselves to become agents of reconciliation, as God through His Spirit enables us. Our hearts go out to those lands where modern warfare is bringing fearful suffering and awful destruction to helpless peoples. We are especially distressed by the continuing and escalating war in Vietnam, as well as by the tragic conflict and uneasy truce between Israel and the Arab states.

We pray that God may bring an end to intolerance, injustice, and war. And in the name of Christ we appeal to all governments and power structures to seek by peaceful means to bring freedom and justice to all men. We deplore the arrogance which thinks to bring peace and security by violence and massive destruction. Above all, we look in faith and Christian hope for that glorious day when men "shall beat their swords into plowshares, and their spears into pruninghooks . . . neither shall they learn war any more.

. With deep gratitude to God we confess our utter dependence upon His Spirit for spiritual life, for service, and for our witness to Christ and His gospel. We thank our heavenly Father for the fellowship and the inspiration of this Eighth Mennonite World Conference. And we dedicate ourselves afresh to Iesus Christ and His kingdom. We pray that He by His Spirit may transform us into effective witnesses of the Prince of Peace, Jesus Christ our Lord.

-Adopted by Mennonite World Conference

CHURCH NEWS



Twenty-eight persons attended the August VS orientation school at the Menanonite Board of Missions and Charities, Elbhart, Ind. The volunteers follow: Nancy Miller, Imogene Evers, Carolyn Nice, Carole Landis, Elizabeth Warkentin, Roman & Carolyn Hostetter, Wilbur & Helen Yoder, Mary Ann & Glen Kauffman, Enid & Bob Schloneger, Harry Nussbaum, Leo Kreider, Loren Unruh, Mike Martin, Charlene Brown, Lamar & Ruth Zimmerman, Diane Troyer, Joyce Peterson, Lilla Baer, Marilyn Hathaway, Janet Ross, Barbara Henbberger, Ruth Ann Biller, Alan Leinbach.

Elkhart Orientation Number 18

The Aug. 1-11 orientation at Mennonite Board of Missions, Elkhart, Ind., found 28 participants volunteering their services for 16 different locations

The VS-ers and their assignments follow: Nancy Miller, Elkhart, Ind., nurse aide at Pueblo, Colo.: Imogene Evers, La Junta,

Stations Request Mennonite Broadcasts' Spanish Programs

Eight radio stations in the Dominican Republic, Ecuador, Venezuela, Mexico, Chile, and Colombia have written to Trans World Radio asking them to supply copies of Mennonite Broadcasts' programs, Lus y Verdad and Corazon a Corazon, for free-time use on their stations.

These requests come apparently from their monitoring of Trans World Radio broadcasts from Bonaire, a 500,000-watt long-wave station located off the coast of Venezuela.

Trans World Radio requested Mennonite Broadcasts to supply tapes directly to these stations. Mildred Graybill, Mennonite Advertising Agency's media director, is immediately responding to the stations and is offering to supply the programs free of charge for their public service release. Colo., nurse aide at Cleveland, Ohio; Carolyn Nice, Harleysville, Pa., nurse aide at Portland, Ore; Carole Landis, Souderton, Pa., nurse aide at St. Petersburg, Fla.; Elizabeth Warkentin, Steinbach, Ont., housemother at Anzac, Alta.

Also, Roman and Carolyn Hostetter, Omaha, Neb., unit leaders at Omaha, Neb.; Wilbur and Helen Yoder, Wellman, Iowa, Unit leaders at Cleveland, Ohio; Mary Ann and Glen Kauffman, Middleburg, Ind., teachers at Marlboro, Alta.; Enid and Robert Schloneger, Sterling, Ohio, unit leaders at San Juan, P.R.

In addition, Harry Nussbaum, Mt. Eaton, Ohio, boys' club leader at Surprise, Ariz; Leo Kreider, Lombard, Ill., business manager at Albonito, P.R.; Loren Unruh, Galva, Kan, recreation leader at Los Angeles, Calif; Charlene Brown, Wakarusa, Ind., nurse aide at Pueblo, Colo; Lamar and Ruth Zimmerman, Ephrata, Pa., unit leaders at Rocky Ford Colo

Concluding the list are Diane Troyer, Fairwiew, Mich., to Woodland Park, Colo. (beginning service in summer of 1968); Joyce Peterson, Ft. Dodge, Iowa, girls' club leader at Surprise, Ariz, Lila Baer, Bloomington, Ill., registered nurse at Aibonito, P.R.; Marilyi Hathaway, Palmyra, Mo., licensed practical nurse at Mantua, Ohio;

Janet Ross, Belleville, Pa., day care worker at Chicago, Ill.; Barbara Hershberger, Kokomo, Ind., mission assistant at Detroit, Mich.; Ruth Ann Bixler, Kidron, Ohio, teacher at San Juan, P.R.; and Alan Leinbach, Coshen, Ind., stock room and truck driver at Cleveland. Ohio.

Shearer to Direct SMCA

Harold S. Shearer, pastor on leave from Peoples Chapel, Immokalee, Fla., will spend most of the year in directing the interests of the Southern Mennonite Camp Association.

Pioneering as director for the first ten years of the summer youth camping program sponsored by the Eastern Mennonite Board of Missions and Charities in Florida, and being president of the SMCA since its incorporation in 1965, Shearer is able to interpret the purpose and programs of the camp association to its constituent churches.

The SMCA, which now numbers 130 members, is undertaking the development of \$5 acres of woodland it owns near Brooks-ville, Fla. A nationally recognized authority on camp development, Bradford Sears, is assisting in drawing up a master plan which will include family and youth camping areas, a day use area, and a conference and retreat center.

Shearer will represent the association in enlisting new members, soliciting financial contributions, and supervising work projects on the camp property. The Shearer family is moving from Immokalee to 631 West Lake Drive. Sarsota. Fla. 33577.



MISSIONARIES OF THE WEEK: The Don Brenneman family went to Argentina on July 27 for their first overseas term.

Brenneman and his wife Marilyn are both 1955 graduates of Goshen College. He also received a ThB from the Goshen Seminary in 1967

Brenneman was formerly pastor of the Spanish-speaking Iglesia Menonita Evangelica congregation in Chicago and at Corpus Christi, Tex.

The Brennemans are parents of three children: David (right), 10; Jonathan, 7; and Rosalind, 4.



First class in the Associate in Arts Degree in Nursing Program at Hesston College.

Nursing Class Receives Maroon Ribbons

The first class in the Associate in Arts Degree in Nursing Program was presented with maroon ribbons for their caps in the Maroon Ribbon Ceremony, July 21, at Hesston College. This ceremony signified the students' completion of their first year in the Associate in Arts Degree in Nursing Program.

The ceremony was opened by a short meditation presented by Jerry Weaver, pastor of the Whitestone Mennonite Church in Hesston. Ray Showalter, director of the Nursing Program, presented the ribbons with the assistance of Elnor Stutzman and Iulia Quiring, instructors of Nursing. Martha Overmyer was in charge of the candlelighting. The class of 1968 then recited the Nightingale Pledge and sang their class song.

A tea honoring the students was given after the ceremony.

The 19 nursing students will be members of the 1968 graduating class at Hesston College. After the completion of the summer term in 1968, the students will be prepared to write the examinations to qualify as registered nurses.

Twenty-four new students are accepted to enter the nursing program this fall.

The Associate in Arts Degree in Nursing Program opened the fall of 1966 under the direction of Ray Showalter. Mr. Showalter has taught medical and surgical nursing courses at the University of Oregon. He held administrative positions in Nursing at hospitals in Kansas City and Puerto Rico.

TV Program to Complement Fall Missions Study

A windfall complementary production to the fall missions emphasis of the Mennonite vision network entitled Africa Evening.

The marathon four-hour documentary to be televised the evening of Sept. 10 (the same Sunday as CBS's morning focus on Mennonites in its Lamp unto My Feet program) would be excellent background for the fall missions emphasis," said Harold Weaver, coordinator of audio-visuals at Mennonite Board of Missions.

According to the September issue of PTA Magazine, the film's purpose is "to

provide a comprehensive view of the lives and heritage of the peoples of Africa from Church is being released by the ABC tele-Suez to Capetown and from Dakar to vision network entitled Africa Evening. Zanzibar."

Produced by James Fleming of ABC news, the program will be arranged in a simple-to-complex sequence with children and family interests being featured in the first part. The latter half will portray sociological. political. and economic problems facing the African nations.

Howard K. Smith will be the commentator and Gregory Peck the narrator.

Viewers should check newspapers for time.

MCC Men Aid Youth

Job Corps centers were created to help free that part of society most people have relegated to permanent welfare existence. Catoctin Job Corps Center, Lantz, Md., was the first center to be opened (Ian. 1965).

Don Lloyd, Dave Greiser, and Bob Lull are the first Mennonite Central Committee VS-ers to serve at one of these unique gov-

ernment-sponsored projects.

Catoctin, an integrated center serving a five-state area, houses approximately 100 young men between the ages of 16 and 21. Unable to compete in a public classroom where work is geared to the child of average intelligence, plus a myriad of other contributing factors, he became a school dropout.

The VS-ers at Catoctin help with counseling, recreation and physical education, and vocational training. Perhaps most important is their chance to interact with the corpsmen on a person to person basis. Their working hours, which must be flexible, usually begin around 3 or 4 p.m. and end between 10 and 12 p.m.

During these hours they mingle with the corpsmen. They may play softball or basketball with them. There are arts and crafts activities in the evening. The corpsmen work with wood, clay, or metal. This program, a popular one with Catoctin corpsmen, was largely a product of the VS-ers' time and ef-

The VS-er may help a corpsman write a letter home. He may sit and listen to the corpsman talk; perhaps they'll discuss something that's bothering the corpsman. He encourages the corpsman in his pursuit of betterment, supports him in his attempt at personal improvement, guides him to a more adequate outlook on life.

Raber Serves in Singapore

Chester A. Raber, chaplain at Brook Lane Psychiatric Center, has been selected by the world division of the Mission Board of the Methodist Church to fill a one-year assignment with "The Churches Counselling Centre' in Singapore. This is an interdenominational church-re-

lated service which offers a source of help to persons having difficulty in dealing with life's problems. Since Singapore has only one state hospital, and practically no private mental health facilities, the Counselling Centre opens up a new avenue of help for the average person.

In addition to helping develop the resources of The Churches Counselling Service. Raber will be teaching clinical pastoral education to students at Trinity College in Singapore. He will also be assisting in laying the groundwork for a suicide prevention

Raber has been granted a leave of absence from Brook Lane for this assignment. The chaplain's duties at Brook Lane will be carried on by Stanley Smucker, who is currently chaplain resident in training. Raber plans to resume those educational activities currently under his direction at Brook Lane on his return.

Mr. and Mrs. Raber and children, Jon and Kristen, left for Singapore about Aug. 1.

FIELD NOTES

Laurelville Church Center announces a new kind of opportunity for congregational leaders. The weekend of Oct. 20-22, 1967, is available for councils, elders, and boards to think through and plan for the year ahead. Glenn Esh, Columbus, Ohio, will be the guest resource leader with staff men A. J. Metzler and Keith Esch assisting. The major time will be for the individual councils to live and work together in separate cottages. Brief presentations will be given and assistance to individual councils will be available as desired. Inquiries are invited. Write to Route 2, Mt. Pleasant, Pa. 15666 or call (412) 423-2056

Change of address: George T. Miller from Bally, Pa., to Route 2, Box 12, New Holland, Pa. 17557, Tele.: 717 354-9588.

South Central Mennonite Conference will be held at the Pleasant Valley Church, Harper, Kan., Sept. 8-10. The theme of the conference is: "What's the Church About?" Guest speakers are Edward J. Miller, Denver, Colo.; Calvin Redekop, Goshen, Ind.; and Palmer Becker, Clinton, Okla

New members by baptism: six at Lititz, Pa.; one at Salem, Wooster, Ohio; one at Smithville, Ohio; one at East Union, Kalona, lowa; one at Bertolets, Frederick, Pa.; two at Huntington Avenue, Newport New, Va.

Cleveland pastor Vern L. Miller has been accepted by the Internship for Clergymen in Urban Ministry for 1967-68 at Western Reserve University, Cleveland, Ohio. With this acceptance comes the award of \$3,600 trainee stipend for this period. Miller may use this for living expenses while he studies at the university.

Marian Hostetler plans to return to Algeria since the U.S. government has lifted the ban on travel. She will leave Cleveland on Sept. 6.

Ellis and Mary Ellen Good leave New York on Sept. 7 bound for Paris, France, for a year's language study. They will be overseas mission associates in Algeria

Nancy Eash, having completed a two-year VS assignment in Japan as an English teacher, returned to her home in Goshen.

Miriam Beachy, recently home on furlough from India, reported that recent rains should relieve the drought situation some. There should be a good corn crop. . . . Rice prospects are good so far, but the crop

still depends on September and October

"It's an emotional experience to see green, luxuriant beauty where everything had been brown and bare.

William Hallman, missionary to Argentina, reported that 52 Amish from Pennsylvania were immigrating to lands in the Paraguavan Chaco last month. Hallman said he saw the Amish in the Mennonite Center in Asuncion where he and his wife were visit-

Missionary Lee H. Kanagy wrote that Korea has made remarkable progress in the past six years. Kanagy and his family recently visited Korea on a leave from Japan.

Kanagy related. "The Christians are growing in number and maturity in this land. Korea has the largest percentage of Christians of any country in the Far East outside of the Philippines and Australia.'

MBMC treasurer David Leatherman said that giving over the first four-month period in 1967, including contributions to Mennonite Broadcasts, amounted to \$329 less than giving over the same period a year ago.

However, with the budget based on a projected 6.7 percent increase in contributions, the deficit will have to be made up with increased amounts during the next eight

The National Home Missions Fellowship serves 68 member organizations throughout the United States. Gerald Hobart, East Lynn, W. Va., is national field secretary.

Their purpose? The Fellowship exists as "a medium through which Home Mission Boards and certain recognized organizations and individuals may intelligently cooperate . . . consistent with their autonomy.

Hobart has used a quantity of Heart to Heart literature in his work. Over 200 copies of Ella May Miller's book, Happy Homemaking, and 300 copies of her leaflet, Success in Marriage, have been distributed. A

Calendar

South Central Conference, Pleasant Valley, Harper, Kan, Sept. 8-10. Illinois Mennonite Conference, Metamora, Ill., Sept. 16, 17. Board of Education, Eastern Mennonite Colleue.

10, 17.
oard of Education, Eastern Mennonite College,
Harrisonburg, Va., Oct. 20, 21.

youth rally in New York used 300 leaflets of Your Dress Shows.

Roy and Esther Wert and daughter left the States on July 29 for their first term of medical missionary service in Ethiopia.

Irene Snavely returned to the States for furlough from Honduras in early August. Her address is R. 1, Lititz, Pa. 17543.

Clarence and Lois Keener departed Aug. 8 to be principal and houseparents couple for the new missionary children's school in Nairobi, Kenya. Mrs. Keener, daughter of Henry F. Garber, had previously taught in Ethi-

Lena Horning, former teacher in Somalia, left Aug. 8 for Nairobi, Kenya, where she will teach in the new missionary children's

Bertha Beachy arrived in the States on Aug. 3 on furlough from Somalia. Her address is Kalona, lowa 52247.

Fae Miller and Rebecca Longenecker, missionary nurses in Somalia, arrived in the States on July 31. Fae's furlough address is Route 2, Box 332, Orrville, Ohio 44667. Rebecca completed a short term of service; her address is 250 Anchor Road, Elizabethtown, Pa. 17002.

Rov Brubaker was ordained to the ministry at the Lost Creek Mennonite Church on July 23. On Aug. 3 he and his wife Hope left for their first term in Somalia.

David and Grace Shenk and family, on furlough from Somalia, arrived in New York on July 31. Their address is Route 1, Mt. Joy, Pa. 17552.

Mildred Heistand, who left Ethiopia for furlough on July 13, arrived in the States on Aug. 1. Her address is Route 4, Manheim.

Norma Dickerson and Martha Hartzler, missionary nurses in Ethiopia, left for furlough July 14. After attending World Conference, they arrived in the States on Aug. 1. Norma's address is Box 2720, East Leland Drive, Virginia Beach, Va. 23452, and Martha's is Route 3, Mechanicsburg, Pa. 17055.

Dr. Paul T. and Daisy Yoder and family arrived on furlough from Ethiopia on June 13. They are living at 60 Main Street, Salunga, Pa. 17538.

Maynard and Hilda Kurtz and sons left the States on July 24 for their second term as teachers in Tanzania. They were scheduled to arrive in Musoma on Aug. 4.

Delilah Detweiler, missionary nurse in Tanzania, arrived on furlough Aug. 3. Her address in P.O. Box 212, Middlebury, Ind.

Dr. Harold and Miriam Housman and family arrived home on furlough from Tanzania on Aug. 3. Their address is 2085 Buttonwood Drive, Lancaster, Pa. 17601

Luke and Mary Martin and children arrived in the States on furlough from Vietnam on July 31. Their address is Route 1. Box 214, Atglen, Pa. 19310. Martin will attend Princeton University this fall.

The Everett Metzler family returned to

Vietnam on Aug. 19 for their third term as missionaries

Dwight and Verna Beachy arrived on furlough from Ethiopia on Aug. 13.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approxi-mately 200 words.

The cover picture on the Aug. 8 issue of the Gospel Herald is really sharp! I hadn't been reading the Herald regularly, but when I saw the reading the Heldal legislary, but when I saw the topic, I couldn't resist dropping everything and reading about the "Christian Students on the State Campus." As I read the lone article on that subject I became puzzled, at first, and then disturbed: "Is this man for real? Does he know of the role of the Christian on a state campus? Does he even know what state campus is really The writer seems to assume that all Christians go to Christian colleges, but, if for some reason, in spite of all efforts to separate himself from the world, the Christian should find himself in a pagan environment, let him beware! Sure, let him beware! But is this any attitude to begin semester at college with? It waits for defeat to pop around the corner-at the next lecture hour. Instead of asking, "What is my role on campus?" it asks, "How can I get by with the least injuries? How can a student ever benefit from the exploration of other men's minds, if he is con-stantly on the defensive?" Such an approach shortchanges the Christian and non-Christian alike. Neither is able to benefit from the other in their search for truth

How then can a Christian fulfill his role on campus? Each one must answer this for himself. I have not answered this question for myself yet, but for purposes of discussion, and in the hope of a little dialogue on this subject, may I mention a few ideas that I am beginning to see dimly. 1. I can maintain my relationship with Christ.

This is important, but if it is something secondhand, something handed down-learned-from someone else, it is worse than useless.

2. I can be a Christian on campus. This does not mean living according to a set of rules, my own, or someone else's. If my relationship with Christ is real, this will be natural.

3. I can establish relationships with all types of people on campus, Christian and non-Christian, student and professor.

4. 1 can dialogue-with more interest in learning from the others than in getting my point

5. I can let "God give the increase" in my life, and in the lives of others.-Walter Friesen, London. Ont.

My thanks to Arnold W. Cressman (Nurture Lookout, Aug. 15) for calling attention to a matter often overlooked. We like to say that courtesy comes from the heart, and it is a touchy affair to criticize our kindness of heart. But the expression of courtesy is manners, in which we are sometimes sadly in arrears. Civility is not affectation, nor is urbanity worldliness. Awkwardness and boorishness certainly do not enhance our image. And it is as objectionable to do the right thing clumsily as it is not to do it at all. Certainly we are "no worse than the average," but since we expect to obtain a hearing for our message, we should be better than the average. Let us practice to conduct ourselves in every situation with style and ease, and without ostentation; so that people may say with genuine pleasure, Mennonites are coming."-Lorie C. Gooding, Killbuck, Ohio.

After reading Bro. Coffman Shenk's article in the Aug. 8 Gospel Herald on capital punishment, I am curious about a number of points.

Since Bro. Shenk advocates the continuation of capital punishment for murder in the United States because it is commanded in Exodus and Leviticus and not forbidden by Iesus in the New Testament record which we have, does he also: (1) Advocate the reinstatement of capital punishment for blasphemy as commanded in Lev. 24:16 and never rescinded by Jesus in any New Testament record? This law was used to condemn Jesus and Stephen and several thousand Anabaptist martyrs. (2) Advocate the reinstatement of the death penalty for witchcraft commanded in Lev. 20:27 and never rescinded in the New Testament record by Jesus? (3) Advocate the reinstitution of human slavery in the United States which was authorized in Num. 31:7-9; Lev. 25:39; 44, and Ex. 21:4, and not forbidden in any New Testament record? (4) Advocate Christian participation in the complete destruction (man, woman, and child) of all Russians, Chinese, Vietnamese, and Cubans because of their wickedness as the total destruction of the heathen nations of Palestine was ordered in Deuteronomy and Joshua?

Since he rejects the Anabaptist interpretation of the New Testament teaching on the relation between church and state and accepts the Lutheran interpretation in the matter of capital punishment, does he also: (1) Support all national wars as Luther did? (2) Advocate the Christian's support and participation in all of his country's wars as Luther did?

And finally since he accepts Luther's interpretation rather than that of the Anabaptists, why does he not leave the Mennonite Church and join the Lutheran Church?-Howard Yoder, Wooster, Ohio.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bauman, Aden H. and Rebecca (Martin), Elmira, Ont., fifth child, second son, Eric Merlin, July 31, 1967. (One daughter deceased.) Beachy, Wayne and Judy (Schweitzer), Iowa

City, Iowa, second son, Jonathan Wayne, June 30, Blosser, Mr. and Mrs. James, first child, Jef-

frey William, Apr. 19, 1967.

Brenneman, Mr. and Mrs. Wallace, first child,

Erick Lynn, born Apr. 28, 1967; received for adoption, June 27, 1967. Brunk, Oliver and Grace (Bender), Tavistock,

Ont., second son, Robert Clare, July 1, 1967. Eberly, Clair S. and Arlene (Beam), East Earl, Pa., third child, second son, Gary Dale, July 20, 1967.

Gascho, James L. and Helen (Shirk), Sandy Lake, Ont., first child, James Darrell, Aug. 3, Gerig, Melvin and Waneta (Nofziger), Wauseon.

Ohio, eighth child, sixth son, Douglas Brent, Aug. 3, 1967 Hershberger, Freeman M. and Lorraine (Byer),

Cincinnati, Ohio, first child, Brenda Sue, June 4, Krabill, Joe and Betty (Roth), Wellman, Jowa,

third child, second son, Anthony Lynn, July 28, Layman, David and Mattie (Martin), Goshen, Ind., fourth child, first daughter, Dorothy Ellen,

July 25, 1967 Miller, Mr. and Mrs. Duane K., second child,

miler, Mr. and Mrs. Duane K., second child, first son, Steven Duane, July 25, 1967.
Miller, Mr. and Mrs. Loren Dale, first child, Medea Diane, June 28, 1967.

Neff, Wayne and Helen (Miller), Lagrange, Ind., seventh child, fourth son, Keith Allen, July 28,

Osborne, Conrad C. and Lila (Saltzman), Wichita, Kan., first child, Craig Charles, Aug. 5, 1967. Rogers, Mr. and Mrs. Carl, tenth child, sixth daughter, Melissa Merri, Feb. 1, 1967

Ropp, Robert and Janice (Lambright), Lagrange, Ind., third child, second daughter, Jill Michele, July 27, 1967.

Ruby, Douglas and Irene (Roth), Shakespeare, Ont., third child, first daughter, Pamela Barbara,

Aug. 5, 1967 Troyer, Mr. and Mrs. Lynn, third child, second daughter, Desa Tonette, Mar. 2, 1967.

Weaver, A. Richard and Ruth (Slabaugh), Musoma, Tanzania, second child, first daughter, Elizabeth Ann, Aug. 10, 1967. Yoder, Ernest J. and Irene (Hochstetler), Hutchinson, Kan., first child, Rhonda Kay, July

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bender-Kinsinger.-Darwin Dale Bender, Accident, Md., Cherry Glade cong., and Martha Mae Kinsinger, Middlefield, Ohio, Maple View cong., by Ivan J. Miller, June 30, 1967.

Brenneman-Yoder,-Duane Brenneman, Wellman (Iowa) cong., and Emmy Lee Yoder, Parnell (Iowa) cong., by Gideon G. Yoder, June 17, 1967. Good-Hostetter,-Glenn D. Good, Lititz, Pa., Hess cong., and Rhoda Hostetter, Ephrata, Pa.,

Martindale cong., by J. Paul Graybill, July 8, 1967.

Heatwole—Miller.—John Heatwole, Dayton, Va., Bank cong., and Irene Miller, Millersburg, Ohio, Martin's Creek cong., by Harlan Steffen.

Hollinger—Sauder.—Charles B. Hollinger,

Lititz, Pa., Hess cong., and Nora Sauder, Far-mersville, Pa., Martindale cong., by J. Paul Graybill, Aug. 10, 1967.

Householter-Miller.—DeWayne Householter, Eureka, Ill., Roanoke cong., and Inez Miller, Nappanee, Ind., North Main Street cong., by Norman Derstine, Aug. 12, 1967. King-Kauffman.-Sam King, Middlebury, Ind.,

and Carol Kauffman, Goshen, Ind., both of North Goshen cong., by A. Don Augsburger, July 16, 1967

Kratz-Roeschley.—Ray Kratz, Souderton, Pa., Blooming Glen cong., and Mary Roeschley, Flanagan, Ill., Waldo cong., by Earl Sears, Aug. 5,

Metzler-Stoltzfus.-Glen Metzler, Mt. Joy. Pa., Landisville cong., and Betty Stoltzfus, Parkesburg, Pa., Millwood cong., by Reuben G. Stoltzfus, June 17, 1967.

Miller-Troyer,-Allen Floyd Miller, Grantsville, Md., Maple Glen cong., and Linda Ann Troyer, Greenwood (Del.) cong., by Alvin E. Mast, July 15, 1967.

Nolt-Kilhefner.-Edwin M. Nolt, Jr., New Holland, Pa., Martindale cong., and Mary Jane Kilhefner, Gordonville, Pa., Weaverland cong., by

J. Paul Graybill, Aug. 12, 1967. Schlueter—Martin.—Wallace Schlueter and Elaine Martin, both of Elmira, Ont., Floradale

cong., by Gerald E. Good, Aug. 4, 1967.
Shantz—Brubacher.—Leroy Shantx. Waterloo,
Ont., Erb Street cong., and Carol Brubacher,
Waterloo, Ont., St. Jacobs cong., by Glenn Brubacher, July 22, 1967.

Showalter-Eby.-Nelson L. Showalter and Phyllis Eby, both of Trissels cong., Broadway, Va., by John M. Lederach, July 8, 1967.

Steury-Miller.-Victor Steury, Topeka, Ind., Riverview Cons. cong., and Sue Miller, Woodburn Ind., Cuba Cons. cong., by John Yoder, Aug. 5, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Clemmer, Cary L., son of Mr. and Mrs. Abram S. Clemmer, was born in Bucks Ca, Pa, Oct 11, 1948; died by drowning in North East River, North East Md., July 23, 1967; aged 18 y 9 m. 12 d. Surviving besides his parents are 2 brothers (Remeth and Certaid), his patental grandfather (Howard Clemmer), and his maternal grandparents believed to the control of the control o

Harnish, Samuel D., son of Samuel and Clara (Harnish), was born at West Willow, Pa. Jan. J. 1894, died at the Lancaster General Hospital, 1917, he was married to Jennie B. Dombsch, who July 12, 1967; aged 73 y. 6 m. 12 d. On June 21, 1917, he was married to Jennie B. Dombsch, who A. Laverne, and Kenneth E. J. 9 grandchildren, 3 great-grandchildren, and one brother Clayton Co. He was a member of the New Darville Church Funeral services were held at the Gundel Church Funeral services were held at the Gundel Thomas. Elias Coff, and Jug Carber offiscating, Hartzleft, Irvin J., son of Benjamin F. and Rebecca (King) Hartzleft, was born in Cass Co.

Hartaler, Irvin J., son of Benjamin F. and Rebecca (King) Hartaler, was born in Cass Co., Mo., Apr. 19, 1896; died at his home near Pryor, Olai, July 27, 1967; aged 71 y. 3 m. 8 d. On Mar. 7, 1914, he was married to Susie Sutter, Irans, Fred. Roy, Ralph. Edith—Mrs. Henry Helmuth, and Glade). 4 sisters (Emma—Mrs. Chris Scheffel, Ada—Mrs. John Sutter, Ida—Mrs. Jonathan Zook, and Erma), and 25 grandehildren. Two sisters preceded him in death. In March 1919 he was ordained to the ministry and served at the Zion Church as deacon and interim pastor the Zion Church, side Schauser, and the Side Schauser, and the the Zion Church, July '20, with John Troyer and

Hilly, Hannah E., daughter of C. B. and Lydia (Wenger) Showaller, was born near Harrisonburg, Va., Nov. 13, 1887; died at Hammett, Iddaho, Iuly 22, 1987; aged 79 y. 8 m. 9 d. On Sept. 30, 1913, she was married to George B. Hilly, who survives. Also surviving are 3 daught. Hilly, who survives. Also surviving are 3 daught. Compared to the surviving a surviving a surviving the sur

Kaufiman, Mabel Annie, daughter of Hugh and Elizabeth (Stevanus) Denison, was born at Johnstown, Pa., Dec. 26, 1891; died in the Meyerdale (Pa.) Community Hospital, July 29, 1967; aged 85 y. 7 m. 3 d. On Apr. I. 1902, she was marrief to Edward B. Maust, who died Dec. I. 1921; Surviving from this union are 3 daughton of the Community of the Community of the York, and Market and the Community of the Community of the Community of the Community of the children, and 9 great-grandchildren. On Apr. 23, 1931, she was married to Andrew C. Kauffman, who died Mar. 5, 1945. Surviving are one stepdaughter (Mr. Martha Kein), 3 grandchildren And 5 great-grandchildren. One son (Walter D. Maust) and one foster son (Fred Harrison) preceded her in death. She was a member of the Springs Church, where funeral services were held Aug. I, with Walter C. Otto and James A. Burkholder

officiating.

Kehr, Ronald, son of Mr. and Mrs. Jesse Kehr, Ir., was born at Gosben, Ind., Jan. 8, 1968; died in Children Is Hospital, South Bend, Ind., where he had been a patient for two years, July 16, bit had been a patient for two years, July 16, bit his addition to his parents, he is survived by 2 brothers (Robert and Bryan), maternal grandparents (Mr. and Mrs. Harold J. Miller), and paternal grandparents (Mr. and Mrs. Harold J. Miller), and paternal grandparents (Mr. and Mrs. Hospital). For the paternal was survived to the paternal from th

Kremer, Malinda, duughter of W. W. and Katle (Stutzman Miller, was born near Millord, Neb., Oct. 28, 1889, died at her home in Millord, July 30, 1897, aged 77 y 9 m. 2 d. On June 6. 1812, she was married to Win H. Kremer, who survival, Also surviving are 5. Hermer, who surviving are 5. Hermer, who survived a surviving a survivin

Roth and Sterling U. Stauffer officiating. Swartzendruber, George D., son of Daniel and

Swartzendruber, George and Son of Dallich and Ophica and Swartzendruber, George and Son of Dallich and Ophica and Swartzendruber, Swartzendruber, Hospital, Pigeon, Mieh., Aug. 7, 1967; aged 78 y. 4 m. 10 d. On Dec 16, 1909, he was married to Naomi Swartzendruber, who died nihe to Lena Keim, who survives Alos surviving are 6 children (Katie—Mrs. Herbert Albrecht, Edwin, Lawrence, Glenn, Velma—Mrs. Ira Eech, and Edna—Mrs. Cerald Gascho), 2 brothers (Jacob and Dena-Mrs. Cerald Gascho), 2 brothers (Jacob and Chas—Mrs. Cerald Gascho), 2 brothers (Jacob and Chas—Mrs. Gerald Gascho), 2 brothers (Jacob and Chas—Mrs. Gerald Gascho), 2 brothers (Jacob and Chas—Mrs. Gerald Gascho), 2 brothers (Jacob and Edna—Mrs. Joseph, Keim) preceded him in death. He was a member of the Pigeon River Church, where funeral services were held Aug. Maver officialism, Erichert 100er, and Williad.

Dorely (Node) Troyer, was born near kalona, lowa, Mar. 29, 1878, died at his home in Crystal Springs, Kan., Aug. 1, 1987; aged 89 y. 4 m. 3 d. On June 30, 1901, he was married to Mille Zimerman, who died Oct. 8, 1982 Surviving are one son (Ross), 6 daughters (Nethessen) and the control of t

Items and Comments

Between the Lines reports the United States had held and suppressed for nearly 22 years confiscated Japanese films taken in Hiroshima immediately after the bombing of 1945, showing the unforgettably gruesome aftereffects of the disaster. The films are still unavailable because our government fears the effect on public thinking if millions were permitted to see the actual conditions prevailing after an atomic explosion.

When our bomb obliterated three fifths of Hiroshima (population, 348,000), between 70,000 and 80,000 were killed, with the number of wounded per square mile estimated at 32,000. (Also still suppressed in most of our press are the much larger official Japanese estimates of casualthes—150,000 killed, and many more injured. Japanese figures are based on ration card tabulations, since the destruction of official records makes precise statistics impossible.)

The film was taken by Japanese cameramen and by university scientists who rushed to the scene. Thousands suddenly blinded, stumbling about with arms and legs charred black, all hair gone . . . bleeding, hairless children clinging to the charred form of a mother . . such scenes would undoubtedly jolt the American people into a realistic awareness of the nature of the 35,000 nuclear weapons we've paid for but of which we know little.

A third of Episcopal ministers never graduated from seminary, and one out of eight never graduated from college. This was revealed in a study made by a committee headed by Dr. Nathan M. Pusey, president of Harvard University.

Chaplain (Brig, Gen.) Francis L. Sampson, a Roman Catholic priest who jumped with his paratroop outfit on D-day and was subsequently captured by German forces in World War II, has been nominated by President Johnson to be Chief of Army Chaplains.

He will succeed Chaplain (Maj. Gen.) Charles E. Brown, Jr., a Methodist minister who has served as head of the 1,800 army chaplains throughout the world since November 1962.

Salaries paid U.S. Protestant ministers have improved slightly since 1962, according to a survey sponsored by the Ministers Life and Casualty Union, Minneapolis-based insurance firm.

The survey found that the median annual salary for all ministers, excluding parsonage allowance, was \$5,914, an increase of \$885 over the past five years.

"Demands on time" was still listed as the No. 1 practical problem of the clergymen. They feel that much more time needs to be spent in study and prayer, in preparation for church services, in youth work, in visiting the sick, and in counseling.

Half the respondents feel that less time should be spent in administration and one fourth feel that they should devote less time to church finances.

• •

Protestant, Roman Catholic, and Eastern Orthodox church leaders convened at the University of Notre Dame, June 11-16, for a conference on evangelism. A New York psychiatrist Iold the group: "A truly religious man could never worry about God's relevance to man; he could only wonder about whether men are willing to lead lives relevant to God—lives that may lead to salvation."

American churches and synagogues, like German churches during the rise of Naziew waited too long to speak out against U.S. involvement in Vietnam, Dr. Robert McAfee Brown told an anti-war meeting at Emory University in Atlanta.

The United Presbyterian theologian held that "with few exceptions, German churchmen did not rise against Nazism until it was

too late.

"Perhaps we could have averted the death of thousands of Americans and hundreds of thousands of Asiatics" if America's religious community has not remained silent so long, he declared.

Rabbi Abram L. Feinberg of Toronto, Canada, who visited North Vietnam and the Chinese mainland in February, said there are many avenues to peace open in Vietnam and that these must be pursued along with rejection of the American idea of military victory.

"Many people," the rabbi averred, "are beginning to suspect that those who are shaping our policy in Vietnam are interested in negotiations, but are dominated by military minds."

The wife of Episcopal Bishop James A. Pike was granted a divorce in a five-minute court hearing.

The interlocutory decree granted custody of two minor children, Constance, 18, and Christopher, 17, to Mrs. Pike.

The couple, married 23 years, are the parents of two other children, Mrs. Catherine Patterson, Jr., and James A. Pike, Jr., who committed suicide last year.

The divorce was granted on the grounds of mental cruelty. Mrs. Pike testified that her husband was away for periods of time and that she was caused mental cruelty by not knowing where he was at times.

Bishop Pike, who resigned last year as head of the Episcopal diocese of California, did not contest the suit. He is currently associated with the Center for the Study of Democratic Institutions in Santa Barbara, Calif.

SAL 514 GOSHE

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Coming Next Week

In Prison and Ye Visited Me
The Regenerating Work of the Holy Spirit
Our Alleged Unity in Christ
What If It Were Today?

Good Mennonite Church Neighbors

Paul M. Roth Maurice A. P. Wood Vern Miller Theron Weldy

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Cover photo by Jan Gleysteen

JOHN M. DRESCHER, Editor Boyd Nelson, Contributing Editor J. C. Wenger, Ellrose D. Zook, Consulting Editors

The Gopel Herald was established in 1998 as a successor to Gopel Winest good Herald of Truth (1864). The Gopel Herald is a religious periodical published weekly by the Memonate Publishing Truth (1864), and the stable of the stable periodical published weekly by the Memonate Publishing Truth Thanksgiving Day, subscription price (in U.S. dollars) 55.00 per year, three years for \$13.25. For Every Home Publishing Company of the Stable S

GOSPEL HERALD

Tuesday, September 5, 1967

Volume LX, Number 35



Impressions, Not Solutions

One cannot live in Vietnam for several years and not gain some impressions about the countryside and its people. Yet it is difficult to arrive at any clear-cut opinions that are not open to question. Vietnamese hold so many different points of view—not all necessarily logical. Stewart Alsop in the Saturday Evening Post (Jan. 28) described this problem very well. He tells of a meeting with university students in Saigon. One student made a comment to which all the others agreed. Another student said: "Yes, but—" and went on to present an opposite idea. The students gagin nodded their heads in agreement. The conversation continued without any attempt to reconcile the contradiction continues.

No one—not even Vietnamese themselves—can make many pronouncements about Vietnam, its people, and its problems, which will not be challenged. Even Americans who once had the solution to Vietnam's problems may not now have much to say. We have an expression, already trite, which goes like this: "If you're not confused about Vietnam, it's because you haven't been there long enough!"

Revolution

Revolutionary changes are taking place in Vietnam and have been for many years. The current military government likes to present itself to the people as a revolutionary government, changing the lives of the people for good. In the countryside teams of rural development cadres are trying to win the support of the people through various programs.

The National Liberation Front has its own revolutionary plans. Using all sorts of weapons, from persuasion and promises of a better life to terrorist activities, they seek to "liberate" the people from poor government that has far too long failed to meet the basic aspirations of the people.

War itself has brought about many changes. People are uprooted from their homes, either by the Vietcong or by Allied military action in the area. The government's military policy is deliberately creating refugees. American officers will tell relief workers in advance: "Next week we will begin an operation in that area. We expect to bring out 3,000 refugees." The present conflict will soon have produced its two-millionth refugee.

The economy of the country also has been affected by the war. The cost of living for the lower class has risen over 600 percent since 1949. A small country of 13 million cannot absorb a half-million troops without affecting the economy and attitudes of the people. Think how the presence of eight million foreign troops would affect the life of the American people!

Americans aren't hated by all Vietnamese, Many people consider the Americans as saviors of their country from communism. Catholics generally support this view; many Protestant Christians, although officially neutral, also support this view. Some advocate the complete destruction of North Vietnam and war with China as the means for "solving" the problem of Vietnam. Most people in Vietnam, however, don't see the objectives of the National Liberation Front as necessarily bad. Their overwhelming desire is for peace. From their point of view. American troops in Vietnam are considered not an asset, but an obstacle to peace. But the people hesitate to express their desires, because the government considers public statements which support peace initiatives as almost an act of treason. Statements opposing the war policy of the government are censored from the press. Thousands of political prisoners are being held in prisons without trial.

Desire for Peace

A couple months ago a university student burned herself to death in an effort to remind the world of the intense desire of Vietnamese for peace. Because of censorship the local press barely reported the incident. A friend of mine showed me secretly published copies of her letters to world leaders urging them to restore peace to Vietnam. The young woman wrote her friends: "In life I am not permitted to speak; only in death can I express my desire." This expresses the tragedy of the Vietnamese.

Then there are the people who never had it so good. They are the leeches who are becoming fat from the economic might of the American presence. They may love or despise the Americans, but they willingly use them to accumulate wealth.

One cannot really predict the future of Vietnam because there are so many unknown factors. The military body seems to be in firm control of the government in Saigon. This likely will continue even after the presidential election scheduled for September. Anyone who visits Vietnam comes away firmly convinced that the United States is planning for a large military presence for years to come. Hundreds of complex military installations strategically located all over the country do not give the impressions that the American troops are planning to leave soon. Whether this is good or bad for Vietnam and its people depends on one's point of view.

Opportunity

The Christian church is active in Vietnam. Many American and Vietnamese Christians see the present situation as a great opportunity for proclaiming the gospel of Christ. The Christian and Missionary Alliance, for instance, plans to nearly double its missionary staff in the next few years. Working with Vietnamese Christians, they are visiting military camps and hospitals, prisons, and centers for VC returnees, preaching the gospel. Each week dozens of young men accept the message of Christ Many of these will eventually become members of local congregations. In some areas the church is growing rapidly. However, this is generally not true of the city churches.

Some Christian leaders believe that American military power will eventually stifle the opposition to the government in the countryside, and a relative peace will return to the countryside. Citing Korea and Taiwan as examples where there was a large movement to the Christian church when open conflict ceased, they believe that this will also happen here in Viernam.

Some Problems

Traditionally the Vietnamese Evangelical Church has been neutral in the area of politics. This has been appreciated by the population. Today one meets many people who are favorably disposed toward the Christian faith as taught by the Protestants because they have not been involved in former political struggles like the Catholics and Buddhists. But the present state of affairs is creating some problems for the church. The Protestant Church has strong ties with American missionaries and tends to be sympathetic toward or even support American policies here. This makes the church vulnerable to the charge that the Protestant Church is a tool of American imperialism. This charge has often been made by the Vietcong in the countryside, usually with little success.

In the past many church and mission leaders in Vietnam felt that the church was called only to preach and teach the gospel of Christ by word of mouth. This has changed. This church now recognizes the need for schools and clinics and other institutional expressions of Christian love and concern. At the present time most of the financial resources come from abroad. The church will need to learn to make greater personal sacrifices for the work of evangelsim and service.

The Mennonite mission is very happy with the cordial relationships which exist between us and the evangelical Christians. We appreciate the encouragement they have given us. We feel, too, a responsibility to share with them some concerns the Lord has taught us. There is a small Mennonite church which should double or triple its membership in the next couple of years. We are planning for more formalized Bible training for these Christians.

Projections

There is no doubt that the Mennonite mission could establish congregations in other parts of the country. Yet since the opportunities for evangelism are so great in the Saigon area, it has seemed wiser to concentrate our work in Saigon unless unique opportunities would open up elsewhere. By establishing a broader base in Saigon, we would also here greater opportunities for fellowship with other Christians and more occasions for sharing our concern for the application of Christ's gospel of love in all areas of life. I think we will want to work harder to encourage area missionaries and pastors to get together for periodical fellowship and serious Bible eturd and discussions.

We must keep evangelism central. Through the various activities of our centers, we have been trying to understand the problems and concerns of students and adults. We constantly remind ourselves of the privilege and responsibility to share our faith in the person of Jesus Christ. During periods of national or personal stress and unrest, we are called upon to lend a sympathetic ear and show concern. Our presence as American missionaries is sometimes misunderstood, but this is to be expected. If we conduct ourselves as servants and not as masters, our presence will be respected and appreciated.—Reprinted from Missionary

Let Them Shrink

One of the scenes in Lewis Carroll's Alice in Wonderland has Alice shrinking in size, smaller and smaller. This is something of what happened to me today in reading the book, A Kingdom of Priests. This new missionary education text, prepared for use in Mennonite congregations this fall. will do the same to you-if you don't watch out. The trouble is, it will likely make you shrink even if you do. It is the kind of book that makes it impossible to fight back. Suddenly you see it. These are real people. These things really happened to them. They are our Mennonite brethren and sisters in new and emerging nations.

You get smaller as you read A Kingdom of Priests because here are actual people, first- and second-generation Christians, doing and experiencing the very things we continue to theologize about. And you can't answer "that's theoretical." "that's idealistic," or "that no longer happens today" because here they are, our own brethren being marched across the stage in front of us bearing all the marks of the true church-marks impressed so indelibly that by contrast ours often look like a cheap washed-out and faded shirt.

You get smaller as you read this fall's missionary education text because the presentation is so powerful. Words like witness, fellowship, discernment, servanthood, reconciliation, nurture, suffering, each becomes the key word upon which the content of a whole chapter is focused. New churches which stand tall in one or another of these virtues are selected and put under the searchlight to see what, for example, a modern discerning or a suffering church really looks

The book is powerful because, like the Bible, the failures of the emerging church in new nations are painted right into the picture along with its successes. But in spite of failure and in spite of the absence of a dozen or more props, money, training, buildings, printed materials, which we take for granted, it is disquieting to us to see it said matter-of-factly that in Tanzania "following 1946 the church had grown 20 percent each year." Now what can you do with a statistic like that-especially in the face of our North American growth rate of about 2 percent? It can only make a sensitive North American shrink a little bit more.

It will be good if all of our over-inflated egos shrink a little. We need a study like A Kingdom of Priests. I hope every congregation will make a serious effort to expose as many members as possible to the shrinking process.

-Arnold W Cressman

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Menno-nite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second class postage paid at Scottdale, Pa. 15683

My Prayer

O God. Help us to handle The things in our hands-The temporal— With such lightness to touch That they will always be In proper perspective To things eternal.

Teach us to die dailu To the carnal and selfish. Continue to remake Our minds And transform our nature So that at last We may rise In the likeness Of Your Son, Iesus.

Amen.



Igreia Menonita Church

The Igreja Mennonite Church is located in Araguacema, Brazil. Evangelization began in 1954. The church was built in 1960. The average attendance for Sunday school is 100. The attendance is about the same for Sunday evening worship services and Thursday evening Bible study. Theodore Penner from Curitiba, graduate of Mennonite Biblical Seminary, Montevideo, is the pastor. The area director is Arlin Yoder.

Life Ends at Forty

Let me share with you a letter from a Mennonite minister. It would do each member of each congregation good to read this letter carefully and consider what is involved. Here is what this minister wrote:

We are all intrigued by that familiar saying, 'Life begins at forty.' For many Mennonite ministers in the 1960's, how-

ever, 'Life ends at forty.'

'We entered the ministry when we matured, sincerely wanting to serve Jesus Christ and build the church. We got our education with this in mind. We lived sacrificially in our first pastorate. Real life for us meant living in the center of God's will. What higher calling could there be than to be a minister?

"Then the hard realities of middle life caught up with us. Our churches expected us to raise our families on 'newlywed' salaries. We hesitated to say anything to our congregations because they might think we were 'money grabbers.' That's the last charge of which a minister wants to be accused. So we kept quiet. Our members did not ask how things were going financially. They assumed they knew.

"Our families pressured us for needs on one hand-needs like clothes, food, a church-school education, a dependable car, and something upon which the family could rely in case Father should suddenly be removed from this life as the

breadwinner.

"Our congregations allowed these pressures to build up by simply ignoring the problems.

"Things built up for an explosive situation. They exploded

-around age forty!

"Was the dedication on the part of the minister lacking?

"Did the congregation intend to hurt their pastor? No!

"But it happened. It still happens in Mennonite churches during 1967-around age forty.

The minister is extremely frustrated. His educational background is geared toward service to the church. This is the occupational area he knows and loves best. He feels a call from God to the pastorate! However, his beloved, the local church, has rejected him. Like a spurned lover, he tends to become embittered. Who can blame him? He needs to rework, remake, and rethink his total life patterns.

"The local church is likewise frustrated. They find it difficult to secure another minister. If they do secure one, it is usually at a salary figure above what they were paying their spurned pastor. The new pastor is usually a young married man or an older minister who no longer has children in the home. Seldom is a man around forty with heavy financial responsibilities toward a family called.

"Life for some Mennonite ministers ends at forty!"

I do not see this letter as a suggestion that pastors be put on a high salary or that all sacrifice be put out of life. Certainly spiritual leaders must live sacrificially if they are to lead others to sacrificial living. I do, however, see this letter as speaking to our conscience regarding clear responsibility which the church has to its spiritual leaders. Read again the responsibility God placed upon His people

in the Old Testament for the support of spiritual leaders. Then go to the New Testament and see what it has to say about ministerial support and what should be rendered to those who teach us the Word.

Why should a pastor be required to live on an income far below the average income of his congregation? A pastor sometime ago told me that he would be willing to draw any ten names of his congregation out of a hat and live on the combined tithe of these ten incomes. This simply means that he would be willing to live on the average income of any ten members of his congregation. He felt he would have a livable income and his congregation was not above average.

Many ministers even today qualify for the poverty program, with the average annual cash allowance for Mennonite pastors being \$2,483. A survey report issued some time ago stated, "Generally speaking, it would appear as if the average church janitor is paid somewhere between \$1.50 and \$2.00 per hour for his services. It is the judgment on our part that the average church janitor is more adequately compensated for the hours he puts in than is the pastor." In some cases the janitor was paid an annual salary while the same congregation gave the pastor little or nothing.

Our pastors are not asking for a high living standard. In the same survey reported above, Mennonite ministers were asked what they would consider an adequate yearly salary: the median and average answer was \$5,000. Our pastors do need a living standard of some kind and since support is one of the hardest things for a pastor to speak about with his congregation, this editor is calling the above letter to your attention and putting in a plea that your congregation look squarely at what you are doing for your pastor .- D.

The Beauty of Holiness

After the death of Robert Murray M'Chevne, a letter addressed to him was found in his locked desk in Dundee. Scotland-a letter he had shown to no one while he lived. It was from one who wrote to tell him that he had been the means of leading the writer to Christ. In it were these words:

"It was nothing you said that first made me wish to be a Christian, it was the beauty of holiness which I saw in your very face."

Does your countenance and character suggest the Savior? -Herbert Lockver

In Prison and Ye Visited Me

By Paul M. Roth

When I first visited Robert, I promised to return soon. That "soon" extended into a year. On the second visit, as on the first, I signed my name in the presence of the guard. To my embarrassment, my second signature was directly below my first written a year before. Robert had had no visits for twelve months.

Jesus was explicit in placing a premium value on visiting those who were sick or in prison. When He gave the Olivet discourse, He was careful to make it clear that those who were righteous visited the sick and needy. The reward for such righteousness was a place in the kingdom of God.

All rewards for visiting those in need are not reserved for the final judgment day. The people of our church have experienced a deep abiding joy in learning to know Robert and in aiding him to receive Christ and follow Him.

During his few years in prison Robert became an usher, assisting the Protestant chaplain in his duties. The chaplain was happy to have Robert escort me through the building without the presence of a guard. This was quite different from earlier visits when an officer had always been a silent listener to our conversation.

Today Robert is a useful citizen in our neighboring community. His wife and child are happy with him in their home. Christian friends have aided much in their response to the love and grace of God.

All prison visits are not this rewarding. The knowledge that men and women are violating the law is indicative that there are personality difficulties in their lives. Some persons are untrustworthy, ungrateful, and unresponsive to the grace of God. Many times the task of visiting in these situations becomes discouraging; however, these persons need understanding, love, and spiritual guidance; so we continue the work.

Requests Should Be Followed Through

There are times when visits are made at the request of a relative, neighbor, or friend. When Edna first asked me to visit her father-in-law, she was a bit fearful of the outcome. I found Mr. C a talkative person, even though he was sick in bed. When I was ready to leave, I suggested sharing in a prayer to God. "Oh, no!" said the sick man, "You can't pray for me. You don't believe as I do."

It was true I did not believe all his theory of the kingdom, especially his idea that those who failed in this life or who

had not grown to full maturity could have a "second chance." Neither did I believe his denial of the doctrine of the Trinity. I could not believe that all Christendom was the Antichrist and that ordained ministers were Satan's tools. All of this kept us very far apart, even though we hadn't talked of ternal punishment and rewards. Mr. C informed me that earlier a minister had attempted to pray for him and he "ierked him off his knees."

This was not my last visit to this home. I also saw Mr. C a number of times in the local hospital. During these successive visits I learned that his favorite Bible verse was, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." When I asked, "And what gives us the privilege of entrance into the kingdom?" I found that I had asked a debatable question. My friend was quite certain that individuals are accepted into the kingdom because of their work done for Jehovah. The need for a Mediator was not essential. However, when I read the challenging words of Christ from John 14, "I am the way, the truth, and the life: no man cometh unto the Father, but by me," he followed carefully, and afterward said, "I believed it because it was the World of God."

When I waited too long between visits to his home, Mr. C would ask relatives to call me. When he died, the family requested that I share in the funeral services. This was unacceptable to their minister; so I served alone. The funeral meditation was based upon our two favorite passages of Scripture. Because of this service some of the members of the immediate family attended our Sunday school and church services. Now they are members with us in Christian fellowship. A daughter and her family moved from our community and are active workers in one of our Ohio congregations.

Factors That Help

There are several factors that become a part of a meaningful visitation program. Most essential are the Lord, the Spirit, and the Word. However, with these we need to recognize the part that human personalities play in meeting the needs of mankind. We are the agents of God's grace and channels of His power. The fruit of the Spirit needs to operate through the lives of all who follow Christ.

Testimonies from families and individuals have been a source of encouragement in visitation. They can also serve as a guide for further contacts. Some remarks that have been helpful to me are these:

"We were willing to believe whatever was in the Bible."

"You never became angry when there was disagreement in our discussion."

"You were not pushing a church program; you were presenting Christ."

"Your people made us feel welcome at the church."

"Your congregation gave us a place in the church program and in service for Christ."

"We want to always be good witnesses for Christ and the church."

"In our sharing individually and in the group we want you to check us if at any time we depart from the truth."

Suffering Is an Aid to Sharing

There are times when God uses our own sicknesses to minister to the needs of others. There are reasons why God allows His children to suffer. It is during affliction that we are able to see God in a better way. Then, too, we can see ourselves as we are during suffering.

Perhaps a third reason God allows us to suffer is to help others see the grace of God operate in our lives. And finally God wants to see HIs own image reflected more clearly in us. As the heat is applied to the silver to remove all dross, so the Lord allows afflictions to come into the lives of His children. Just as He is satisfied when He sees the travail of His soul, so He receives glory when we identify ourselves with Him in suffering.

Mrs. Hileman was a hospital patient in the same room with one of our members. During the two weeks I visited there she requested that I write out a prayer for her to read when I was not present. These visits and the association with our member resulted in her desire for a renewed committal to Christ.

Later visits were made in her home. Her husband, who was antagonistic to religion and to preachers in particular finally accepted the salvation story and received Christ into his heart. Before his baptism he said, "I'm willing to believe anything that's in that Book." Since this experience his daughter and her husband have also become Christians and are members of our fellowship.

Another home where regular visits were made by the pastor and his people resulted in the baptism of Crandpa Miller at the age of 81. His daughter Ruth said, "I wish that would have been me." In less than two years she became an active member of our church. Her daughter and family are also active workers for the Lord.

Many contacts are made as the result of former or first visits made by our people. When Ruth asked me to visit Mrs. Boord, I was advised, "And she has a great need." Mrs. Boord confessed her poverty of spirit during our first visit. She accepted the claims of Christ and opened her heart to receive Him as Savior and Lord. Her regularity in church attendance as well as her concern for others of her family resulted in five of her grandchildren coming into our church fellowship.

Decisions Should Be Expected

Decisions for Christ are frequently made in our summer Bible school. A follow-up visitation program of these per-

sons has resulted in changed homes in our community. Instructions for living the Christian life were given in these homes. In one home the mother and father shared in the lessons. These parents committed their lives to Christ and have also been received into our church fellowship.

Because of the mother's meaningful testimony her mother and father were recently baptized and became a part of our group. When the latter's daughter, Gladys, came to live with them because of her need of nursing care, our people made regular visits in the home. This resulted in Cladys making a renewed commitment to Christ. When she died last month in the Uniontown Hospital at the age of 39, we were all grateful for the visitation concern that was a part of our church pregram.

There are times when the needs of others take priority in one's ministry and service. Laying aside other work and driving twenty miles to the University Hospital in West Virginia resulted in the spiritual conversion of Mr. Riggen. Definite preparation and prayer before traveling twelve miles to the home of Chauncey Deffenbaugh resulted in his renewed commitment to Christ and restored fellowship in our church. Visiting regularly with LeRoy when he was away from home for several years resulted in his desire to be serving acceptably in our community.

The Congregation Must Be Involved

A visitation program is effective when the congregation becomes involved in the work. Each Monday evening is set aside as "Visitation Night" for the members of our church. Some who cannot visit that evening will select another night or use Sunday afternoon. Our youth groups under the leadership of adult sponsors hold prayer meetings in homes and are regular in their contacts at our county rest home and Golden Age Nursing Home. There they assist in the visitation of residents and conduct public programs.

Family sharing with one another has also been effective. Many of our families are ready to share the needs of others, giving assurance that they will supply material help or relieve suffering or just meet together for Christian fellowship.

The need for the minister to work with his group is pointed out by Tom Allan, pastor in Glasgow, Scoland. In The Face of My Partsh he emphatically states the proposition that the church must be a growing organization rather than a static roll of members if it is to fulfill to any degree either its ancient tradition or the complex demands of life as it is today.

He also says, "Ministerial leadership in its deepest sense is only possible when the minister realizes that the work of Cod in his parish is not his own exclusive responsibility but the corporate task of the community of which he is a representative."

He further states, "I become increasingly certain that this is the key not only to an effective ministry but to a genuine stirring of dynamic life within a congregation and parish."

Any church community can be changed by "the Master's power that makes all things new," when there is a dedicated, devoted, and disciplined membership.



The Minister's Knowledge and Use of Music

By the late Paul R. Clemens

Does a minister need to know music to use it? Well, does a minister need to know the Bible to use it? We may feel that the latter is more important. Yet the Bible mentions praise more than prayer. In addition, the words "singing," song," etc., are mentioned over 250 times; and 30 times we are commanded to sing.

Paul said, "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." Martin Luther, who wrote the words and music of "A Mighty Fortress IS OUT God," said, "Next to theology I give music the highest place and honor." He insisted that all young preachers of his time be very well trained in music. A preacher is to be a spokesman for God and to God, and "Music is the language of praise" (Chalmers). Many messages are borne to otherwise unattainable reaches on wings of song.

The minister should know that:

- 1. Music is worship. Rev. 5:8-14.
- 2. Music is an expression of the Spirit. Eph. 5:18, 19.
- 3. Music helps to call forth the Spirit. 2 Kings 3:15.
- 4. Music gives united power, 2 Chron. 5:13, 14.

Paul R. Clemens, Lansdale, Pa., was a minister at Worcester, Pa., and active in teaching music and directing choruses. He taught at Christopher Dock Mennonite School and served as Secretary of Summer Bible Schools for the Mennonite Commission for Christian Education.

Hence, it is important to him that it is done correctly. Not necessarily correctly according to some music school standard. although such a standard should be respected because of the depth to which their study is pursued, but correctly in that it brings delight to delicate ears and to God who "hath made every thing beautiful in his time." Our Godgiven ears agree, for the most part, on what is good melody, and what is good harmony. There are some ears, however, which habitually listen to worldly music and are not easily attuned to that which is heavenly. The minister can be helpful here. He should train his ear to catch from the masters of classical music that which is uplifting to God. He should know that proper diction and the use of dynamics can elevate the song into glorified speech. There is a deplorable lack of knowledge, even among some highly trained in music. But as the minister perceives that certain singing methods and arrangements do magnify the words of a song, he has discovered the true purpose of music, and under his leadership his congregation will be blessed.

How can this knowledge be acquired? Meet with singing classes. Study the rudiments and phonetics. Sing with a group, or in solo, in order to learn to put a song "acros." Study musical records of famous singers. Read books on music appreciation, and books telling the stories behind the authorship of hymns. Attend the Laurelville music conferences. The minister's keen interest and concern will lead him to avenues of instruction. After I had been active in the musical field for a number of years, I was ordained by lot to the ministry. Immediately I dropped all musical endeavor in order to study, more diligently, the Word of God. After five years the Lord opened the way for the purchase of a hi-fi set. How I then reveled in music! I realized that my soul had been staved, and one "compartment" had not been used sufficiently for the Lord.

Minister, know the power of music to move and unite people. Put it to use under prayerful guidance of the Holy Spirit. Find that which inspired an author to write a hymn and use it as a basis for a sermon. Among the musical leaders in your congregation, develop the constant challenge to find the method that truly magnifies the message of the selected song. There may be those about you who are especially talented in ways which cause the Word like a dart to strike the heart through song. Be aware of these talents and feel free to use them. "There are diversities of operations, but it is the same God which worketh all in all."

What If It Were Today?

What would your reaction be if you were to receive an announcement by mail that Jesus Christ would return in person at 1:00 p.m. Tuesday of the following week? Would you plan to go to the announced place? Would you chuck the announcement in file 13 and forget it? Would you call friends about it? Or would you go to your knees and the Word of God?

Just such an announcement came by mail Mar. 11. The announced date was Mar. 28, 1967. The place was to be Scottsdale, Ariz., a neighboring city.

Two thousand years ago Jesus said, "Watch out, and do not let anyone fool you. Because many men will come in my name saying," I am the Messiah, and fool many people." He also said, "And you, too, be ready. Because the Son of Man will come at an hour when you are not expecting him." "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. In Noah's day, before the flood, people kept on eating, drinking, marrying, buying, selling, planting, and building. This will also be true of the day in which the Son of Man comes again. Watch out, then, because you do not know what day your Lord will come."

Now in light of these Scriptures, what should my reaction be to the announcement that Jesus Christ would return Mar. 28, 1967?

I confess my immediate reaction was to chuck it in the wastebasket and forget it. In the first place, I rationalized, I don't believe the Scriptures give any indication that Christ's return will be known in this advance way. In the second place, I had never heard of this man who sent out the announcement (although I don't know why I thought Christ's return should be heralded by someone who is well known). In the third place, I considered mostly the first Scripture listed above and dismissed the whole thing as a false Christ.

But my mind was not at rest over this action. What if this were real, and I hadn't shared it with the congregation? What if this were the "time that ye think not"? The following week we had scheduled revival meetings at Sunnyslope. This was a planned effort to turn the eyes of the congregation toward Jesus and watchfulness for His return. And I had tossed the letter in the wastebasket!

The next morning I dug it out. What should be done? I attended a committee meeting that involved ministers and

laymen of other denominations. They too had received the announcement. There was some disputing over it, but mostly they thought it a big joke! To me it was serious.

My next reaction was to call a dear friend, a fellow minister, who lived in Scottsdale. I had come to respect this brother's knowledge of the Word, his involvement in the community, and his concern for the lost. He too shared deep concern for what our reaction should be. He had never heard of this man previously and so had nothing to offer about his integrity nor his Christian character.

Again I was alone with the decision. I had asked the Lord to show me what should be done about sharing this appropriement with the congregation.

The answer came on Saturday, Mar. 25. A second letter from the same man announced his withdrawal of the prophecy. He confessed his sincerity of the first letter, that he had been convinced this was a divine revelation. He had been so sure that he was willing to risk his reputation. He now confessed that he fell like a victim of false revelation. He asked forgiveness and closed with the quotation of Mt. 24:5-11. The following morning I shared both letters with the congregation.

I return again to the first question—what would your reaction be? Or even, what should OUR reaction be to the idea of Christ's return next week? My own reaction caused me to stop and think—am I REALLY, HONESTLY, and SINCERELY looking for His return? Do I really believe the Scripture that it may be soon—today? I'm afraid our reactions betray our belief that it won't happen in our lifetime. Beloved, this is not what the Scripture says.

I close this meditation with the words of the hymn and with a prayer that each of us may search our hearts in watchful expectation of His soon return.

"When Jesus comes to reward His servants, Whether it be noon or night, Faithful to Him will He find us watching, With our lamps all trimmed and bright?

"Blessed are those whom the Lord finds watching, In His glory they shall share; If He shall come at the dawn or midnight, Will He find us watching there?

"Oh, can we say we are ready, brother? Ready for the soul's bright home? Say, will He find you and me still watching, Waiting, waiting when the Lord shall come?"

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The Supreme Preeminence of Christ

By Roy S. Koch

High in the Alps of Switzerland Jungfrau Peak rises abruptly to 13,670 feet. Every year this peak is seen by thousands of tourists.

In the Book of Ephesians are several mountain peaks of divine truth and revelation. One of these is the passage in chapter 1, verses 15 to 23. It portrays for us the supreme preeminence of Christ. This preeminence is demonstrated in two distinct areas: the experience of Christian believers (1:1-19) and the exaltation of Christ as Lord (1:20-23).

The Experience of Christian Believers

a. In the hearts of Christians (15). The preeminence of Christ is manifested first where it counts the most. Barclay sees in verse 15 two marks of the Christian church—loyalty to Christ and love to men. Faith can be called loyalty. It means that we have examined other objects of faith and finally place our loyalty in Christ, the Son of God.

Perhaps the superficial observer will say that our generation is incapable of deep loyalty, but such is certainly not the case. It is our generation that has seen the most fanatical loyalties to nationalism. Japanese nationalism during World War II, Nazism in Germany, and communism—past and present, all demonstrate faith in political systems. Christians, on the other hand, have transferred their first loyalty from all competing systems to Jesus Christ.

The second mark of a true church is love to man. There is a false love that also parades in the name of Christ. The monks and hermits of medieval times let the world go by without a care. Such care-less living is not Christian. True Christian love is not romantic, needing to be bolstered with alluring perfumes, elaborate coiffures, and worldly fashions. Christian love is caring for other people like Christ cared for us. It demonstrates itself in missionary witness, relief service, and Mennonite Disaster Service. Is this not what Jesus meant when He spoke blessing to those who thought of others and ministered to them?

b. In the prayers of Christians (16). Christ's preeminence is also seen in the way Christians pray. Constancy in

prayer does not constitute a confession of weakness unless it is the realistic weakness that is true of all human beings. Christ is the one to whom we can go when we feel down and when we are up. His lordship is seen best in the way we express the thankfulness of our hearts to Him. The greatest cause of praise is not economic prosperity but the salvation of the lost

c. In the lives of Christians (17-19). Verses 17 and 18 may be summarized as spiritual insight. Paul talks of the 'eyes of the heart.' What is meant here is spiritual insight. One of the famous Gemini astronauts reported that the earth is a blue planet when seen from the vantage point of outer space. Our conversion gives us the "thust" that enables us to see our world with spiritual sight. This insight is not into mere dogma but into personal communion with God based on trust and obedience

Verse 18 suggests that Christians enjoy a dimension of hope in life that is far removed from the fear of many in an impending nuclear doomsday. Nor is the Christian's hope "irresponsible optimism." People who have been introduced to the God of history can think sanely of the kingdom of God, heaven, harmony, and love. We never make good decisions when we are discouraged. Let's accept life that is throbbing with hope.

Thrilling experience of God and surging power as the possession of Christians is spoken of in verses 18 and 19. We are to enjoy God and love Him. More, we are to experience His power in our lives. Defeated Christians are a contradiction of terms, a monstrosity. Some of God's people live in perpetual blackouts, operating under candlepower when they might experience real victory. Are you a defeated Christian?

The Exaltation of Christ as Lord

The exaltation of Christ as Lord is revealed in three distinct experiences.

a. In His resurrection from the dead (20). When Jesus died His power seemed done. Those miracle-working hands and that loving voice were cold and silent. It looked like the end. But He rose from the dead! What surprise! What glory! Moreover, what power! Satan's final prison house

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from which none escaped was finally shattered. Nothing remains but for Satan to bite his nails as he sees the stream of humanity escaping his clutches. God's power triumphed at last. Now that same power is available to all God's people.

b. In His ascension to heaven (20-22). Up, up, up, He rose, through ranks and ranks of power and authority. Demon powers were eclipsed; angelic powers were left behind. Far and beyond all disincarnate intelligences He rose to the heights of God's very throne there to take His place of honor and power forevermore. Every knee in heaven, on earth, and under the earth shall acknowledge that power forever.

c. In His lordship over the church (22, 23). The preeminence of Christ, as far as we are concerned, is His lordship over us. How comforting to think that the one who occupies the place of absolute power is our brother, our Savior, and our Lord! The power of the Head surges through us enabling us to fulfill His will for us in the midst of evil of every influence surrounding the church. The display of God's power is in the hands of the church; she is His power, His instrument of salvation to all.

Encounter in the Morning

One morning early
I met God at a turning of the way.
And while the suns
and planets wove bright orbits round His head,
the morning-stars crescendoed in my ears.
He dimmed His glory for met, that I might
not wander blind and deaf for meeting Him.

He spoke. I heard Him say: Come walk with Me. I will give you a work to do today. It will refresh your soul and bring you peace and joy. Will you be pleased to walk today with Me?

I said to Him: I thank Your Majesty, but I cannot. This dusty way leads down into the city. It's there I make my living. Duty calls, and I must go. The market opens early.

He turned.
The suns flashed out, the planets swung and wheeled.
The star-tones faded into empty distance.
And I looked up, and found myself alone.

Was this a dream? Oh, say it was a dream!

-Lorie C. Gooding

Missions Today

Through Age and Change

By Boyd Nelson

The absence of this column for a few weeks is another mark of the end of an era in Mennonite missions.

J. D. Craber wrote "Missions Today" for several years. Now J. D. or Joe no longer carries administrative responsibility either for overseas missions or for the General Mission Board. Being in the last half of the sixth decade of his life, he has turned his hands to the plow in other relationships.

Readers won't soon forget Joe's dominant motifs: the ultimate in mission motivation is loving obedience to the Lord's command, missions overseas can spark and strengthen total Christian commitment and conviction, and spontaneous response to the Lord's call and to human need in any form is to be encouraged and developed.

Nor will older Elkhart staff members forget Joe's concern and warnings on the dangers of institutionalism and Parkinson's law. Yet more significant in its influence was the unspoken example of his humility and self-deprecation, his willingness to give himself unstintingly for the cause he loved so much, his unfailing acceptance of all persons regardless of their frailty, and his quiet practice of prayer rather than anger in dealing with tension

On Aug. 4 Joe cabled from India that he had arrived safely. He now takes up the task of helping as he can with relief concerns in famine-ridden Bihar. After 25 years away from the mission field which was his first love, he has returned. All of us will be praying with him during these months of service.

During these months his wife Minnie will visit their daughter in England and be here at Christmas when son Ron and their family are at home.

The infallible sign of a writer's age appears when he looks back nostalgically, rather than forward. Fifteen years of association on the same staff have left their mark, however, and I deem it appropriate to recognize Joe's contribution to my life. I know that others each my own feelings.

"The old order changeth, yielding place to new," Tennyson once wrote. What he wrote then may be true now in our world of change. Yet through it runs the call of God to service in His name. The unchangeables for which Joe has stood and still stands continue to move us forward.

This interim column gives Gospel Herald time to evaluate the current situation and to determine God's leading for its future. Pray with us and give us your suggestions to help us find that leading.

There are a great many things which the Lord will put up with in the human heart; but there is one thing He will not put up with . . . second place.—John Ruskin.



By Maurice A. P. Wood

JESUS CHRIST gave His infant church her marching orders for spiritual warfare, without respite, when after His death and resurrection, He commanded that "repentance and remission of sins should be preached in his name among all nations." Each member was to be "endued with power" (the power of the promised Holy Spirit) for witness. Lk. 24-47, 49.

At Earl's Court in the Greater London Crusade of June 1966, we saw the Holy Spirit gloriously at work convicting, illuminating, converting, and establishing young Christians in the faith. It is this work of the Holy Spirit, however, that is the forgotten factor in the planned strategy of the church's evangelism today, and what we saw in London in 1966 needs to be repeated throughout the world church.

The Regenerating W

The Holy Spirit and Pre-Evangelism

As evangelists we believe we are called to do God's work; we do not simply call God in to do our work. The Holy Spirit, the divine Author of Holy Scripture, reveals in the Bible the mind of God concerning evangelism: "God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:3, 4). The same Holy Spirit reveals the all-sufficiency of our world message: "There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all' (1 Tim. 2:5, 6).

And here is our encouragement to obey Jesus Christ's unrepealed commission: "Go ye into ALL the world, and preach the gospel to every creature" (Mk. 16:15). From the creation the Holy Spirit "broods" over God's world (the picture of a mighty eagle brooding over its young is suggested in the Herw word "Ruach" in Gen. 1:2). In all our preparation to win men for Christ we may with confidence look for God's loving concern for His created beings. Moreover, man needs God and knows it by the Spirit's working.

Christ Jesus Himself taught that in this day of grace the Holy Spirit would sharpen this general concern to a definite conviction concerning sin, righteousness, and Judgment. The Holy Spirit will "convict [or reprove] the world of sin, righteousness, and judgment (In. 16:8).

Without ostentation the Holy Spirit loves so to arrange men's circumstances that they are brought within the sphere of Cod's influence. Therefore we should never decry the place of the Christian home, the God-given ordinances of baptism and the Lord's Supper, the sphere of church life and worship, and the reading, study, and preaching of the Word of God as vital factors in the Spirit's work of pre-evangelism

God's initiative prepares the seeker for the saving work of the gospel. The Holy Spirit works in this threefold way of concern, conviction of sin, and in personal circumstances. The story of Cornelius should encourage us to evangelize all nominal church members. "Cornelius," we read, "thy prayer is heard, and thine alms are had in remembrance in the sight of God" (Acts 10/31). Here is prevenient grace indeed!

Maurice A. P. Wood is the principal of Oak Hill College in London, England. This article is adapted from an address given at the World Congress on Evangelism, Berlin, Germany. Copyright 1967 by Christianity Today, Washington, D.C. U.S.A. Reprinted by permission.

ork of the Holy Spirit

The Holy Spirit and Conversion

Bishop Kenneth Kirk of Oxford used to say: "It is the church's task to turn adherents to the church into possessors of Christ." This, through Bible-based evangelism, the Holy Spirit delights to do in the following ways:

(1) The Holy Spirit convicts of sin. A close study of Jn. 16;7-11; Jn. 3:16-21; Eph. 2:1-3, and Rom. 3:20-23 shows that this Spirit-given conviction reveals to man that he is a sinner by nature, by action, and by an attitude of not trusting in the crucified Savior who died to redeem him. Our evangelistic preaching should follow this direction.

(2) The Holy Spirit reveals Christ and His cross to the sceker. The person of Christ and the meaning of His death were Jesus primary Jessons for His disciples. Mk. 8:29, 31. They were revealed by God and not merely discovered by God and not merely discovered by God and for this work of the Holy Spirit who Jesus said would "glorify ME: for he shall receive of mine, and shall shew it unto you" (Jn. 16:14). In evangelism we pray that the Holy Spirit, through the Word of God, may reveal Jesus as Lord to the inquirer and lead him in penitence to the foot of Christ's cross, gently persuading him toward that repentance and faith which are the necessities of personal salvation. Acts 20:21.

(3) The Holy Spirit gives new life to the believer. "Ye must be born again," was Christ's quiet bombshell that shattered Nicodemus' religbus self-sufficiency. Jn. 3:7. Church membership which does not become a steppingstone to personal faith in Christ can become a blind alley that halts spiritual progress.

In the 39 Articles of Religion, in the Church of England's Prayer Book, the Anglican Communion teaches this need of personal faith in Christ: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith. . . . Wherefore we are justified by faith only" (Article XI). "For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must besaved" (Article XVIII).

Even Dietrich Bonhöffer says in his "Ethics," by which

he desired to be most remembered: "Our foundation is the life, the death, and the resurrection of the Lord Jesus Christ. Faith means the finding and holding fast of this foundation. It means casting anchor upon it and being held fast by it. Faith means founding my life upon a foundation, upon Christ. Faith means being held captive by the sight of Jesus Christ. Jesus Christ alone is the certainty of faith. My faith that my life is justified is faith in the Lord Jesus Christ."

When men repent of their sins and turn in faith to God through Christ, in accordance with the apostolic teaching (Acts 20:21) based on Christ's own words (Mk. 1:15-17; Lk. 24:46, 47), their conversion leads to the Spirit's regeneration, and they are truly born again of God's Spirit. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

To quote Harold Ockenga: "The evangelical position is that regeneration is conditioned upon repentance, confession, and faith. This alone stimulates evangelism."

The Holy Spirit and the Young Convert

Conversion and regeneration are not the end but only the beginning of a whole range of new experiences for the young Christian. It has been my privilege to be closely associated in some small way with Billy Graham's various campaigns at Harringay, Wembley, the University of Cambridge, Clasgow, and recently at Earl's Court, London, to name five crusades in the British Isles in the last 12 years. I vividly remember the first night of the All Scotland Crusade in March 1955. Many young Scotsmen and Scotl sasies, who are usually so reserved about their religious views, streamed forward as inquirers. I remember standing close to Dr. Graham, visibly moved in the land of his early fore-fathers, and hearing him say to these "babes in Christ": "Read your Bible. Pray every day. Tell someone you belong to Christ, and into the church."

The continuing work of the Holy Spirit in implanting these new desires in the hearts of young converts is as important in post-evangelism as in pre-evangelism. Paul's prayer for spiritual maturity in young converts asks God that they may be "strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Ebh 3:16-19).

The Holy Spirit who regenerates the convert also desires to sanctify and equip him for the service of his Lord and Master Jesus Christ in his own day and generation. Holy Ghost evangelism is never ending!

May the same Holy Spirit challenge the whole church to present the whole gospel to the whole world, till Christ our King returns in glory!

We may be looking for better evangelistic methods. The Holy Spirit desires to cleanse and purify us to become better evangelists. May God grant this, to the glory of Jesus!

Our Alleged Unity in Christ

By Vern Miller

Two congregations of similar but different denominations exist across the street from each other in a small town. Since both have fewer than 150 members, less than 50 percent of their offerings can go for missions and other benevolences. Outwardly there are no differences and most of the members agree that they should merge for maximum effectiveness. However, they continue to maintain two medicare materials of the members believe the mailtings they have received asserting that the ecumenical movement is a Vatican conspiracy and satanic in nature. A larger group are secretly happy for this because in their hearts they believe that their church is slightly better than the other one.

In an American army camp in Vietnam a chaplain is intoning Sunday devotions for a group of Gl's. He tells the soldiers that they can love the enemy even while destroying them. The reason? The enemy soldiers represent a worldwide conspiracy to destroy democracy. You have nothing against the Vietcong but you hate communism. Hence, he continues, you have no choice but to destroy all the enemies of freedom.

A fine Christian man who happens to be Negro was eager to enroll his young child in a Christian day school. His denomination operates such a school reasonably near his home; so application is made there. The family is flatly refused. There is no other Christian day school in the area except one which would require changing denominational membership. If the family were to do this, their motives would again be suspect. White Christians who are otherwise mature and reasonable have successfully prevented the Christian education of a young child.

Unity Principle Well Established

Most Christians accept the concept of the brotherhood of saved men in theory but not in practice. Some do quite well with their own class of people but fall flat beyond this. Jesus said, "If you love those who love you, what reward have you?" Everyone, Christian and non-Christian, takes this for granted. It is the transcendence of class and caste that was intended to give Christianity its appeal. Both the internal and the external implications of this doctrine are self-evident. Why then such shoddy performance? Is it too

much to ask that we Christians act in accord with established biblical principles?

Some Modern Day Frustrations

Two ministers in the same congregation disagree on the content of church discipline. The members encourage dissension by choosing sides behind each man. In time the church divides amidst many accusations and much bitterness. Once again the church is seen by the world as the chief violator of its own virtue.

Christians frequently make choices on the basis of ease and pride rather than truth and challenge. Today, they may choose a church this way. They do not ask: Does the church offer a challenge? Does it take a stand for peace? Will it be a channel for meaningful service? Is it an example of classless unity in Christ? Is it racially integrated?

Where is the Christian spirit of sacrifice with which the church began? Why must everything please us before we cooperate? Have we become pampered, soft, and unconcerned about the real issues of peace, poverty, and prejudice?

For fifteen years we have lived in largely Negro neighborhoods near the churches we have served. Though our present neighborhood is very nice, not one Mennonite family other than ours lives here. Just lately a family expressed willingness and several wonderful Christian girls led by Catherine Hernley have lived here for a number of years. Other Mennonites have been of great assistance to the local church but lived in neighboring communities. They have taken the first step. The second might be for someone to move in.

Christians pick their place of residence largely for their own convenience. They make these choices, in the main, no differently than do non-Christians. The end result contributes to the serious fragmentation of contemporary man. The nice Christian who stays insulated from his Negro brother is as guilty as the obnoxious purveyors of hate. They, more than the extremists, guarantee the maintenance of class and caste in America. Dedicated Christians will need to sacrifice more than money to bring about much-needed attitudinal changes. Reconciliation is impossible without social sacrifice.

Jesus prayed that we all may be one. In our society it is a lead pipe cinch that only a trickle of Negro Christians will ever make it into middle-class neighborhoods and churches. Racial integration will never succeed until it moves both di-

Vern Miller is pastor of the Lee Heights Mennonite Church, Cleveland, Ohio.

rections. Many Americans seem to prefer to keep things as they are. The sensible and sensitive follower of Christ should not be among them. More white Christians living in the racial ghettos of America could relieve much of the tension found there.

As the economic and cultural gap widens, the spiritual gulf wild widen too. You can't build brotherhood with generous handouts and a paternalistic, part-time ministry. You shouldn't embrace your Negro sister in church only to flee at once to the social security of suburbia. The Christian should live above the law and sell property to his brethren of color whether he is legally required to or not. Churches should forget about their own survival and do what is best for all the people of America.

Why This Christian Hypocrisy?

It is well that we ask how Christian men developed the performance gap. Why do we continue to preach one both-erhood posture and practice another? We are all more or less victims of a self-centered, success-oriented culture. The accumulation of wealth and material is a certain status elevator. Once we are accustomed to a pattern, it doesn't take long to develop the rationale to support it.

"Our car was only a year old, but the dealer offered such a good deal. Sure, it has some extras we didn't need, but with such a bargain, we practically got them free."

"There are too many needs in the city nearby to justify a trip to Europe, but then we have never had a real vacation."

"My tithe will never be enough to win the war on poverty or evangelize the world anyway." And so the rationalizing continues.

I have heard discrimination in the sale of housing defended by Christians because it would lose them money. Mammon above their brethren! Members of our church have been refused swimming privileges by Christians because of what other customers would think. Some conscientious objectors are silent concerning the Vietnam war out of fear of being identified with peaceniks. Sect churches and small denominations have developed the "unique contribution theory" to justify their continuing contribution to the fragmentation of Christ's body. Evangelism is phony when it becomes the unmitigated self-preservation of a particular church. Some recoil from evangelism because its fruits pose a threat to the status quo.

O Lord Jesus, how long? How long until Your people repent?

Most people indulge in some sort of sham. When Christians carry this over into intergroup attitudes, they sabotage their own gospel. The facade wears thin; the hypocrisy shows; and men laugh in derision. Christians are weakening themselves at their strongest point and the enemy rushes in capturing our minds with a deceptive rationale.

Is There Any Hope?

Of course there is. In Jesus Christ there is always hope. But we need a new understanding of our elder brother. We need to see Him scorn public opinion and "mix" with everybody including the riffraff. We need to hear Him capsule the gospel into the actions of the Good Samaritan. We need to behold Him dying for every conceivable kind of humanity.

The church may yet lead America out of its darkest hour. Belligerent abroad and compassionless at home Americans have sunk to a new low. Our actions reveal a creeping spiritual cancer, the result of arrogance and affluence. The church is but the echo of a mixed up, splintered society. She is as guilty of class and caste as any other social institution. But we are studying and listening and praying and so there is hope. One day we may begin practicing what we teach.

Our largest danger at the moment is to assume that once we have talked about a problem we have thereby solved it. Or we may congratulate ourselves for our shrewd analysis of the situation. This will not resolve the issues. Nothing short of revolutionary change will. The changes needed are obvious and the time is now.

In race relations the situation will continue to become worse until such a time as residential segregation becomes a two-way street. Will Americans, their families notwithstanding, deliberately move to these enclaves of impoverished humanity that are the direct product of unchristian attitudes? When will this happen? Will Christians help or hinder social progress?

We are too late to take the lead in uniting the Christian church, but when will we stop dividing it?

Our Peace Witness— In the Wake of May 18

By Guy F. Hershberger

 What happened on May 18, 1967? On this date the press published a startling item of news causing deep concern on the part of Mennonites and other Christians with conscientious objections to military service.

The news was that on that day the Committee on Armed Services of the United States House of Representatives had published its version of S. 1492, the proposed military Selective Service Act of 1967, extending the draft to 1971—and that the bill provided for the induction of all conscientious objectors into the armed forces.

Since neither the Committee on Peace and Social Concerts, nor the MCC Peace Section, nor the National Service Board for Religious Objectors had anticipated such an eventuality, the first reaction was that the news must be a mistake, especially since the Senate bill which had been reported out earlier had left unchanged the provisions of the old law with respect to conscientious objectors. When a copy of the House bill was finally obtained on May 19, however, the news report of the previous day was fully confirmed.

Careful examination of the bill made it increasingly clear that this was the most serious legal threat with which conscientious objection had been confronted since 1917—that all the legal gains in behalf of the conscientious objectors which had been achieved since World War I were in danger of being wiped out, should the House bill become the law of the land.

True, the bill said that following induction the conscientious objector "may . . . be furloughed by the secretary of the armed force concerned . . . to perform . . . civilian service." But even so he would continue under military control. subject to military law, and if charged with any violation would be subject to court-martial as were conscientious objectors in army camps in World War I.

Would this mean a repetition of the experience of the conscientious objectors in army camps in 1917 and 1918? Would army officers once more consider it their duty to convert the conscientious objector into a soldier, resorting to every conceivable method for achieving this purpose? Would there be a repetition of the ridicule, abuse, and brutal handling in the guardhouse which characterized the 1917-18 experience? Would the courts-martial of World War I, with resulting sentences to federal prison ranging from a year to life, be restored once more after 27 years of generally satisfactory experience with civilian alternative service? These were some of the questions seriously pondered as the House bill and its implications were considered.

Persons closely associated with the administration of the current I-W program were of the opinion that legislation requiring induction into the armed forces, had it been in effect during the past two years, would have meant that one half of the 4,000 Mennonites now in I-W service would be in prison. It was obvious that the legislation proposed by the Committee on Armed Services on May 18 required speedy action on the part of the Mennonite Church and others with a concern for conscientious objection to military service.

Next week: 2. What was done about it? (Also read again Ivan Kauffman's article, "Congress and Conscientious Objectors," Gospel Herald, June 13, 1967.)

The Confession of a Debtor

By J. Mark Stauffer

Since I am an American citizen, the unworthy recipient of freedom and domestic tranquillity, I am debtor to my fellow citizens who are bound by the cold chains of race, creed, and discrimination, to my human brothers who live in lands that are haunted by fear and suspicion, and to the world community-those who are hungry and homeless, those who are cold and sick, and those who lift thin, pleading hands toward the sky.

Because my body is well and strong. I am debtor to the blind, the deaf, and the dumb, to those who are crippledwho lie in pain, and to those who are slowly dving hopeful that death might bring some joy and healing.

Possessing, as I do, a fair level of mental health, I am debtor to those who chronically complain and enjoy the pity of self, to those who are crushed by criticism, abuse, and infidelity, and to those who sit long and alone, whose mind is tense and confused-their vacant, sad faces crying for compassion.

Grateful for education and the educative experiences I now enjoy. I am debtor to those who cannot read or write, to those who, because of economic necessity or the need for family support, are not privileged to attend school, and to those whose education is inadequate because of unqualified teachers who labor to teach in buildings that are crowded, cold, and bare.

Being a member of a happy family where love and consid-

eration are practiced, I am debtor to the homes where children are unwanted and uncared for, where children awake from restless sleep to feel anew the pain of being intruders. to the homes that are torn and bleeding from criticism, anger, and infidelity, and to the homes that are "withering away" because of materialism, self-seeking, and the heartbreak associated with the brutality of alcoholism.

Living as I do in a quiet pleasant protected community. I am debtor to those who live in crowded buildings and communities where neighbors are unfriendly and distant, to those, living behind locked doors, afraid to leave their homes from fear of violence, and to those who breathe polluted air, who stand looking wearily from behind iron bars, and to those who know the pangs of daily hunger, chronic illness, and unemployment.

Since, by faith in Iesus Christ, I am a citizen of heaven, the unworthy recipient of God's love. I am debtor to all who do not believe in Iesus Christ-the national and the international, the educated and the uneducated, the rich and the poor, to the widows (women who are separated from their husbands and do not know Christ the Bridegroom) and the fatherless (children who are separated from their fathers and do not know God as Father).

I am debtor to God for His abundant mercies, to Jesus Christ for His great salvation, to the Holy Spirit for His presence, wisdom, and comfort.

I am debtor to every human brother and especially to those who cross my daily path.

I am debtor to myself to remain pure, loving, and diligent until I, with all other Christians, am called to share the

eternal kingdom of Christ in heaven forever. Amen.

J. Mark Stauffer, Harrisonburg, Va., is professor of music at Eastern Mennonite College and pastor of the Charlottesville Mennonite Church. (Written for the service, Feb. 12, 1967, Charlottesville Mennonite Church, Sermon

title-" | Am Debtor.")

CHURCH NEWS

Mennonites Meet in East Berlin

After the sessions of the Eighth Mennonite World Conference at Amsterdam, approximately twenty participants in that gathering made their way to East Berlin for an unpublicized "unofficial" gathering with the Mennonites of the DDR (East Germany) on Aug. 5, 6, 1967. Representatives from "the West" came from the U.S.A., Canada, Paraguay, the Netherlands, and West Germany.

The conference had been arranged and the program planned primarily by John R. Friesen, pastor of the Mennonite Church of Berlin (West and East), and Walter Jantzen, a lay minister and leader in the East. The general theme, like that of the Amsterdam sessions, was, "The Witness of the Holy Spirit." Program participants from the West included Peter Wiens (Paraguay), R. de Zeeuw (Holland), Erland Waltner, John Howard Yoden, J. R. Barkman, and Elimer Howard Yoden, J. R. Barkman, and Elimer

Dyck to Head MCC in Paraguay

 R. Dyck is the newly appointed MCC and MEDA representative in Paraguay. He will be succeeding John R. Dyck who has spent the past two years in that capacity. Mr. and Mrs. Dyck with their son Randy left for Paraguay on Aug. 12.

Prior to leaving, they spent a week at Akron headquarters for orientation. Climaxing the week was a day spent with persons who have had personal experience in Paraguay, followed by a picnic supper.

At the pienic William T. Snyder spoke of his concern for the Indian resettlement program. Eric Sauder, Archbold, Ohio presented MEDA and the part it plays in Paraguay. Martin Harder, one of the men who helped build the Trans-Chaoo Roadway, spoke of the problems concerning the road's upkeep.

The Trans-Chaco Roadway connects the Mennonite colonies with Asuncion and is important economically to the colonies. Robert Miller presented the broader economic situation of the colonies.

Orie O. Miller reminisced with the group about the beginning of the colonies and presented the concern and need for continuing work with the Mennonites of Paraguay to prepare for the coming years.

I. R. Dyck expressed his desire to continue the work in Paraguay and said, "I want to be as pliable as unbaked dough in the Maker's hand." Neufeld (II S.A.)

The sessions were held in the Pfingat-kirche, an Evangelical Lutheran Church in East Berlin, which has made some of its facilities available to the Mennonites of the DDR for worship and other meetings. The pastor of this congregation participated eagerly and generously in the conference sessions and on Sunday morning members of the church joined with the Mennonites in a united worship and communion service conducted by John R. Friesen.

On Sunday aftermoon, Peter Miller, a Baptist minister with deep commitment to nonresistance, was installed as the new spiritual leader of the Mennonites of the DDR, since the task of ministering to the over 500 scattered Mennonites of the country has become too large for those who have been carrying responsibility until now. At this installation service, greetings were brought by a representative of the Berlin Council of Churches, by Lutheran and Reformed (Prespoterian) representatives, as well as by representatives of Mennonites from other councerpositions.

The conference involved its moments of anxiety for both planners and participants. While the conference had earlier been "approved" by recognized authorities, a later directive stated that the representatives from "the West" should confine their contributions to "greetings and descriptions of the Amsterdam conference" and that they should not engage in "religious teaching." Several hundred songbooks which Dutch representatives tried to bring to the conference were confiscated at the border after a four-hour detention period.

For "Western participants" significant moments in the conference included an illustrated lecture by a prominent Berlin medical doctor who showed slides of his relief ministries as a Christian physician in North Vietnam and of the destructive effects of U.S. bombings there, including the demolition of schools and hospitals, one of which he had helped to construct. They heard the report that needed hospital services were now carried on in underground caves in the most pathetic and inadequate circumstances. They heard the warm greetings and concerns of Eastern Church men (non-Mennonites) expressing repeatedly sincere appreciation to Mennonites for keeping the questions of baptism (the meaning of church membership) and the peace and war issue before contemporary Christendom. They had the privilege

of participation in an open communion service on the other side of "the wall" on Sunday morning. They observed that East German ministers openly criticized Marxism from the pulpit and proclaimed Jesus Christ as "the only hope" for the contemporary world.

Several of the "Western representative," expressed surprise over the favorable economic conditions in East Berlin. All were deeply grateful to observe the dimensions of relative freedom for worship and ministry which do exist there. Moreover the depth of Christian concern and commitment expressed by our brothers and sisters in the East was impressive.

For the Mennonites of the DDR the conference seemed to have a profound impact in that it demonstrated for them also the possibility of such an open conference gathering, which many of them had considered quite unfeasible under existing conditions.

Moreover, many of them were deeply moved by the awareness that they are being recognized as part of a worldwide Mennonste brotherhood as well as of an "ecumenical fellowship" in East Germany. In the process of "becoming the people of God" in the DDR, this kind of encouragement may well have had a decisive impact for them. One of the most painful aspects of their present situation is their physical separation from their brethern in "the West."

Tears flowed freely as conference participants listened to a surprise recording of "There Is a Balm in Gilead" sung by the Bethel College Choir, shared by the Lutheran pastor, and as they soon thereafter separated from each other in the awareness that even "THE WALL" could not destroy the unity which Jesus Christ has achieved among those who love Him above all else.—Erland Waltner.

CBS to Feature Mennonites

On Sept. 10, at 10:00 a.m. EDT, the CBS News series Lamp unto My Feet will feature Mennonites. The 30-minute documentary will be called "Mennonites: The Peaceful Revolution."

Mennonite spokesmen on the program will include J. C. Wenger, John Howard Yoder, William Klassen, Dan Hess, Weldon Troyer, John Yordy, Glen Zeager, and Lewis Strite.

The CBS camera crew also visited the Yellow Creek Mennonite congregation. Goshen College students appear on the program, and the seminary choir is also seen and heard.

According to CBS producer Ted Holmes the program will highlight the character of the Mennonite community today and the process of change taking place within it. Narrator will be CBS News correspondent Stuart Novins.

The program is scheduled for network release Sept. 10 barring unexpected alterations or preemptions of program for important news broadcasts.



Row one: Janet Patton, Esther Clemens, Sally and Ronald Milne, and Margaret and Ray Brubacher. Row two: Charles Patton, Wayne and Kathleen Royer, and Winifred and John Yordy. Row three: Ronald and Joyce Moyer, and Clair Esch.

MCC Orients TAP Personnel for Africa

Two leaders from the Tanganyika Mennonite Church, Eliam Mauma and Zedekia Kisare, spent some time with the Teachers Abroad Program orientees during Aug. 2-16. This is the first time African church leaders have been able to participate directly during the orientation period.

This is the sixth year for the MCC Teachers Abroad Program in Africa. One of the ways to prove to a nation the sincere desire to help it is to provide that nation with what it needs. Africa needs teachers. There are many young nations, suffering the pangs of growth every young nation faces. She will need competent leaders to ruide her.

It will be many years before Africa will be able to completely staff her schools with Africans. Until then, the TAP-ers, along with the other non-national teachers, will join with Africans in helping to produce future leaders of the world.

The TAP program also sends teachers to Newfoundland. The Newfoundland TAP orientation school will be held during the week of Aug. 17-23.

Those participating in the August orientation from the Mennonite Church follow:
Mr. and Mrs. Charles A. Patton will be teaching in a secondary school in the Congo after several months of language study in Brussels, Belgium. He is a graduate of California State College, Long Beach, Calif.; she, of Eastern Mennonite College, Harrisonburg, Va. Both are members of the Faith Mennonite Church, Downey, Calif.

Joyce and Ronald Moyer will be spending three years in Mulango, Kenya. He will be teaching at a girls secondary school; his wife will serve as school nurse. He graduated from Eastern Mennonite College and American University, Washington, D.C. She

graduated from Rockingham School of Nursing, Harrisonburg, Va. She is a member of the King of Prussia Fellowship, King of Prussia, Pa.; he is a member of the Deep Run Mennonite Church, Perkasie, Pa.

Mr. and Mrs. John D. Yordy will be spending three years in Nigeria. Both graduated from Goshen College, Goshen, Ind., and will be teaching at a Methodist high school in Oturkpo. She is a member of the East Union Mennonite Church, Kalona, Iowa. He belongs to Bethel Mennonite Church. Ashlew. Mich.

Wayne and Kathleen Royer will be teaching at Githumu Secondary School in Kenya for the next three years. He is a graduate of Tri-State College, Angola, Ind.; she, of Goshen College. Both are members of the Market Street Mennonite Church, Scottdale,

Mr. and Mrs. Ray Brubacher will spend one year studying language in Brussels, Belgium, before going to the Congo as teachers for two years. Both are Eastern Memonite College graduates. He also holds a BD from the Coshen College Biblical Seminary. He belongs to the Elmira Memonite Church, Elmira, Ont. She is a member of the Lake Region Memonite Church in Minnesota.

Ron and Sally Jo Milne will be teaching for three years at Mosoriot Teacher Training College, Eldoret, Kenya. Both are graduates of Goshen College. He is a member of the East Goshen Mennonite Church, while she belongs to the Goshen College Mennonite Church.

Clair Esch will spend the next three years teaching in Mombasa, Kenya. He is a graduate of Eastern Mennonite College and a member of the Park View Mennonite Church, Harrisonburg, Va. Esther R. Clemens, a member of the Worcester Mennonite Church, Worcester, Pa., will be teaching for three years at Kisii College, Kenya. She is a graduate of Goshen College and holds an MA degree from Temple University. Philadelophia, Pa.

David E. Ritter will spend one year in language study in Brussels, Belgium, before going to the Congo to teach for two years. He graduated from Eastern Mennonite College. He is a member of the Holiness Christian Church, Pottstown, Pa.

Those who left for Africa earlier are Mr. and Mrs. David Harnish, Philadelphia, Pa.; Paul Regier, Newton, Kan.; and Mr. and Mrs. Freeman Miller, Columbus, Ohio.

Beachy Reports on India Famine Relief

Although the far-reaching drought situation in India has been relieved considerably by monsoon rains in the past month, returned missionary John Beachy, past director of MCC's 800,000 emergency relief program, reported that crucial rains will be needed in late October to remedy the hunger problem for the next year.

Beachy, with his wife and four children, is currently on a one-year furlough. They have been serving in India under the Mennonite Board of Missions since 1948.

"A good crop is being expected for this fall," he said, "especially in corn." Beachy related that J. D. Graber, who is temporarily administering MCC's program, was quite impressed with its effectiveness. "He was surprised at the large numbers of people who were cooperating with food-for-work projects.

"The Indians were still transplanting rice shoots when we left," Beachy said. "Rice is more of a risk than corn, but we are hoping for the later rains after the ones during the past month."

The government of India provided 30 pounds of rice seed per tillable acre, based on past acreage allotments. Beachy said that in a normal season, the land will support 80 pounds of rice seed to produce a maximum crop. In Bihar, where MCC was giving

MDS Explores Alaskan Aid

Over 18,000 people were evacuated because of the flood during the second week of August in Fairbanks, Alaska. Mennonite Disaster Service is exploring the needs following this flood.

Delmar Stahly, MDS executive coordinator, has contacted the Red Cross offering the help of MDS. Stahly is also working with John Jantzi, MDS regional director of the west coast. Either Jantzi or Stahly will soon be going to Fairbanks to assess the flood's damage. aid, the minimum 30 pounds was supplemented by at least ten pounds of MCC seed.

"We geared our program to provide incentive to the farmers to prevent a duplication of this past experience, he said in reference to the food-for-work program. This included digging 75 wells, building roads for transport, constructing fresh water supply tanks, and scooping out ponds to provide irrigation sources.

"In return," he noted, "they were given three pounds of ground grain daily for food if they cooperated in our program. When planting time came, we closed down our other projects so that our workers could turn their energies to the fields."

Another aspect of the drought relief was administering and staffing school kitchens so that the children would receive minimum nutrition requirements. This included multipurpose, high protein foods, vitamin supplements, and medical care, including preventive inoculations against cholera.

"We worked in close cooperation with the government," recounted Beachy. "All the 145 kitchens were opened after consulting with officials. We provided both food and inspection services.

"The deputy commissioner for drought relief said that we (MCC) were the first agency to come in with aid. In December 1966, the program started with four community kitchens. Once we started our kitchens, we do not know of anyone who died of starvation in our area.

"By March 1967 we had opened 19 community kitchens. MCC supplied about 60 tons of ground corn to supplement the food provided by other agencies."

Cooperating in the famine-relief program were Church World Service and the Protestant churches of Germany. One special donation of \$12,000 was given to the agencies by the Evangelical Fellowship of India.

Beachy concluded, "I felt we had ab-

solutely wonderful cooperation with the other agencies. MCC did an outstanding job of squelching all the organizational red tape that had to be eliminated before we could go on with the program."

Beachy's regular mission assignment included overseeing additions to the 35-bed Nay Jivan Mennonite Hospital, coordinating the work of four churches in the area, and being responsible for the Latehar station and primary school.

General Conference Sends Letter to the President

August 23, 1967

Lyndon B. Johnson, President The White House Washington, D.C. 20025

Dear Mr. President

We, the Mennonite General Conference in biennial session at Lanadale, Pennsylvania, have offered special prayers on your behalf. We recognize that during these turbulent years, many unwelcome burdens fall upon you as the President of the United States. We esteem the dedication and the fortitude with which you discharge your duties, and the concern which you have shown for the welfare of the nation. The gospel which prompts us to pray for our leaders, however, also compels us to cry out once more against bloodshed and destruction wherever this is found, and in this instance in Vietnam where the U.S. government is a principal. Repelling as the misdeeds of others may be, American military action in that land appears to us, as it does to many other Christians here and abroad, to be unwarranted and evil. And in this case, as in any other, evil requires a change of course, not escalation. Yet none of the administration's proposals put forward to end the hostilities have indicated a readiness to acknowledge errors nor to turn in a new direction.

Mr. President, though the roots of racial turnoil are complex, is it surprising when the deprived in our own cities turn in desperation to some of the methods of violence which the government employs abroad? We cherish the values of law and order, but there can be no lasting order where human needs are ignored. It is our sincere belief that the billions of dollars now expended annually for war, if devoted to constructive purposes—for the improvement of housing, for education, for employment, and for human rights—would go far to restore order and to remove the appeal of violence in our own cities as well as abroad.

We plead with you on behalf of those who suffer in Vietnam, both North and South, and of the deprived in our own midst: turn back from the immoral course on which the nation is now embarked in Vietnam. While the bombing and fighting continue, moral forces in America and around the world which could heal and build are hindered. Surely the arts of diplomacy can fashion new courses of action once the moral issue has been faced.

We address this appeal, not because we consider ourselves innocent, but because we stand with all men under the common call of the gospel. Jesus, the Lord of history, calls all men to salvation and peace through faith and repentance and commands us: "Love your enemies, bless them that cruse you, do good to them that hate you, and



Some 46,000 Arab refugees have, so far, heen sheltered in eight tented camps in the desert of East Jordan.

After hostilities broke out in the Middle East in June 1967, more than 150,000 "new" refuges, two-thirds of them estimated to he already registered with UNRWA, left their homes on the West Bank of Jordan which is now occupied by the military forces of Israel. Homeless for the second time in their lives, these refugees are totally dependent upon the humanity of the rest of the world in order to stay alive, (Photo by Church World Service) pray for them which despitefully use you, and persecute you." Confronted by the demands of Christ, we confess that we have sinned. We have not been sufficiently moved by the terrible suffering endured by innocent victims. We have not done enough to protest or to root out from our own lives the things which make for war.

We commit ourselves anew to our ministry among the victims of war in Vietnam but must also plead once more that the way be cleared for relief to be brought in the North as well as in the South.

Finally, we shall not cease to pray God that He may grant you the strength, the courage, and the direction you need to undertake new initiatives in these important matters

Sincerely yours for Peace.

Harold E. Bauman, Moderator Howard J. Zehr, Secretary

Nigeria Missionaries Take New Assignments

Mennonite missionaries dislocated from their work in divided Nigeria have found permanent work or assignments on an interim basis in Ghana. Some wish to return to their previous locations in eastern Nigeria as soon as this is possible.

This was the report of Wilbert R. Shenk, secretary for overseas missions, who recently made an administrative trip to Ghana for Mennonite Board of Missions and Charities, Flikhart Ind

Shenk said, "Those who wanted to go back to Nigeria were placed in flexible positions so that they can return when the opportunity arises." He added that the political situation is so uncertain that it is difficult to predict when this might be

"Actually, the federal government in Nigeria has not mobilized itself fully for attack," he commented, "although it has sent out troops. The whole mood at this point is one of escalation, not of attempting to solve the problem by peaceful, rational negotiation."

According to Shenk, the Lloyd Fishers

Academy Opens in Kenya

A 21-acre plot near Nairobi has been purchased for the development of a missionary children's school to serve Tanzania, Kenya, and Somalia. The school, known as Rosslyn Academy, replaces the former Mara Hills School for missionary children in Tanzania.

Rosslyn Academy will open in September 1967. The four-bedroom house and two-bedroom cottage will provide adequate facilities for the first year. An enrollment of 30 students in grades one through eight is anticipated. Hopefully, the school will develop to a nine-grade, 100-pupil facility on a self-supporting basis.

Staff for the coming term are Clarence and Lois Keener, houseparents; Clara Landis and Lena Horning, teachers; and Edith Martin, housekeeper. will remain in Acera, Chana, for the balance of their current term. Fisher's previous assignment as coordinator of the Nigerian TAP and OMA programs was terminated, permitting him to become the American representative of the Christian Service Committee in Chana. This group distributes surplus American foods and provides other services in cooperation with Church World Service.

The Stan Friesens hope to return to Nigeria when conditions improve. They have agreed to teach during the fall term at the Presbyterian Bible School at Abetifi, Chana. They will also be organizing materials for a Bible study course to be used in West Africa. The course will be geared specifically to these peoples.

Abiriba, in East Nigeria, the site of the Mennonite-operated hospital, is free of actual military activity, according to latest reports posted July 30. The Wallace Shellenbergers, the Cyril Gingerichs, and Martha Bender are there. Shellenberger is the only doctor for the 75-bed hospital.

The Delbert Snyders are in Jos in northern Nigeria, along with the Truman Millers. Snyder has a teaching assignment for one year there. It did not materialize for the Cliff Amstutzes to relocate in the same area. Plans were for them to return to the States.

George Webers have located near Abetifi where he will teach at the Presbyterian secondary school and his wife will nurse in a hospital. The Webers will spend the last year of their three-year term at Abetifi. Nelda Rhodes is attempting to find a tem-

Nelda Rhodes is attempting to find a temporary teaching position in a graduate nurses' training program in Accra. She hopes to return to Nigeria eventually.

Overseas mission associates Ken Ropp and Larry Borntrager, both of whom have two years to serve, have not yet accepted permanent positions. They are in Ghana.

Shenk said that the Warren Lambrights will be starting their three-year term later this fall at a mission hospital in Adiddome, Ghana, until they are able to go to Abiriba, East Nigeria, to assist the Shellenbergers. Lambright is a medical doctor.



MISSIONARY OF THE WEEK: David Yoder is beginning a two-year assignment at Woodstock School, Landour, India, as an overseas mission associate. He is teaching history.

Yoder is a 1965 graduate of Coshen College with a BA in history. He taught two years at Western Mennonite School where he was also dean of boys.

Yoder is the son of Mrs. Edith Yoder, Elkhart, Ind., and a member of the Prairie Street Mennonite Church. On Sept. 2, he married Addie Amstutz in India. She had completed two years there under the Mennonite Board of Missions.

VS-er to Japan Teaches English Conversation

"It takes a willingness to adapt to another culture and a willingness to learn the Japanese language," said Mis Nancy Eash, Goshen, Ind., about her recent two-year voluntary service assignment under the Mennonite Board of Missions. Miss Eash was an English teacher at Kushiro, Hokkaido, Japan.

The two-year overseas program is still relatively new. "But the Mission Board was willing to experiment with English teaching and the two-year term," Miss Eash said, "and I was happy to be a part of the program."

The returned teacher is a 1965 graduate of Goshen College. She alos studied papanese one summer at Indiana University. She said that Japanese professor Yorliumi Yaguchi, who formerly taught a Goshen, indiuenced her decision to go to Japan. When Miss Eash arrived in Janan. she be-

gan two months of intensive language study before moving into her Japanese home. "I spoke Japanese every day in this home," she said. "My hosts were very helpful in teaching me conversational terms."

Her hosts were Mr. and Mrs. Eichiro Hatano; he was formerly moderator of the Japanese Mennonite Conference. "They sort of adopted me as a daughter," Miss Eash commented fondly.

The English teacher's weekly work load follows, eight hours of conversational English classes in one high school; two hours of English clubs in two other high school; two-hours of class in a local teachers college; one hour teaching employees of a bank; three hours of class in the Hatano home; and seven hours of tutoring on a private basis.

"Their system of teaching English is geared to the university entrance exams," she explained, "which means that the emphasis is on grammar and formal structure. I was teaching them English conversation."

Miss Eash said that she had 440 pupils in the one high school alone. "Obviously, I didn't get to know each one personally," she laughed

A typical workday included teaching three 55-pupil classes at one high school until 3:30 p.m., having club at another until 5:00 p.m., and then tutoring from 8:00 until 9:30 p.m. She said, "It was really quite a schedule, but public transportation by bus was good."

"Japanese are very much opposed to the United States involvement in Vietnam and are very vocal about their feelings," she said. "But they didn't show any antagonism toward me personally although they carried anti-war placards and marched through the streets of Kushiro."

She added that the Japanese people are exceptionally well-mannered and extremely hospitable.

Miss Eash is the daughter of Mr. and Mrs. Sanford Eash of Goshen, Ind., and is a member of the Clinton Frame Mennonite Church

Good Will Singers Donate Offerings to Eastern Board

The Good Will Singers raised \$1,990.85 for the Eastern Mennonite Board of Missions and Charities as their choral project this past year. Half of the money will help furnish the new Voluntary Service center at Anderson, S.C., and the other half will supplement operating costs of the Bible Academy. Nazareth Ethionis

The Good Will Singers, a choral team of 36 members from about 24 congregations in the Lancaster area, were directed by Merle Good. From November 1966 until June 1967 they gave many programs in the local area, in addition to four short tours to nearby points in Pennsylvania and Maryland. The money was raised through offerings and donations given by persons who attended the programs.

The program centered on the theme, "Where Do You Think You're Going?" and included a variety of musical and literary renditions.

FIELD NOTES

Dedication services for Shady Grove Conservative Mennonite Church, two miles east of Greencastle, Pa., will be held Oct. 14, 15. Bro. Marion Good, Logan, Ohio, will preach the dedication sermon on Sunday afternoon.

Change of address: Clayton L. Swartzentruber from Kidron, Ohio, to Route 2, Petersburg, Ont.; Samuel L. Longenecker from Lancaster, Pa., to c/o H. K. Maust, B.D. I. Marietta Pa. 17547

Correction: The zip code is listed incorrectly for Don Reber in the change of address in the Aug. 8 issue. It should be 61048

Special meetings: Milo Kauffman, Heston, Kan, at East Union, Kalona, Iowa, Sept. 17-24. Philip Miller, Chesapeake, Va., at Zion, Broadway, Va., Sept. 17-24. Jonas L. Hosteller, Dayton, Ohio, at Clinton Frame, Coshen, Ind., Sept. 24 to Oct. 1. Charles Gogel, Phoenixville, Pa, at Salem, Shelly, Pa., Sept. 3-10, and at Lambertville, N.J., Oct. 1-7. John M. Landst, Milford, Neb., at Forks, Middlebury, Ind., Oct. 1-8.

New members by baptism: four at Pinto, Md.; five at Bethel, Gettysburg, Pa.; four at Perkasie, Pa.; one by confession of faith at Chapel of the Lord, Premont. Tex.

Lancaster Conference is planning for a series of special meetings for engaged couples. Paul T. Yoder, MD, missionary on furlough from Ethiopia, will serve as speaker. These will be held on the first Tuesday evening of October, January, April, and July.

Paul T. Yoder will also be serving as one of the ministers at Landis Valley congregation for one year beginning August 1967.

The Lancaster Fall Conference session will be held at Mellinger's Church, Sept. 21. James and Pauline Miller have returned to Katmandu, Nepal, after spending some time in India. They are pursuing language studies. Miller wrote, "I want to get the building work going again at Ampipal...

We are enjoying the work and life here."
Until further notice the following persons may be addressed at Box 341, Acera,
Chana: Mr. and Mrs. Lloyd J. Fisher, Mr.
and Mrs. George Weber, Mr. and Mrs.
Stanley Friesen, Nelda Rhodes, Larry
Borntrager, and Ken Ropo.

Byron Shenk reported from Woodstock

Calendar

South Central Conference, Pleasant Valley, Harper, Kan, Sept. 8-10. Illinois Mennonite Conference, Metamora, Ill., Sept. 16, 17. Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21. School, Landour, India: "I have been hrough an extremely busy first month of this new year. We had our interschool soccer tournament and I entered three teams and then I was asked to officiate three times a week for two weeks. . . Following the elimination of our teams we then began basketball at Woodstock."

The John Beachy family will reside at 800 College Ave., Goshen, Ind., during the next year.

The Huerfano Memorial Hospital, under the Mennonite Board of Missions, currently needs a registered X-ray technician and a director of nursing. Interested persons may write Lee Schlabach, administrator, at Walsenburg, Colo.

Don Brenneman wrote from Buenos Aires, Argentina, that a dedication of a new A-style chapel at Moron brought more than 80 people to worship. He also said that a pastors retreat at Martinez, a Buenos Aires suburb, was highly successful. They discussed the "priesthood of all believers' and ways in which they could cooperate with other evangelical groups.

An Evanston, Ill., man called Pastor Laurence Horst for further information following a Mennonite Hour broadcast on the subject, "Does Your Marriage Add Up?" Horst, who is pastor of Evanston Mennonite Church, also gave the address of The Mennonite Hour; so the listener could write for a printed copy of the broadcast.

Ordinations in Lancaster Conference: Ben Stolfzus, Lancaster, Pa, minister for missionary service in British Honduras. Paul S. Landis, Dover, Pa, minister for Tidings of Peace, York, Pa, July 23. Roy L. Brübaker, McAlisterville, Pa, minister at Lott Creek, for missionary service in Somalia. Simon P. Kraybill, Elizabethtown, Pa, deacon for Bossler's, July 23.

Ministerial permits have been granted by Lancaster Conference to the following persons involved in home mission assignments: Donald Martin to serve as pastor at Hamilton Street, Harrisburg, Pa., Lawrence Sauder, pastor at People's Chapel, Immokalee, Fla. Martin Weber to serve as chaplain at the state prison farm in Alabama.

Elvin Stoltzfus was ordained, Aug. 20, as pastor of the First Deaf Mennonite Church, Lancaster, Pa. Elvin has been serving as pastor for one year with a ministerial permit and has now been called by the congregation to serve as the ordained pastor. Elvin is a graduate of EMC and received his master's degree in special education at the University of Tennessee where he also received training in the language of signs. He is teaching in the Pennsylvania School for Deaf that is held in Lancaster, Pa.

Readers Sav

Submissions to Readers Say column should com-nent on printed articles and be limited to approximately 200 words.

The article by Coffman Shenk concerning capital punishment is a great article, written without bias or prejudice. I have always held the view he expresses. In my judgment it is both scriptural and logical. Never in the annals of history has authority been defied as it is today-in the home, church, school, and nation. Perhaps today we Americans are reaping a harvest sown by soft discipline. The highest tribunal court in our land has tied the hands of those who are charged with law enforcement. Criminals and those who are a menace to decent society are taking advantage of this and truly, I say, every American is suffering the consequences.—Ed. J. Wittrig, Albany, Ore.

Thank you for publishing the very excellent and scripturally sound article. "Another Look at Capital Punishment" even though it appeared on the Discussion page, as though it was optional whether or not a Christian would accept the clear and

unmistakable teaching of the Word of God!...

Thanks also for the excellent editorial, "Ecumenism and Evangelism." This one point alone should be enough to cause us to stay clear of the popular ecumenical movement, for evangelism is the very lifeblood of the true, historic Christian church. Thank you.-Elwood Halteman, Sellersville, Pa.

I want to say a hearty "Amen" to the editorial

in the Aug. 8 issue, "Ecumenism and Evangelism. One of the serious test questions for any Christian movement is, Does it fulfill the Great Commission? The weakness of ecumenism as it is now proclaimed is carefully pointed out in this editorial.

By the same token, our own Mennonite congregations and Mennonite denomination would do well to apply this test to her activities. We of course must often bow our heads in confession and shame. May the Lord lead us to an increased biblical evangelism.-Allen H. Erb, Hesston, Kan.

This is in regard to the July 4 issue. Why did you "decorate" the front page of the Herald with the ornate church and the shiny aluminum face rather than the simple little McConnellsburg church we found in one corner inside? To us, the one typifies worship in humility more than the other and so many traditionally Mennonite churches lie in idyllic settings. If you must work on a city church, what about Johnstown, or Cleveland, or Cottage City, Maryland? Couldn't the artistic illustrations, too, have some relevance to the supporting constituency?-Rhoda Ressler, Ianan.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Chandler, Richard K. and Dorothy (Helmuth), Kansas City, Kan., first child, Michael Scott, June

Clemens, Paul and Kathryn (Landis), Harleysville, Pa., fourth child, first son, Paul Randy, June

Kauffman, Larry and Lois, Midland, Mich., first

child, Bryan Lee, July 30, 1967.

Kreider, Marlin L. and Elsie E. (Hunt), Millersville, Pa., fourth child, first daughter, Karen Yvonne, July 25, 1967.

Leatherman, Clyde and Kay (Keller), Harleys-ville, Pa., third child, second daughter, Donna Beth, Aug. 2, 1967.

Leis, Edmund and Lydiann (Zehr), Atwood, Ont., fifth child, third son, Donald Allan, Aug. 3.

196 Miller, James and Marilyn (Steiner), Louisville, Ohio, second child, first son, Keith Lynn, Aug. 2, 1967

Plank, Edwin Jay and Margaret Ann (Smith), DeGraff, Ohio, first child, Edwin Jay, Jr., Mar. 4,

Springer, Joe and Shirley (Davis), Hopedale, L., third daughter, Shelli Kay, July 22, 1967. Springer, Ronald and Donna (Bitner). Hopedale

Ill., second child, first daughter, Camille Suzanne. July 28, 1967 Weaver, J. Paul and Nora (Sensenig), Ephrata,

Pa., sixth child, fourth son, Clair Nelson, July 14,

Wenger, Ronald E. and Mary Arlene (Yoder) Goshen, Ind., second child, first daughter, Judith Lvnn, Aug. 8, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beachy-Brown.-Roger Beachy and Terry Brown, both of Goshen, Ind., College cong., by

J. Robert Detweiler, July 29, 1967.

Brenneman—Schloneger.—James Brenneman. Morgantown, W. Va., Salem (Ohio) cong., and Sandra Schloneger, Louisville, Ohio, Beech cong., by Wayne North, Aug. 5. 1967.

Burkhalter—Lehman,—Terry Burkhalter. Aple Creek, Ohio, and Sandra Lehman, Wooster, Ohio, both of Kidron cong., by Bill Detweiler, Aug. 5, 1967

Croan—Chinaly.—Reginald Croan, Queens, N.Y., Hesston (Kan.) cong., and Marie Helene Chinaly, Queens, N.Y., House of Friendship cong., by John Smucker, July 15, 1967. Donk—Hunter.—Jon van Donk, Englewood,

N.J., and Carol Hunter, Brooklyn, N.Y., House of Friendship cong., by Elias Zehr, Apr. 8, 1967. Fisher—Kennell.—Gall Fisher, Brighton, Iowa, Sugar Creek cong., and Nancy Kennell, Eureka, Ill., Roanoke cong., by Robert Hartzler, Aug. 12, 1967

Gingerich-Hertzler,-James Gingerich, Goshen, Ind., College cong., and Barbara Hertzler, Dearborn, Mich., Methodist Church, by Frederick Vosburg and J. Robert Detweiler, June 10, 1967.

Hallman—Maurer.—Duane Hallman, Canton. Ohio, First Friends Church, and Carol Ann Maurer, Louisville, Ohio, Beech cong., by Wayne North,

Hershberger — Hershberger. — James Hershberger, Woodburn, Ore., Zion cong., and Marie Hershberger, Kokomo, Ind., Howard-Miami cong., by J. Robert Detweiler, Aug. 5, 1967.

July 29, 1967

Martin-Weldy.—James Martin, North Lima, Ohio, and Cheryl Weldy, Goshen, Ind., both of Goshen College cong., by J. Robert Detweiler, July 30, 1967.

Montgomery-Swartzendruber,-Gary Montgomery, Windsor, Ont., Presbyterian Church, and Kay Elaine Swartzendruber, New Paris, Ind., Go-shen College cong., by J. Robert Detweiler, May 27 1967

Roth-Martin.-Roy Roth and Lena Martin, both of St. Jacobs (Ont.) cong., by Glenn Brubacher, July 8, 1967.

Rumble—Arroy.—Gary Rumble, Bronx, N.Y., Brethren in Christ Church, and Maria del Ro sario Hernandez Arroy, Bronx, N.Y., House of Friendship cong., by John Smucker, June 10, 1967.

Russell—Hostetler.—P. Douglas A. Russell, Indianapolis, Ind., and Lela Hostetler, Indianapolis, Beech (Ohio) cong., by Wayne North, Aug.

Sauder-Frevenberger.-Duane Sauder, Archbold, Ohio, Tedrow cong., and Nedra Freyenberger, Wayland, Iowa, Sugar Creek cong., by Roy Sauder, father of the groom, assisted by Robert Hartzler, June 17, 1967.

Shellenberger-Miller,-Richard Shellenberger, Goshen, Ind., College cong., and Raeola Miller, Middlebury, Ind., First Mennonite cong., by J. Robert Detweiler, June 3, 1967.

Snader—Hertzler.—Dale W. Snader, Milton, of Beaver Run cong., by Paul G. Landis, assisted by Ben F. Lapp, Aug. 12, 1967

Slabaugh-Roeschley.-Donald M. Slabaugh, Goshen, Ind., College cong., and Mary Ruth Roeschley, Flanagan, Ill., Waldo cong., by Earl Sears, July 2, 1967.

Slabaugh-Kaufmann.-Steven Slabaugh, Goshen, Ind., College cong., and Alice Kaufmann. White Pigeon, Mich., Willow Springs (Ill.) cong., by J. Robert Detweiler, July 29, 1967.

Thirtle—Schrock.—Eric Thirtle and Doris

Schrock, both of Kalona, Iowa, East Union cong., by I. John J. Miller, Aug. 12, 1967.

Wadel-Bollinger.-Kenneth Ray Wadel, Shipensburg, Pa., Rowe cong., and Vera Ruth Bollinger, Chambersburg, Pa., Pond Bank cong., by Mahlon D. Eshleman, assisted by James M. Shank, Aug. 12, 1967

Yoder-Gilbert,-Olen Yoder, East Lansing, Mich., Fairview cong., and Jackie Gilbert, East Lansing, Methodist Church, by J. Robert Detweiler, June 11, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved

Brenneman, Mary, daughter of Emanuel and Lydia (Shetler) Hershberger, was born in Johnson Co., Iowa, Sept. I, 1874; died at her home in Kalona, Iowa, July 27, 1967; aged 92 y. 10 m. 26 d. On Dec. -. 1892, she was married to William D. Brenneman, who died Mar. 18, 1961. The last of a family of ten she is survived by 2 daughters (Alma and Alta—Mrs. Ora Keiser) one son (Clark), 4 grandsons, and 5 great-grandchildren. She was a member of the Lower Deer Creek Church. Funeral services were held July 30, with J. Y. Swartzendruber and Robert K Yoder officiating; interment in Lower Deer Creek Cemeter

Brubaker, Amos H., son of Amos and Mary (Detweiler) Brubaker, was born at Brutus, Mich., May I, 1892; died at a nursing home in Redmond, Ore., Aug. 12, 1967; aged 75 v. 3 m. 12 d. On Oct. 28 1914 he was married to Mary Musselman, who survives. Also surviving are 2 daughters (Mrs. Helen Hamilton and Mrs. Dorothy Slagell), one son (Amos), 8 grandchildren, one great-grandson, and one sister (Mrs. Velina Casebeer). Six sisters and one brother preceded him in death. He was a member of the Sweet Home congregation. Funeral services were held at the Tracewell Funeral Home, Aug. 16, with Orie L. Roth and Oscar Wideman officiating.

Burton, Filmer Wm., Sr., was born in Fulton Co., Pa., June 8, 1909; died June 4, 1967; aged 57 y. 11 m. 27 d. He is survived by his wife (Josephine F. Kready) and one son (Filmer W., Jr.). He was a member of the Black Oak Menno-nite Church, Hancock, Md., where funeral serv-ices were held June 7, in charge of Michael M. Horst.

Drawbond, Samuel, son of John and Susan (Hailey) Drawbond, was born in Sherando, Va., Dec. 19, 1884; died of a heart attack at the Good Samaritan Hospital, Williston, N.D., July 2, 1967; aged 82 y. 6 m. 13 d. On Feb. 11, 1908, he was married to Ella Harshbarger, who died in 1928. Surviving are 3 sons (Joseph, Amos,

and Emmett), 3 daughters (Hettie-Mrs. George Melby, Ruth—Mrs. John Elvert, and Mary), 12 grandchildren, 5 great-grandchildren, and one sister (Nannie). One son (David), one daughter (Nellie), one brother (Will), and one sister (Florence) preceded him in death. He was a member of the Coalridge (Mont.) Church. Funeral services were held at Westby, Mont., July 6, with Jonas Beachy in charge: interment in Coalridge Cem-

Ernst, Mary Ann, daughter of Mr. and Mrs Henry Musser, was born at Wallenstein, Ont., Nov. 26, 1884; died at the K-W Hospital, Aug. 11, 1967; aged 83 y. 8 m. 16 d. On Mar. 16 1910, she was married to Milton Ernst, who died in 1958. Surviving are 2 daughters (Helen Ernst and Erma—Mrs. Howard Wolff), one brother (Amos), and 3 grandchildren. One daughter (Mrs. Muriel Bowman) died in 1956. She was a member of the First Mennonite Church, Kitchen-, where funeral services were held Aug. 15, with Robert N. Johnson and John H. Hess offi-

Kauffman, Otis A., son of Christian and Kath-ryn (Marner) Kauffman, was born in Johnson Co., ryu (Marrier) Kaudman, was born in Johnson Co, Jowa, Jan. 9, 1900; died of a heart attack at Bellefontaine, Ohio, July 24, 1967; aged 67 y. 6 m. 15 d. On Mar. 11, 1922, he was married to Martha N. Yoder, who survives. Also surviving are 3 sons (Vernon, Wayne, and John D.), 10 grandchildren, one stepgrandchild, and 2 step great-grandchildren. He was a member of th Mennonite Church. Funeral services were held at the South Union Church, July 27, with Homer Knabel and Ralph Smucker officiating

Knicely, F. H. (Phil), son of David and Martha (Coakly) Knicely, was born near Dayton, Va., Mar. 1, 1875; died after an illness of two weeks, June 27, 1967; aged 92 y. 3 m. 26 d. On Dec. 4, 1902, he was married to Maggie Wenger, who died in Sept. 1965. Surviving are 6 daughters (Vernie-Mrs. John Burkholder, Fannie-Mrs. Paul Andrews, Delphia-Mrs. Thomas Rhodes, Artie-Mrs. Mahlon Horst, Della-Mrs. Roy Bowman, and Naomi-Mrs. William Burkholder), 4 sons and Naomi-Mis. William Burkholder), 4 sons (Herman, Irvin, Reuben, and Alvin), 44 grand-children, 34 great-grandchildren, and 2 great-great-grandchildren. He was a member of the Pleasant View Church, where funeral services were held June 29, with Russel Cline and Paul Shank officiating.

Rhodes, Thomas Reuben, son of Stella (Heatwole) Rhodes and the late Emmer F. Rhodes, was born at Dayton, Va., Apr. 24, 1919; died June 25, 1967; aged 48 y. 2 m. 1 d. He was married to Delphia Knicely, who survives. Also surviving are 4 children (Phyllis, Wanda, Lendon, and Eldon), 6 sisters (Sadie—Mrs. G. F. Wine, Margaret—Mrs. Harry Keller, Hazel—Mrs. George Heatwole, Minnie—Mrs. Raymond Carr, Helen—Mrs. Robert Shank, and Marie—Mrs. Norman Shank), and 4 brothers (Paul, E. F., Jr., William J., and Stanley E.). Funeral services were held at the Bank Church, June 27, with Olen McDorman and Simeon Heatwole officiating.

Troyer, Jeffery Lynn, son of Wilbur and Idella (Sommers) Troyer, was born at Sturgis Memorial Hospital, Sturgis, Mich., July 26, 1967; died 2 1/2 hours later. Surviving besides the parents are the paternal grandmother (Mrs. Orpha Troyer), the maternal grandparents (Mr. and Mrs. Willard Sommers), 5 brothers, and 4 sisters. Graveside services were held at the Shore Cemetery, July 27, with Aldine Haarer officiating,

Yoder, Nancy E., daughter of Joseph A. and Alma (Glick) Yoder, was born near Allensville, Pa., Oct. 15, 1945; died in a highway accident at Lewistown, Pa., Aug. 13, 1967; aged 21 y. 9 m. 29 d. Besides her parents, she is survived by her fiance (Barry Pennington), one brother (Sanford) and one sister (Elsie). She was a member of the Big Valley Brethren in Christ Church. Funeral services were held at the Allensville Church, Aug. 16, with Nelson R. Roth, Harry D. Hock, J Elrose Hartzler, and John B. Zook officiating.

Items and Comments

was elected moderator of the Brethren in a belief that He was the Son of God. Christ General Conference. Hostetter has served as editor in chief of Brethren in Christ publications and editor of the Evangelical Visitor, the official organ since 1947.

Appointed editor in chief of Brethren in Christ publications is John E. Zercher, currently serving as the denomination's publishing agent and manager of Evangel Press.

The cheapest Bible in the world is said to be a paperback Roman Catholic edition of the Revised Standard Version, which is now selling in Britain for \$1.18 a copy. The Bible was issued by the Catholic Truth Society

Giovanni Cardinal Urbani has expressed his grave concern over the "immoral" state of current feminine mini-fashions.

Cardinal Urbani, who is Patriarch of Venice, charged that "vanity at the service of special interests and passions" has engendered such "shameless and provocative" fashions that "could not help but worry those who have the moral health of our people at heart.

The Italian Radio, commenting on Cardinal Urbani's pastoral, said that his appeal was no doubt motivated by the growing invasion in Italy of miniskirts and "almost nakedness" on the beaches.

Cleanup at Glassboro, N.J., following two short conferences between Russian and United States heads of government was no small operation. There were acres of debris, sandwich wrappers, pop bottles, cartons, cups, and crates. New Jersey Bell installed and disconnected 750 telephones. Eight miles of special fence around the campus was rolled up and moved away. Broken shrubbery and trampled lawns were everywhere present.

Although millions of people are starvingover half the world went to bed hungry last night-Americans last year spent \$3 billion on dogs and \$550,000,000 on dog accessories.

Once upon a time all a dog wore was a collar. Nowadays, however, according to a report in the New York Times, the coddled canine may turn up at the beach in a bikini or at a party with false eyelashes.

Out of every 100 American adults, 75 believe in the divinity of Christ, five percent fewer than in 1952, according to a Gallup Poll conducted for the monthly Catholic

The poll-made in 1966 and discussed in the September issue of the magazineshowed that among a representative cross section of people 72 percent believe that

Bishop J. N. Hostetter, Nappanee, Ind., Christ was God and three percent indicated

It was noted that in a similar poll in 1952, 74 percent believed Christ was God and 6 percent said He was the Son of God. In the recent survey, only one out of every 100 indicated that they did not believe that Jesus Christ ever lived.

A "secular opportunity for the gospel" is being given to Christians in Asia where total communities are struggling for "greater human dignity and fuller human existence," according to a churchman from India.

The Reverend M. A. Thomas, director of the Ecumenical Centre in Bangalore, India, told delegates to the World Mission Conference of the Presbyterian Church in the U.S. meeting in Montreat, N.C., that no longer can Christians live in ghettos of isolation and uniqueness.

Speaking of relations between Christians and members of other religions such as Islam, Buddhism, and Hinduism, he said: "We cannot class all men under different



HER DOCTOR. WILL MAYO by Mary Giffin, MD

A true story about a little handicapped girl and her relationship with Dr. Will Mayo of the Mayo Clinic. Provides insights into the life of a great man. Reveals the importance of proper responses to little things and their effect upon the lives of those individuals involved. \$2.00



religious labels today. Millions in India and all over Asia are struggling for a fuller life with a faith which could be termed secular in character. What I want to say is that the secular situation is a new opportunity for the gospel."

The wrestling which is going on in Asian countries may lead, the speaker said, "to an openness to Jesus Christ in an unprecedented manner or it may lead to a self-conscious

rejection of Christ.

"Very much will depend on the future performance of the church," he claimed. Whatever form of religious or secular expression the future may hold, it must be "considered as part of the history of the new creation," Mr. Thomas concluded.

Psychiatrists commit suicide at the rate of 70 per 100,000 persons—four times the rate of the general population, according to the July newsletter of the Schizophrenia Foundation.

Excavations which may eventually lead scholars to parts of the original temple of King Solomon will begin at the Wailing Wall, Judaism's most sacred shrine, Israeli officials announced in Jerusalem.

When Israel captured Jerusalem's Old City from Jordan, Jews were given access to the Wailing Wall for prayers for the first time in nearly two decades. Now, after consultations among government officials, religious leaders, architects, and archaeologists, the Walling Wall will also be made the site of scholarly escayations.

It is estimated that the wall now visible on the surface stands atop some 20 tiers left from former structures. The part of the present wall immediately above ground is said to be a remnant of the second temple, begun by King Herod the Great and completed only in A.D. 9.4, six years before it was destroyed by a Roman army.

King Solomon's temple, which was destroyed by the Babylonians in 557 B.C., occupied the same site and remains of it are believed to lie far below the Walling Wall under tons of debris. The present excavations are not expected to get as far down as King Solomon's temple, but they will probably lead to further excavations at the site.

More than 600 official delegates from 18 countries gathered in Zürich for the Fourth World Conference of the Church of God (Anderson, Ind.) devoted to inspirational messages and the sharing of a common spiritual fellowship.

Two of the countries from which delegates came were communist—East Germany (two) and Hungary (one). Over half of the delegates were from West Germany—355. The Church of God in the U.S. had 130 representatives and that in the host country, Switzerland, 40.

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Coming Next Week

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Cover photo by A. Devaney, Inc., N. Y.

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The Gospel Heraid was established in 1908 as a successor to Gospel Winess (1905) and Heraid of Truit (1884). The Gospel Heraid is a religious periodical published weekly by the Mental to the Compel Heraid is a religious periodical production of the Compel Heraid is a religious periodical periodical for the Compel Heraid (1904). The Compel Heraid (1904) and the C

GOSPEL HERALD

Tuesday, September 12, 1967

Volume LX, Number 36





Even the Righteous Commit

By William P. Seibert

The burning sensation of smelling salts penetrated the refuge Janet sought in the black, silent world of unconsciousness. And with the return to consciousness returned the unbelieveable words that had struck with hammerlike blows: lim is dead!

But it just couldn't be, screamed Janet's entire being, rejecting the reality of what had happened. Jim was but forty-five years of age. Only last week the pastor spoke of Jim as "the salesman who looked more like an all-American half-back." And just six hours ago, Jim's sons, Ricky, Paul, and Jeff, had stood wide-eyed on the edge of the YMCA swimming pool and watched their dad swim its length several times.

Just one year had passed since Jim and Janet, with their three small children, had moved into Bridgeport. It was a fortunate day for that town. Especially for the church Jim's family attended. The youth group soon increased from fifteen to sixty-five. But that's the way it was with Jim. "He has a personality like a magnet," his boss always said. "He simply draws people to himself."

But now Jim was dead. Jim had, in a very real sense, killed himself. Oh, not with a gun or a rope around his neck. Jim had committed suicide with a knife and a fork and his wife's best cooking.

For two years Jim had been troubled with high blood pressure. For two years doctors had been warning him that he was overweight, that he was digging his own grave with his teeth. But Jim felt pretty well, he looked fine, his wife was a great cook, and he loved to eat. So he threw caution and common sense to the four winds, and enjoyed himself. More than once he had jokingly remarked to the doctor, "Oh, well, you only live here once; you might as well enjoy good food!"

Yet this same man, now dead at forty-five from deliberately overeating, had repeatedly reminded the youth of his church of the Bible's statement: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own" (1 Cor. 6:19)?

A leader of a teenage group, who decided to stop smoking, said, "We have seen films on TV of lungs infected by cancer, and after talking it over we have decided to give it up. Since our parents don't have the willpower to set us a good example by stopping smoking, we decided to set them one." Perhaps this will be necessary in the weight department as well!

Thou Shalt Not Kill

It is a strange, yet undeniable fact, that while we practice the law, "Thou shalt not kill," with regard to others, we calmly go about the business of killing ourselves. We labor under the delusion that since we do not wield a gun or sword we are innocent of taking human life. Yet evidence very clearly exposes the knife and fork as being every bit as lethal as any other weapon used to inflict death. Not to mention the legion of other diseases directly attributed to obesity.

Conservative estimates indicate that over twenty million persons in this country are 10 percent or more overweight, and some five million are at least 20 percent overweight. Although some of these cases are the result of a glandular or metabolic disorder, the overwhelming majority of cases are overweight simply because the individual eats more food than his body requires.

Doctors of the Metropolitan Life Insurance Company made an extensive survey of 25,998 overweight men and 24,901 overweight women who had been issued policies between 1925 and 1934. At the time the policies were issued, the ages of these people ranged from twenty to sixty-four, and most of them were over 20 percent overweight. By 1950. 3,713 men and 2,687 women of this survey had died. In the male group the death rate was 150 percent of normal for men of those ages, and in the female group the rate was 147 percent of the expected. This increased death rate was greatest among the overweight men who were in the younger age-groups when their insurance policies were issued.

This continual abuse and ultimate, untimely destruction of the temple of God presents a threefold tragedy. First, it presents the individual before God as a violator of one of life's most sacred trusts: the care and concern of his body, the most remarkable creation there is. Little did David the psalmist fully realize how true was his statement, "For I am fearfully and wonderfully made.

For example, it is estimated that the human brain contains over ten billion neurons; each of these cells is connected with hundreds and sometimes thousands of others. No machine ever devised by man could ever approach the complexity and versatility of the human brain.

In the book, The Computer Age, the cost of duplicating the brain's cells and connections is estimated thusly: even at the ridiculously low cost of only five cents per cell and one cent per connection, the cost would come to more than one quintillion dollars, or one billion, billion dollars-more money than all the governments in the world together possess. Surely this is an investment (or should I say a trust) worth protecting.

Secondly, it robs both God and man of persons of talent and means who are so desperately needed in our complex and materialistic society. Eternity will reveal how many young persons alone were lost to the Lord because of Jim's untimely departure. He never got around to meet them. Perhaps if he could have remained for twenty or more years. . . . And what a colossal loss to the church

And finally, this caloric suicide often deprives a wife of a husband and children of a father. It usually means that the mother must seek employment and raise the children alone.

It might be a good suggestion that every Christian paste the following statistics on his daily mirror: If a middle-aged person is ten pounds above the normal weight for his height, the danger of death is increased by 8 percent; if he is twenty pounds overweight, the mortality rate is 18 percent greater: for thirty pounds overweight, the percentage is 28 percent; fifty pounds of overweight is 56 percent above average.

It might also be a wise suggestion to place under those

statistics the words: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor.

Not of This World

In a study of five hundred overweight people, a noted physician discovered that four hundred and seventy of them definitely ate more when they were nervous, worried, or idle. Most showed visible signs of inferiority feelings, depression, and boredom.

One lady explained why she had always felt inferior. When she was a child she was quite thin. Her playmates teased her, laughed at her, and tagged her with the nickname "Skinny." To cope with this feeling of rejection and inferiority, she ate far more than she needed. This made her feel "big," Eventually she became "big," but so also did the many problems she hadn't bargained for. It wasn't until she honestly faced her problem and turned it over to God that she found victory over what she was eating-and over what was eating her.

Most-problems of overweight need to be dealt with spiritually. Instead of eating to overcome worry and nervousness. the Christian ought to see himself as a child of God. He needs to practice the teachings of Jesus: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . Your heavenly Father knoweth that ve have need of all these things." Does not Jesus offer a "peace that passeth human understanding"? And is it not written that "perfect love casteth out fear"?

If loneliness is the cause of overeating, Christ has still another remedy: "I will never leave thee, nor forsake thee," And if discontentment or depression is the enemy, remember the words of Paul: "For I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11b).

One man offered an interesting weight formula: "Just take a good dose of the wonder drug sulpha-denial." The Bible puts it like this: "Quit you like men, be strong" (1 Cor.

In dealing with the problem of too much weight we can find encouragement in remembering that the Bible considers our weakness. Drugstore prescriptions offer no inner strength -when one is weak, pills leave him weak. Not so with God. When one is weak, he then can be made strong through Christ. And with Paul he is able to say, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Food is good and necessary even for the righteous. But food is made for man, not man for food. As in every other area of the Christian's life, moderation and discipline should be exercised at the dinner table. God gave man a marvelous body to house the mind and soul. But unless the soul is right, the body cannot remain so.

Perhaps we could best close with one more verse from God's Word: "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any" (1 Cor. 6:12). -from Vital Christianitu.

Amsterdam Six Weeks Later

Let me say a few more words about Mennonite World Conference before too much water flows under the 637 bridges of Amsterdam. Historians can decide whether or not it was a significant conference. We amateurs had better leave the matter in their hands. It irked me some when already on the second day people would ask, "Well, what do you think of the conference," I wonder if it is a North American trait to begin evaluating everything before it has barely begun.

I do not intend to evaluate. But I would like to make some comments. Here were the representatives of a world brotherhood of some 460,000 Mennonites. Persons came together from 36 nations. The fact that they were together was significant-more significant, I think, than anything that was said or could have been said in speeches. The overwhelming imbalance of North American delegates as compared to delegates from emerging nations was significant too-embarrassingly significant. Clearly Africans, for example, would have been just as happy to be there in droves as North Americans were but how could they? Don Jacobs noted the "scandal" (his word) of inequality. Why should it take the entire annual income of an African brother for three years for one round trip ticket to Mennonite World Conference? Why should an American Mennonite be able to come from a greater distance spending only last year's raise?

Informal contacts made the conference significant. Hundreds of Dutch homes had the coffeepot boiling for their brethren from any one of three dozen countries when the delegates scattered in the evening. Those informal chats, those bridges of contact built between bethen, carry an importance that cannot really be evaluated. Where we stayed the lady said on our leaving, "We will come to see you in America someday."

Then there was the red-haired waitress who worked at the RAI Building. When Jan Gleysteen talked to her in Dutch, he discovered that she too was a Christian pacifist, though not a Mennonite. Just by being alert at the coffee counter she knew now what the Mennonites stood for, and she was sympathetic.

Few people noticed the auditorium security guard who sat down by himself on the edge of the bleachers, took his official cap off, and began listening to the speakers. Few people noticed either that as the meeting went on he gradually moved in closer and closer, identifying himself with the Mennonite crowd.

Less welcome perhaps were the beatniks. They knew too that there was a Mennonite Conference in town. And they knew what Mennonites believed. One said, "I am a pacifist too and almost a Mennonite." Now there's a challenge.

-Arnold W. Cressman.

My Prayer

O God. Here I am Endeavoring to pray Under Your all-seeing eue. I tremble when I think Of those times When I acted before others As though I never make mistakes. Forgive such acts Of pretension and pride. I confess now That such acts Are part of deeper sin-The sin of seeking Your face Assuming I am worthy. Forgive when I thought I could approach You Or another Except as a sinner Saved by grace.

Amen.



Red Top Church

Red Top Mennonite Church is located five miles east of Bloomfield, Mont. The church building was built in 1935 and remodeled to its present form during the past two years. The congregation was organized in April 1917 by Bibno J. S. Mast with 10 charter members and celebrated its fifteth anniversary July 8, 9, 1967, with a homecoming and anniversary service. The present pastor is Elmer Borntrager. Hembership is 63.

Cospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683

Chief Killer Today

"Unquestionably, hunger is the chief killer of man today."

The stark statement from Senator McGovern calls us to look again at what many are calling the single greatest challenge of the century. Senator McGovern sees "catastrophe by80," and says that "horrified historians may record that as the world sped on a collision course with starvation, its great powers fiddled with a war in Vietnam, a crisis in Berlin, a contest in arread building, and a race to the moon."

Hunger is the constant companion to half of mankind. Three million children die each year from diseases induced or complicated by malnutrition. "Most Americans, discarding enough leftovers to still the hunger pains of at least one underdeveloped nation, find it difficult to comprehend chronic hunger."

Several facts point out a part of the problem. First, food production is increasing at half the rate of population increase. So there are more hungry people today than yesterday and the proportion is getting to the point no person can remain unaffected in some way by hungry people.

Food production lags most in the areas where population growth is greatest. In the next 13 years five out of six people born will be in the less developed areas of the world— Asia, Africa, and Latin America. Even today food production in these countries is inadequate. What will it mean with a 70-90 million increase in world pooulation each year?

Further, where population pressure is most intense, food increase is most difficult. "Today only ten countries produce more food than they consume." And in recent years the United States has produced more than 50 percent of the world's surplus food. But, even in the United States food surpluses no longer exist.

Back in 1953 Dwight D. Eisenhower said, "We pay for a single fighter plane with a half million bushels of wheat. We pay for a single destroyer with new homes that could have housed more than 8,000 people." Then he pledged, "We are ready... to dedicate our strength to serving the needs, rather than the fears of the world."

In 1986 the columnist Emmet John Hughes updates the figures. The cost of the Vietnam war could, each month, finance the complete seven-year training of almost 70,000 scientists. Or, each month, it could double the resources of the Agency for International Development for a full year's economic program in 38 different foreign countries. Monthly the cost of the Vietnam war could create three Rockefeller Foundations.

After a long list of what money spent for war could do, he turned to what the cost of downed helicopters in 1965 could to. The cost of downed helicopters could have paid the full amount last year for all UNICEF health and education programs benefiting more than 800 million children in 118 countries. The cost of one heavy bomber equals one million bushels of wheat.

All this was two years ago. What of the escalation since? Yet these are mere dollar costs. Other costs in life and suffering cannot be calculated. They can only be mourned.

In the light of such facts, Senator McGovern, who served as director of the U.S. Food for Peace program, says there is only a fighting chance that agricultural productivity can be speeded up and population growth slowed down in time to avert catastrophe by 1980.

To do the above means a change in social structure in many countries and a training program in the use of technical help in food production. Eighty percent of the world's people still live in primitive rural areas using crude hand labor and where educational, social, and political handicaps are great. If the situation is to be relieved, it will depend upon countries such as the United States to provide the assistance. We cannot merely provide the food. The only answer is to help people help themselves.

Even if the nations with know-how had the will to wage the war on hunger, it is pointed out to be costly. But it can hardly be as costly as other wars. According to figures released some time ago it is costing the Americans alone nearly \$400,000 for each Vietcong killed.

McGovern well raises the questions: "Where is the General Westmoreland to lead the war on hunger?" "Where is the necessary incentive to farmers and technicians?" "Where is the Manila Conference to rally Allies among other affluent nations?"

"We are spending seven tenths of one percent of our gross national product for food and development assistance. This is only one-sixth the cost of our military operations in Vietnam. And the irony is that by not facing up to this overriding challenge of our time, we may be allowing the creation of many Vietnams."

Says McGovern, "We can and must take the lead in a peoples war against hunger—with corn instead of cannon, with farmers instead of marines, with agricultural technicology instead of precision bombing, with food instead of fear. This is the most important war of our time,"—D.

Civilian Peace Service: An Interpretation

By Jesse Glick

"Have you ever had the experience of helping young teenagers learn hunting safety skills or memorize Bible verses? Fortunately I have," said Al Smucker, CPS-er and lieutenant of the Boys Christian Service Brigade of a congregation near Michigan State University where Smucker is serving.

Wait a minute, what's CPS? Didn't that program end with World War II?

CPS stands for Civilian *Peace* Service. The Relief and Service Committee of the Mennonite Church chose that name for men in I-W earning service. Why?

A name for this program has never existed. And although alternate service is government-administered, the Mennonite Church attempts to relate closely to it. Civilian Peace Service reflects this church relationship of most Mennonite service men and also church recognition that the government's civilian service program is a meaningful alternative to military service.

District conferences have committees, service coordinators, and sponsors to work with men in this government program. These persons cooperate in an effort to express the interest and support of the church to its young members in service. A central office at Elkhart under the auspices of the Relief and Service Committee coordinates the churchwide Civilian Peace Service program.

Also under the Relief and Service Committee is the Voluntary Service program. VS, like many other nonprofit, religious, private, and governmental agencies and institutions, is approved to employ I-W registrants. Administered by the church, VS is viewed by some parents as a safe place to send their children.

"That's not what VS is—a safe program," stated Ray Horst, secretary for relief and service. "Some VS-ers are placed in situations as dangerous as Vietnam. Over 60 VS-ers are in the heart of urban areas where tensions are high. Personal safety cannot be guaranteed."

There are hundreds of CPS men in similar situations. Rob-

bery reports are frequent. Several in Chicago report they have been robbed and beaten several times

For instance, Grant Egli, CPS-er with University of Illinois Medical Center, related that both his CPS roommates have been beaten and robbed. Yet quietly and unassumingly, Egli lives and works with teens of a local Mennonite congregation in the middle of a ghetto area, Quietly, he told of the outing he and the teens took to downstate Illinois, of their cuthusiasm, and desire to "do it again." He, his CPS friends, and a unit of VS-ers live in an area where most Mennonites would feel very uncomfortable. Some of the CPS and VS youth occasionally leef that was too!

But people are there, and many receptive, friendly ones. But their lives have been blighted by discrimination and the economic oppression of many white persons. All our service youth require the strong moral support of the church.

In their giving, CPS men receive much. They rehash their service experience. "What about the program have you found most heloful?"

"The sponsor—he has really helped me a great deal in many areas. We need somebody to take interest in us, to be there when we face problems."

The disquieting fact is that these CPS-ers are part of a very large unit. Many sponsors, who double in other occupations, have only limited time to devote to their task. In one service unit, over 50 percent of the group have little or no contact with the sponsor. And some, as a result, are in serious trouble. Persons in VS face similar problems during periods of inadecutate leadership.

While service people face difficulties, there are many joous experiences. A group of VS-ers told of two community youth being baptized. A CPS group related their belief in Christian nonresistance to a congregation of Southern Baptists, and the Baptists responded with warmth and understanding to this aspect of Christian life. A CPS-er in Virginia wrote of a hospital acquaintance: "He called one evening and wanted to talk. So we went to him and he really poured himself out. Praise the Lord, he accepted Christ that night. Prav that he might keep growing now and that I might be faithful in witnessing." Then there was a hospital personnel director who said she has given up the habits of drinking, smoking, and dancing since working with CPS men.

Admittedly, not all CPS and VS personnel can give such reports. The key to correcting this situation lies not in administration—by church or government—but in local leader-ship and sponsorship. One conference, hearing of problems CPS men were facing and inadequate sponsorship, quickly arranged \$2,000 support for a sponsor. That is solid thinking and action. CPS seemingly has more than its share of weaknesses—some of which the church fosters, if you please, by failing to make adequate sponsor provision.

Much good has come from the VS program because time and energy have been spent to lead and guide VS-ers. The church should visualize what could happen if it provided equal leadership and guidance for CPS-ers. After all, these programs are not to be competitive, but complementary. If one is weak, the strength of the other will never be fully realized. In Cleveland, for example, the VS group aided in operating a summer camp program for underprivileged children. The CPS-ers cooperated by providing transportation for the children—a key to the success of the program.

The church should keep dreaming and think of a new Mennonite congregation emerging and a CPS group raising over \$12,000 for a building. That's what's happening in Boston! A group of CPS-ers, with Daniel Leaman as sponsor and pastor, did it.

The foundations for building a more vigorous program are strong—very good reputation of CPS men with employers, with selective service, and the good interest of most CPS men in making something worthwhile out of their obligation to Unde Sam

Few CPS men plan to waste their lives in debauchery while in service. More have done this—not because we lack peace literature, orientation programs, pre-service counseling —but because there is no person by their side, struggling for and with them as they face situations seldom faced by the home folks. For the first time they shoulder responsibility for their lives.

Young couples are needed preferably who have had a service experience, to serve as CPS sponsors, to help realize the vision and dream of what CPS could be.

Both VS and CPS are structured to meet the needs and interests of those in each program. Ideally, young men should enter VS or CPS for the same basic purpose—to serve their fellowmen and to aid in the outreach of the church. The dedication, goals, and actions of persons entering either program should be similar. The structure and administration of VS and CPS are different, but an important key to the effectiveness of realizing the purpose of each is good leadership and guidance for those in each program.

Good youth sponsors are hard to find, but greatly needed. Needed as CPS sponsors in order to accomplish what the new name, Civilian Peace Service, indicates—that CPS is a church-related program, a program that can become an integral and vital instrument in congregational extension and development.

A Bible Ouiz

By Boyd Nelson

Who prepared a new translation of the New Testament in English, published it in paperback, and sold more than 3.000.000 copies in six months?

Who encouraged and helped Albert Buckwalter get the Toba Indian language down in writing, translate the Gospel of Mark into Toba, and is now publishing it?

Who distributed 500,000 New Testaments among men in the U.S. armed forces last year?

Who works with groups in other countries to bring out 30 new translations of Scripture each year so that the Bible in whole or in part is printed in 1,280 of earth's 2,200 languages or dialects?

Who shipped 520,250 Bibles for distribution to students in Ghana's public schools?

Who cooperated with scholars in four other countries in preparing an authoritative and widely accepted Greek New Testament?

One answer to all six questions: American Bible Society. Canadians will have a similar list about their own Bible Society. Readers in other countries will also because American Bible Society is one in a worldwide family working together as the United Bible Societies. Whether they work together or independently, they are important servants for all Christian churches.

Information about a daily Bible reading program beginning with National Bible Week, Oct. 15-22, and continuing on through U.S. Thanksgiving went recently to all U.S. ministers. In years past these readings have helped many to deepen their spiritual lives.

In just a few months the Bible Society's New Testament in Today's English (TEV) has become a major resource in sharing the gospel. Young people and those who have difficulty handling the more difficult reading level of other English translations particularly appreciate it.

These and many other services here at home and overseas cost money. The ministry of the American Bible Society is supported by designated contributions from persons and churches. Last year contributions from Mennonites in all groups averaged approximately 25 cents per member.

We think this is hardly enough for this gospel ministry. Mennonite Board of Missions is encouraging Mennonite Christians to contribute to their Bible Society and will forward all contributions designated for the Bible Society.

Two old-timers were discussing a mutual friend. Said one, "Poor old John seems to be living in the past."

"And why not?" replied the other. "It's a lot cheaper."

Life on the Highest Plane

By Roy S. Koch

Many people live on a lesser plane. Within the last week I have heard of college graduates who still do not know what their life vocation should be. They have drifted on and on. A life of drifting never reaches the highest plane.

and on. A life of drifting never reaches the highest plane. Let us observe how Paul develops his theme through three definite stages of thought in Eph. 2: 1-10.

The Misfortune of a Godless Life

Misfortunes are doubly so if they could have been avoided. Persons caught up in a godless life need not remain so; the consequences are too grim.

a. People living a godless life are dead in sin (1). In what sense is a sinner dead? Does he not manifest intense activity? Is he not very much alive physically and mentally and usually surrounded by considerable noise? He is dead on the spiritual level. God is broadcasting to him, but he does not hear God. God is even calling "Mayday," but the sinner is ignorant of it.

Sin is "missing the mark"—which all adds up to failure. The man or woman who has never met Christ is a deep failure in the area where life counts. In addition, there is a murderous quality about sin, something nihilistic. It kills innocence, ideals, and the will. A person can be a great soldier, statesman, or entertainer but be completely dead to God.

b. People living a godless life live in sin (2). Their whole life is lived on the low level of the world's standard where self is first and God last. The church, high morals, and the welfare of their fellowmen are of no concern to them. Many choose to call this kind of life "freedom," but they are not ware that their freedom is actually the domination of Satan. Their sinful self-reliance is the bridgehead through which Satan controls their lives.

c. People living a godless life are being judged for sin (3). They are under the "wrath of Cod." Is God's wrath an outmoded thing as many modern professors would have us believe? Then Paul was really off. Paul used the term "wrath of Cod" sixteen times. Wrath is the divine reaction to sin. It is not like man's wrath which has sin in it, nor is it incompatible with Cod's love. Jesus found the wrath of God an awful reality. He warned sinners against this wrath in the greatest solemnity. The terrible, final reality of this wrath is eternal hell for those who do not find the way of escape.

The Marks of a Christian Life

These marks are in the sharpest contrast to the life lived in godlessness.

Roy S Koch is pastor of the South Union Mennonite Church, West Liberty, Ohio. This is the fourth in a series of articles on Ephesians.

a. We are objects of God's grace as Christians (4). Man's extremity is God's opportunity, according to Paul. God loves the unlovely; that is grace. When God sent His Son into the world, He came to clean up the slums in the city of Mansoul. Love is always the greatest secret of evangelism.

Where do we stand? Have we sensed God's love? Have we felt the need of grace? The man who proudly announces, "I am beholden to nobody," is still miles away from saving grace. His pride dams back the tide of God's forgiveness.

b. We are infused by God's life once we have accepted Jesus Christ (5). The lost ideals are reawakened; a new glory dawns in our souls.

President Johnson speaks much of urban renewal. The best renewal, whether urban or rural, is a vital evangelism. There is something cleansing about conversion that takes the slumminess out of the sinner. "Down in the human heart, crushed by the tempter, feelings lie buried that grace can restore." The remarkable thing is that most people do not realize that they are dead until they have found real life in Jesus Christ. This is the greatest need of the Great Society.

c. We are blessed by God's fellowship as His children (6). Paul is here talking about a spiritual resurrection, not an American space shot. Christians are even expected to do "space walking" in their new relationship. This wonder-tul claim is not to "pie in the sky" but to heaven in our souls on earth. Calvin said, 'God lifted man from the deepest hell to heaven itself." If this language is too scraphic for us, it is because we have permitted the Christian life to become too ordinary for us.

The Magnificence of the Redeemed Life

The Christian life does not only have identifying marks; it is actually a magnificent life.

a. The redeemed life is glorified forever in heaven (7). What a contrast to the eternal future of the person who misses Jesus Christ! In this verse we are introduced to vistas that reveal only the peaks of God's plans for us. The verse tells at once God's purpose in us and for us. God's purpose for His church does not stop in our personal salvation, not even in our witness to the world. He makes a "display" of us to all the heavenly beings in the entire universe. Who knows but that civilizations in other worlds, yet even future worlds, will be directed to us as a demonstration of the unparalleled kindness of God. The ages unending will not talk of the wrath of God but of His grace.

b. The redeemed life is demonstrated fully on earth (8-10). Right here on earth is, after all, our present sphere of interest and service. Paul picks up the word "grace," already referred to in verse 5, and repeats, expands, and

expounds it. No man can put himself right with God. The nolly right approach any of us can have to God is that manifested by the publican in his temple prayer. The faith that saves us is that turning to God with a sense of need, weakness, and emptiness that receives all that God offers to us, the Lord Jesus Himself. The works that now characterize all of life are the expression of a life that so appreciates God's saving grace that it seeks forever to be deserving of it. Christ produces good works in the life, not as the root of salvation, but as its fruit.

Our Peace Witness— In the Wake of May 18

By Guy F. Hershberger

 What was done about it? Last week's column (Question No. 1) reported on the proposal of the House Committee on Armed Services to induct all conscientious objectors into the armed forces with the extension of the draft to 1971.

The implications of the proposal were serious, and the time for action was short; for debate on the bill was scheduled for May 25, just one week after publication of the bill.

On Monday, May 22 (as reported in the Gospel Herald, June 13, page 537), representatives of the Committee on Peace and Social Concerns, the MCC Peace Section, and the NSBRO presented the Mennonite case to key members of the House of Representatives, and of the Committee on Armed Services in particular. This was followed by conferences with additional congressmen on Tuesday, Wednesday, and as late as Thursday forenoon.

A paper which had been prepared on behalf of the MCC reviewed the experience of World War I when out of a total of 2,700 inducted conscientious objectors who declined all military service, 503 were convicted under court-martial, with prison sentences ranging as high as 99 years, and 17 men actually sentenced to death. Of the 503 men sentenced, 360 were religious objectors, 138 of them Mennonites.

The paper emphasized the fact that conscientious objection to service under the armed forces had been a conviction of the Mennonites for more than 400 years. It stated that two thirds of the 6,000 conscientious objectors currently engaged in alternative service were members of the Mennonite and Brethren in Christ churches.

It further said: "At this moment we must state, humbly but with all the force of deep-seated convictions, our belief that if the proposed legislation were enacted, with the requirement of induction for all conscientious objectors, it would result in the imprisonment of thousands of conscientious objectors who sincerely desire to be constructive citizens but who cannot violate a higher loyalty which they feel they owe to Cod."

The Mennonite representatives were conscious of the leading of the Holy Spirit in those crucial days in Washington. In the course of the very first conference, that with Congressman Schweiker of Pennsylvania, the heart of the problem was discovered and the author and chief advocate of the induction proposal, Congressman William G. Bray of the sixth Indiana district, was identified.

Two conferences with Mr. Bray made it clear, however, that his proposal had not been directed at "legitimate" conscientious objection, but at objectors whom he believed to be "phonies." When he came to realize how serious was the objection to the proposed change, Mr. Bray and the committee admitted that other means were available for dealing with the problem of the "phony," and agreed to delete the induction proposal.

Simultaneously with the Mennonite activity numerous other concerned persons, either as individuals or as representatives of organizations, including the Church of the Brethren and the Quakers, were at work on the problem, each in his own particular way.

Equally important with the work done on the ground in Washington were the hundreds of letters, telegrams, and telephone calls received by congressmen from their constituents in all sections of the nation, protesting the proposed action. When this writer called on his own congressman from the fourth Indiana district on Monday afternoon, he said: "Yes, I know about the problem. I had a letter from one of my Mennonite constituents this morning." Then when I saw Mr. Adair again on Tuesday he said: "There were ten letters in the mail this morning, one of which had ten signatures attached." (I later discovered that this letter actually had eleven signatures, all of them by high school students.)

So impressed was the congressman that on May 24 he replied to his correspondents as follows: "I have received many adverse comments from constituents who . . . are concerned.

... I am in agreement with the position these people have taken. It seems to me this amendment goes a step too far. It is so worded that it discards the time-honored and traditional method of utilizing the services of conscientious objectors which has had the acquiescence of these religious people in the past. ... I have conveyed to members of the Committee on Armed Services my reasons for objecting to the amendment. ... I now have assurances that steps will be taken by members of the Committee to revise this proposal."

On May 25 the revised bill (with the induction proposal deleted) was debated and passed by the House, leaving responsibility for the I-W program under civilian control as it has been these past 27 years.

In the course of the debate Congressman Schweiker quoted extensively from the MCC paper referred to above and vigrously supported the revision. "The tragic result of not accepting [the revision]," he said, "could well be the imprisonment of thousands of religious objectors. . . . The amendment [revision] now before us would solve this problem and I strongly urge its adoption."

(Next week: 3. What changes does the new draft law actually make with respect to conscientious objectors? 4. Why the proposals for change?)

A Parable on Respect of Persons

"If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors" (Jas. 2:9).

There was a certain man named Joe who lived in an eastern city in the United States. In fact, he had lived in this city nearly all his life. He held a good job and lived in the suburban section of the city. He always kept his lawn mowed and a weed could scarcely be found among the azalea bushes in front of his newly nainted white house.

One day his next door neighbor, who had been Joe's friend for five years, sold his house to a certain peculiar person who said that he was a Mennonite. Joe obviously was curious as to what his new neighbor would be like. Since it took several days for the legal papers to be signed and for the new folks to move in, Joe decided he would begin an investigation of Mennonitism in order that he might intelligently converse with the new neighbor when they would meet each other.

Upon investigation Joe discovered that Mennonites were a peaceful people. They refused to take up arms because of the brotherhood of man and agape love. He discovered, at least historically, that at the beginning of the movement they shared with the needy. If any suffered loss, others helped them even to the point of building new homes, as in the case of a fire. With a note of satisfaction Joe completed the investigation knowing that his new neighbor would be a good one.

Nearly two weeks after his Mennonite friend moved in, Joe had an intimate talk with him. By the details of the conversation Joe gathered that his new neighbor was extremely religious. In fact, he learned he had come to the city to establish a mission. Henry, the name of the new Mennonite neighbor, said that he planned to establish a church "just across the tracks."

As the months passed, Joe observed that Henry was a hard mission worker, and very courageous. Just across the tracks Henry would go every Sunday morning, Sunday evening, and Wednesday evening. In fact, one day as Joe talked with a fellow by the name of Hershberger, who lived near the building where services were held, he learned that Henry, his neighbor, had built up quite a nice little church. Attendance by the end of the first year had reached 29.

When Joe got home that night and crossed his legs on the hassock in front of the easy chair in which he was sitting, he began to wonder if he himself could attend that church. Indeed, his Mennonite neighbor, who really was no longer new, had not even once invited him to church. Joe didn't know if he would be welcome at Henry's church, but after glancing through the church news of the evening paper he discovered a little note saying services were being held on Fourth Street right near the railroad tracks every Sunday and that evenume was invited to attent

After another three months had passed, joe discovered that Henry didn't mean what the paper said. The way the situation appeared to Joe's eyes was that all the sinners lived across the tracks, for Henry did all his mission work over there. But Joe knew there were sinners on this side of the tracks, for he longed for peace with God.

One day when Joe checked the religious news he discovered that Henry's mission was going to have a special program of music. Although Joe did not receive a personal invitation, he decided to go. When Joe arrived at the mission that night and met Henry, he discovered a warm welcome but a look of surprise in Henry's eyes.

When Joe got home that night he felt like a misfit. He read on Henry's face that the "saints" from the east side of the tracks were a little out of place with the "sinners" on the west side of the tracks. However, because Joe longed for peace with God he returned to the mission for several services. He observed Henry's method of working. Henry preached the gospel with much vigor across the tracks, but around home he was just an ordinary neighbor and did not even seem interested in Joe's salvation.

Joe decided if hee wanted peace in his heart he must go to the mission, because by what he observed, only across the tracks can one get right with the Lord. And so across the tracks Joe went Sunday after Sunday. At last, 23 months after first meeting Henry, Joe responded to the invitation and got peace with God.

Joe liked the doctrinal statements of the church, especially the one which said that Mennonites hold to the firm belief that all men are equal and that in the body of Christ no person or group of persons is better than another. Consequently, Joe joined the Mennonite mission. When he was received into the fellowship, many gave him a warm greeting, including Henry. At last Joe felt one with the group and was at peace with his fellowmen.

It was only a few months later, however, when the picture changed. In the bulletin one Sunday morning Joe read that there would be a workers' meeting on Tuesday evening. Obviously, Joe knew he should attend since all Christians are workers for the Lord, but he found a conflict in his schedule. Apologetically, he went to Henry, his neighbor and Christian brother, and explained that he was very sorry he couldn't attend Tuesday evening's meeting. To his amazement Henry said, "We weren't expecting you to come. That meeting is only for the workers!

When Joe got home that afternoon, the impact of Henry's statement made him think deeply. He asked himself how it could be that in the body of Christ, the church, wherein everyone is equal, some are workers and others are nonworkers. He was in the non-working group, while Henry was one of the working group.

Another severe blow struck Joe only a few Sundays later. He read in the church bulletin that a fellowship had been planned for Saturday evening. When the pastor made the announcements, he took much time to explain the purpose and procedure of fellowship night. Joe learned that the purpose was to encourage depth Christian sharing in the brotherhood by meeting in small groups in homes. The procedure was that the mature members were to invite the less mature members and talk together about the sin of discrimination and what the church should do about the problem of integration in Texas. Joe was very enthusiastic about the idea. He saw it as a unifying factor in the church program.

By Thursday night he felt just a little disturbed because no mature member had invited him as yet. He was humble enough to classify himself as immature according to the pastor's definition of immaturity. Henry, his Mennonite neighbor, had talked about fellowship night with much enthusiasm. Henry said he thought it was an excellent idea and a good subject to begin with.

When Saturday night came, Joe was stunned, Henry's house was full of people. They were pure Mennonites; all grew up in Mennonite homes, ate Mennonite food, attended a Mennonite church all their life. Joe observed that some of them were a little immature by the way they acted. Finally it dawned on Joe that Henry's circle of fellowship was made up of only pure Mennonites. It didn't include one "outsider," not even Ioe, his neighbor.

That night when Joe went to bed his heart ached deeply. Here he was a so-called, immature member of the church and the so-called mature members were to invite him to their house to promote Christian unity by discussing the sin of discrimination. Henry, his neighbor, did not invite him.

And then it dawned on Joe what had been happening. In the first place, he was left out of Henry's circle of sinners. Only those across the tracks were to be preached to and not he, even though he longed for peace. Second, after he became a Christian he was only a non-working member of the church. And now third, Joe, who considered himself immature according to the pastor's definition of immaturity, was not invited out for fellowship by his closest Mennonite brother. Henry. And then it became clear to Joe that Henry, the fellowship leader, the mature member, the worker, the evangelistically-minded man, had committed the sin of partiality.

As Joe lay there, he wondered if Mennonites ever apply their doctrine to their lives. In fact, as tears rolled down his cheeks onto the pillow, he questioned whether he should even attend the Mennonite church anymore. Here endeth the parable. Maybe your name is Henry and your neighbor is Joe.

The Peace God Gives

The cry for peace has been issued in every age. The prophet Jeremiah records that the people were saving. Peace, peace," when there was no peace.

Peace has been illusive. Men have been trying to bring in an era of peace, but the best men seem to be able to do is to build walls and establish demilitarized zones. There is no peace. War continues even though it is called "cold." Some people are at war with themselves. There are major

unresolved conflicts. Life lacks harmony.

A wheel is an object which has harmony. There is a center of focus and it is held together by the hub as well as the rim. Spokes tie the two together. If a spoke comes loose or gets crosswise, the wheel is weakened, and if this happens to too many spokes it will collapse.

Some people's lives collapse because the outside of their life is not in harmony with the inside. Suppose I tell my neighbor a lie. Every time we meet. I act as if all is well, but inside I feel differently. There is a resident fear that he will find me out. So I fear my neighbor and distrust him.

In the Sermon on the Mount Jesus spoke to this point, He quoted the Old Testament, "You shall not kill; and whoever kills shall be liable to judgment." Then He said, "But I say to you that every one who is angry with his brother shall be liable to judgment."

Again He quoted what some were saving, "You shall love your neighbor and hate your enemy." Jesus replied, "I say to you. Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust." He mentioned other areas as well and concluded, "You, therefore, must be perfect, as your heavenly Father is perfect.'

Jesus said that we need to have wholeness or integrity. A person who has integrity is one whose convictions and actions are integrated and in harmony with each other.

Jesus came to teach the way of peace, but more, to give peace. He told us that we should love God with all of our heart, soul, mind, and strength. And the second commandment is in harmony with that-love your neighbor as yourself. If we would love God with all of our being there would be no disharmony in us. Money, possessions, and social activities will take their proper place in harmony with that first love. Also in harmony with this will be to seek the neighbor's good. Then there is wholeness of life.

Peace will come when we believe in Christ and He becomes the center, and our actions toward each other are in harmony with His will. He said, "My peace I give unto you." When will we receive this gift?

—Willis L. Breckbill

WHEN Dr. Elton Trueblood was asked, "What has happened to religion in American life today?" he answered, "Well, for many people this is simply old hat. It has ceased to seem exciting. It is something they think was relevant only years ago. It was all right for the little church in the wildwood, but has no significance for people in great modern cities. The majority simply think it obsolete."

It is no surprise that the non-Christian feels this way. It is alarming, however, that many church members are not very serious or excited about their faith.

There are a number of evidences of this. Some are critical of the church; many are attenders only; and others refuse to serve in the church when appointed or asked. Why? Why is this the case? Why do so many Christians not have the sparkle, vitality, joy, and enthusiasm for the church? How can this be changed?

The first step is to realize that it is not enough to have an orthodox theology, deep historical roots, and organizational know-how. This is not to say these are not important —they are. But alone they may result in a sterile and institutionalized Christianties.

What is needed is something more direct, more personal, and demanding total loyalty to Christ. Jesus said, "Who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Lk. 14:33). Just previous to this our Lord named crossbearing and following after as requirements for a living relationship to Him. Our Lord called to such unqualified yielding of the self because He knew that only then can individuals hope to be released from the bondage of self-centeredness and self-righteousness, to authentic discipleship.

I see several factors that spell the difference between impotent orthodoxy and what I call dynamic discipleship.

Respect for Biblical Authority

Christ's call to discipleship is the call to recognize Him as the Lord of our lives. The question of ultimate authority must be settled before creative discipleship can result. Prior to conversion we rebelled at outer authority—we wanted to decide the how and when of our actions. We remember that rejecting the authority of Christ, we nevertheless felt futility and frustration.

The problem of authority is more than an individual matter. It is also fundamental in relationships in our homes, congregations, and conferences.

In his insightful book on Authority, D. Martyn Lloyd-Jones said, "If 1 understand the modern situation at all, this whole question of authority is one of the most important problems confronting us. . . . There is no doubt that things are as they are in the Christian church throughout the world because we have lost our authority." This is

Dynamic I

a sobering appraisal. These words written almost a decade ago are no doubt even more true today.

Many people question the authority of the church because they are not fully committed to Jesus Christ. Authority is the great theme of the Bible itself. Our Lord took this position. He claimed to be the Son of God, and as such had divine authority. This often brought Him into conflict with the religious leaders of His day.

If we accept Christ as Lord of our lives, we have a solid basis for Christian life and witness. The importance of accepting or rejecting the authority of Christ is pointed out clearly by Lloyd-Jones quoted earlier when he said, "It is clear that if He is not who He claims to be, there is no need to listen to Him. If He is, then we are bound to listen to Him and to do whatsoever He may tell us to do."

This respect for divine authority was evident in Paul before Agrippa; in Martin Luther before Charles V; and is present in persons that allow Him to be Lord of their lives. Respect for biblical authority is not, as some fear, an inhibition to self-expression; it is the foundation from which our lives can develop. To be able to accept the authoritative truth of God's Word brings order and creativity into our lives

Waiting for Holy Spirit Enduement

A disturbing statement has frequently been made in the recent past—that if the Holy Spirit were positively removed from our churches, much of the organized work of our congregations would continue as it is now. The implication is that we often do not depend upon Holy Spirit guidation. I believe this is too harsh an indictment. But the truth is, spiritual work should not be attempted without a clear sense of Holy Spirit direction. Our Lord told His disciples to wait at Jerusalem until the Spirit gave power to witness. Lk, 24:49.

Human nature being what it is, we tend to want action. We have a problem or see a need; we consult together—we read Scripture—we pray—we sleep over it—then we expect a decision at once. Actually, God's time may not be now, and His way may not be our way.

An illustration from a building program in our congregation may clarify what is meant. At various times over a period of a half-dozen years, we considered a number of projects as a means of fulfilling our nurture and witness responsibility.

We considered a number of projects: a small church in another city; dividing the congregation and building another worship center nearby; opening a Sunday school in a closed

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church; and we also considered a major remodeling of the present building.

For each proposed project, some of our people felt it to be God's leading that it be undertaken. No doubt some blessings were lost because we failed to launch out in faith. But by the time we took voice of the congregation we were usually stalemated with votes like 50%-50%, or 60%-40%. In retrospect I feel we were too impatient.

Eventually, with time, patience, work, and most important, a dependence upon the Spirit's leading, we were able to go forward. It was, however, entirely different from any of the original plans—a separate fellowship and educational wing that serves many needs.

The story of God's people in history is one of great things accomplished when people waited for Holy Spirit guidance. After the Apostle Paul's strandic conversion, he waited upon the Spirit to send him forth to witness. This waiting may take one or more forms. It may be a waiting in prayer, bible study, or in time for meditation and maturity. It may be individual waiting or in a group context of seeking God's will, as when He spoke to the Antioch church, "Separate me Barnabas and Saul" (Acts 13:2.2).

One couple publicly dedicated their lives for Christian service but waited a number of years until they could clearly feel the Lord was calling them to more direct service. Sometimes the waiting is because we are not personally ready, and again it may not be the Lord's time for us.

Putting First Things First

In his book, The Christian Persuader, evangelist Leighton Ford tells of the time when their little girl was lost. During those hours of frantic searching for her, nothing else mattered. Although he was very busy, everything else was pushed into the background until she was found. (This was only what all good parents would do.)

This story points up that some things are more important than others, and there are times when we grant greater priorities to some things than others. I believe nothing will do more to keep life from getting dull, boring, and trivial than a correct ordering of priorities.

Jesus made a strong plea that His disciples not allow their concern for material comforts to crowd out spiritual needs. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Material things will have their proper place when we answer the following questions: What is the purpose of my life? For whom am I living? Is it for self or for God? God is able to work through us when we can say with Saul, "Lord, what wilt thou have me to do?"

To serve God wholly does not mean we ignore material matters. Jesus promised that these things will be supplied to those who place kingdom matters first. One of the greatest threats to our faith is the temptation to become engrossed in material pursuits. Our secular society is based upon things, money, pleasure, and power. Man without God seeks gratification through sensual pleasures and physical comforts.

Much of commercial advertising using every form of communication media implies or tells us that the best life is the most pleasurable, the most comfortable, and can be bought with money. We need to learn to cope with this threat to our spiritual welfare. One of the best ways to keep first things first is by engaging in and supporting every legitimate effort to win men and women for Christ Leighton Ford believes the Apostle Paul was "not urging duplicity but flexibility," when he said, "I am made all things to all men, that I might by all means save some" (I Cor 9:22).

The importance we place upon a given activity or program can often be measured by the amount of time we think about or engage in it. "For as... [a man] thinketh in his heart, so is he" (Prov. 23:7).

Pressing Toward the Mark

When Jesus asked His disciples to follow Him, it was not a call to a cross on a hill in Judea. His was a call to a personal cross. A call to go forward into the world to serve Him there. To have a proper balance between the past that we cannot live over, and the future to which Christ leads is important for a dynamic relationship to Him.

The Apostle Paul set the pace for Christians in his testimony to the believers at Philippi long ago: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize . . . (Phil. 3-13, 14).

Paul might have demeaned himself and said, "I have persecuted Christians in my time," or, "I have been tactless and therefore driven out of cities on missionary tours." Or he could have boasted, "I have been a great witness, "I have suffered much," "I have established churches," "I deserve honor, and respect, and a pension." But no, he took neither of these approaches. He was content to leave his past in the hands of God. He challenged the believers to be co-workers with him when he said, "Brethren, be followers together of me . ." (Phil. 3:17).

I am convinced that the key to an energetic, vital church is individual members in our congregation with this same forward-looking approach in our present situation. Furthermore, I believe revival and renewal in our corporate life as congregations will be possible only by taking a positive and aggressive approach in proclaiming God's Word among ourselves and in our Jerusalems and Judeas.

Main sources:

Authority, D. Martyn Lloyd-Jones.

The Sailor's Hymns of Yesteryear

By Blanche Thompson Richardson

The principal seaman's hymn of the early church was that of St. Anatolius. Its inspiration may have been drawn from the storms that beset the church, or from the tempests that darkened the Ionian seas. This hymn was translated by Dr. Mason Neale in the 1800's and he preserved those parts of the Nicene Creed—"God of God," "Light of Light," and "Truth" that the hymn repeats. The first stanza is as follows:

"Fierce was the wild billow, Dark was the night; Oars labored heavily, Foam glimmered white; Mariners trembled, Peril was nigh: Then said the God of God, 'Peace! It is I.'"

The origin of many other sailors' hymns is interesting, most of them being produced after perilous experiences at sea. Perhaps no hymn was sung more on the water than Charles Weslev's "Jesus, Lover of My Soul."

This hymn was written in 1740, shortly after Wesley's return from America to England, and during the first stormy scenes of his itinerant preaching. Whether the words were suggested by the storms of the Atlantic, which the writer had recently encountered, or by the storms of human passion, is hard to say. But most of the sea hymns of Charles Wesley were the unfoldings of actual experiences. In his journal on the Atlantic, he thus describes his spiritual conflicts and triumphs during a storm: "I praved for power to pray, for faith in Jesus Christ, continually repeating His name, until I felt the virtue of it at last, and knew I abode under the shadow of the Almighty." The storm outside increased in intensity and at four o'clock the ship had taken on so much water that the captain cut down the mizen mast as the last chance to keep the ship from sinking. Wesley's journal went on to say: "In this dreadful moment, I blessed God, and I found comfort and hope that the world could neither give nor take away. I had that conviction of the power of God present with me, overruling fear.'

Gradually the storm subsided and Wesley wrote: "Towards morning the sea heard and obeyed the divine voice, 'Peace Be Still.' My first business today—and may it be the first business of all my days—was to offer up a prayer of praise and thanksgiving." Wesley ended his journal with these words:

"All praise to the Lord, Who rules with a word Th' untractable sea"

After a similar experience Bishop Heber wrote his matchless hymn beginning.

> "When through the torn sail The wild tempest is streaming."

During his voyages the bishop took an affectionate interest in even the humblest sailors, often going below deck to talk and pray with the men.

Then there is a fascinating story about a young Englishman who, about two hundred years ago, wandered among the palm groves of Sierra Leone. He had fallen so low as to be shunned even by the rude traders and the slaves on the African coast. He had little clothing; he went hungry, and often was obliged to subsist upon roots. His life was stained not only with vice, but with viciousness. This man had a pious mother, and the memory of her counsels and prayers like good angels followed him in all his wanderings. Escaping at last from Africa, he worked to secure a passage to Envland.

During the homeward voyage the ship encountered a terrible storm. "I began to pray," he said. "I could not utter a prayer of fath. My prayer was like the cry of the ravens, which the Lord does not disdain to hear." The storm subsided finally, but the young man, sick at last of sin, continued to pray. God revealed His salvation to him on the ocean, and out of this deep experience eame the sailor's hymn beginning:

"I hear the tempest's awful sound,
I feel the vessel's quick rebound;
And fear might now my bosom fill,
But Jesus tells me 'Peace! Be still.'"

This young man was John Newton and he went on from his life of degradation and shame to become the rector of St. Woolnoth Church in London. Before his death, in 1807, John Newton wrote a great many other hymns, including "Safely Through Another Week" and "Glorious Things of Thee Are Spoken," but the one that meant the most to Newton was the sailor's hymn, written on his return to England, and even today it occasionally can be heard echoing over the waves as the sailors lift their voices in praise to the Buler of the Sea.

Summer VS-ers Meet Inner-City Challenges



Director of summer service Ellis Good (right) listens to Cleveland, Ohio, unit leader John Shearer's evaluation of short-term VS.

More than 40 persons are currently engaged in the Mennonite Church's summer Voluntary Service program. From Cleveland, Ohio, to Denver, Colo., they perform tasks ranging from administering day camp programs for children to manning mobile ministries to migrant workers.

Two of the largest concentrations of summer short-termers are located at Cleveland's East 97th Street Unit and at the West 18th Street Center in Chicago.

"These two areas are unique," said director of summer VS Ellis Good, "because both of the programs center around a day camp approach. But each one has its distinctive problems and highlights."

At Cleveland Elizabeth Hostetler, a Goshen College professor, headed two camps which ran consecutively for six-toeleven-year-old children. Dubbed the Red House Daycam, the first four-week period with 26 enrollees was termed "an invaluable experience" by Miss Hostetler.

"At first we had some apprehensions about our overnight campout," she said in reference to a trip to an Orrville, Ohio, farm, "but it turned out real well. For once these children were able to develop interpersonal relationships in an uncramped atmosphere."

Wanda Amstutz, a Dalton, Ohio, native and a teacher in Alaska during the winter, added, "I think the highlight of this camp has been learning to know the type of child one grows up in this environment." The Red House is located in the Hough area where approximately 90 percent of the population is Nevro.

Louis Self, a Newton, Kan., teacher, commented, "This is the first time I've gotten acquainted with the dynamics of the Negro community. When I leave here, I'm going to have a different viewpoint of my fellowmen."

The children themselves were not without comments. A pert nine-year-old told Goshen student Margaret Brenneman, "This is so much fun—it's better than staying at home where I'd get in trouble or play in the streets."

"We can absorb some hostility that is within a child," explained long-term VS-er Leroy Berry who switched roles for the summer. "On the street the child has to hit back when he is hit. Even if it is accidental, the second has to return the blow to retain his identity."

Berry added, "We try to make them conscious of another person's need as well as his own. In a sense, this is not only a VS-er's work, but the church's work."

John Shearer, Cleveland unit leader, summarized, "The summer VS-ers' purpose for being here has more than been ulfilled. They've given our long-term team a real boost. If they weren't here, the children would be in the streets."

The Chicago quintet combined with Neighborhood Service Organization and the Emmanuel Presbyterian Church to launch both a day camp and evening "in-town" activities. Headed by NSO's Abdoul Andari, the day camp counselors and assistants teach crafts and nature subjects to groups of 15 at an out-of-town park.

"We are attempting to develop social growth, teach manual skills, instill self-confidence, and free the child momentarily from the city environment," said Director Andari. "And the Mennonite personnel are a very purposeful, honest, and sincere group in helping us carry this out."



Elizabeth Hostetler (center), director of the Cleveland day camp, supervises meal preparation during outing.

Joe Lapp, unit leader, echoed, "I think the summer VSers are really relating to and identifying with people. The children recognize them as true friends. When students come from college to a situation like this, they face the realities of life. Anyone who is studying the behavioral sciences needs this contact with people."

Part of the six-week Chicago program involves the child in applied art. A Columbus, Ohio, teacher and Goshen gradaute, Barbara Aeschliman directs this aspect. "We have eight different projects which we alternate frequently," she related. "This gives the child a chance to experiment with different areas such as tempera paints and nature crafts."

Working mostly with transplanted Spanish-Americans, Miss Aeschliman said, "There's an immense amount to learn about the city, but I have really enjoyed my experience."

Pennsylvanian Grace Diener, who livens the VS-ers with her guitar-playing, stated, "I came to the city to learn—and I'm learning. Every child needs attention in an individual way—from spanking them to kissing them. But I get rewards every day."

Fellow Goshen student Linda Yoder, Elkhart, Ind., noted that "the children are starving for affection." She said that she first had to "get tough" with her campers before she could win their respect. Miss Yoder spends her evenings directing such games as duck-duck-goose at a local playground.

Ken Lehman, Harrisonburg, Va, evaluated his experience with ten-year-old boys: "I came into this summer not being really sure that I could teach, but now I find it easier to relate to children than I had thought." He reflected, "Just living in the city is an education in itself."

The fifth member, Rex Tyson, Elkhart, Ind., is involved in the New Teen program. He counsels juvenile delinquents and pre-delinquents. Tyson supervises trips to recreational and cultural areas, works in the game center, and makes some contacts with parents.



"This is so much fun," related one of the eight-year-olds in the Cleveland day camp.

"Our summer VS-ers are another significant reminder that our youth are realizing their responsibilities to the needs about them and are responding to these opportunities to benefit society," concluded Ellis Good.

The Art of Relaxation

There is a real problem as to what is going to be done with all the time that modern inventions are saving for the multitudes. Here in the Old World there does not seem to be the same rush, to which I became accustomed, during my long sojourn in the United States. There people want to reach where they are going in the shortest and speediest way.

But why all this much haste? Why do we not learn to make haste slowly? Heart troubles, we are told, form the No. 1 killer. The swift pace of life gives people so little time to relax, that the heart, strained through working overtime, gives out and keen businessmen die before their time.

How many there are who, living at top speed, crack up one day and, seeking the advice of a physician or psychiatrist, are told to relax, to take things easy. Nerves are too taut. There is too much tension. Go slowly, the distraught one is advised. Don't live in a hurry. Give your nervous system a rest. This is why books on physical and mental relaxation abound.

Herman S. Schwartz, who practices what he preaches, has given us an A B C to relaxation. In his volume, *The Art of Relaxation*, he sets out easy rules for the relief of frayed nerves, and for the cultivation of laughter.

A beauty expert states that one of the most necessary aids to health and beauty that women need today is relaxation. While I would not dare to dispute the advice of feminine experts, I have met very plain people who were completely relaxed and had a serenity of mind and countenance subscribed rules could never produce.

The question is: Do we know how to relax spiritually? The Bible speaks about resting in the Lord. Is such a rest ous? Can it be that we go all to pieces when things go wrong? Do we fuss and fume, worry, give way to unbelieving anxiety when problems arise? Surely, if we are Christians, this should not be our attitude when a peace which passes understanding is continually at our disposal!

Too many of us go about as if we had a God no bigger than our trials and difficulties. We accept the fact of His almightiness, but live as if He were far too weak to cope with circumstances which are beyond our control.

Some time ago, I came across this rendering of the soothing phrase from the sweet psalmist of Israel: "Be still, and know that I am God'—"Relax, and know that I am the Mighty One," it read. I like that quite a bit, don't you?

Sometimes we are still, but often it is the stillness of fear or sorrow or unbelief. Spiritual relaxation is a completely different thing altogether, you know.

If we believe in divine sovereignty, why do we not leave the ordering of our lives to Him, who never takes a wrong turning?—Herbert Lockyer

This Is MCC Bolivia

By Bonnie Hackel

Nurse turns veterinarian, Paxman spends two days getting his kid sister's three-month-old letter out of customs, a retransmitting tower built, the illiterate become literate: this is MCC Bolivia

Spanish is the required language. Roman Catholicism is the major religion. About one percent of the population is Protestant. In some areas 55 inches of rain annually falls, in others only 15. La Paz, the capital, is situated more than 12,000 feet above sea level; the lowland areas are 500 to 2000 feet hours eas level

Warm salutations are the rule and American casualness is easily mistaken for discourtesy. The concept of time must be relearned. What doesn't get done today will get done tomorrow—or the next day.

Common illnesses included intestinal parasites, gastrointestinal disturbances, boils, sores, and grippe. This is Bolivia.

Hopefully, new workers have read the last page of the field guide for Bolivia. "Please orient your family and friends not to send gifts the post office way. This is to say—don't make a lovely big parcel and go to the PO and fill out half a dozen forms to make it look important and well taken care of

"These items go through customs and it costs about three times its value to get it out, besides spending much valuable time in doing it...."

A Customs Ordeal

One Bolivian Paxman apparently failed to orient his family sufficiently. "It all started by getting up late. Not knowing our clock was slow, I rode my bike the mile to Puestro Fernandez. I missed the morning bus. While waiting for the next one, I played my guitar to passing school children until an ancient truck loaded with rice picked me up.

"Sixty miles later, in Santa Cruz, I mailed letters, picked up Dave's slides, stopped by the travel agency and bought some paper. Over lunch I chatted with Ed, just back from teaching a week-long adult literacy course.

"Then started the customs ordeal. First I picked up a slip at the post office. Next was a ten-minute jeep ride to the customs office, back to the PO with one of the customs."

employees, and again to the customs office. This time I had two packages from home.

"Just before quitting time two hours later, I signed six legal forms and was told to come back in the morning. (My plans had been to return home the next morning; I changed them.)

"Back at the office, early next morning, all the pertinent data was typed on the legal forms. Little did I know these six forms were to go to about that many different offices for official signatures. Only minutes before the two-hour noon break I signed the last required blank and was handed my nackages.

"Tearing them open I found hometown papers, razor blades, agriculture pamphlets, some slides, and a threemonth-old letter from my kid sister."

A nurse and two Paxmen formed the first MCC unit in Bolivia at Tres Palmas in 1960. Since then the work has expanded to include 19 workers at six different locations.

The clinic at Tres Palmas serves both the Mennonite colony and neighboring Bolivians. Presently, about 80 percent of the patients are Bolivians.

MCC Founds Tres Palmas Project

Tres Palmas is the only project in Bolivia where MCC is responsible for both the ongoing program and the personnel. In other cases, MCC Paxmen are on loan to various other agencies, with the exception of Art Driedger, director of the MCC Bolivia program, and Elwood Schrock, his assistant.

Both of these men, however, are active in the Heifer Project committee in the Santa Cruz area. Heifer Project, Inc., supplies livestock and poultry for use in agricultural development programs.

The recipient of a cow, or some chickens, or pigs, is expected to "pass on the gift." He returns to Heifer Project his firstborn heifer, two fertile eggs for each chick, etc.

Five men are working with the Methodists. Three are working in the city of Montero. One is in charge of the farm, another is a public health assistant, and the third is in charge of mechanics.

Two fellows are assigned to the colony of Quarto Ojitos. Here they are involved in community development. This involves becoming acquainted with the community residents, helping them with their everyday problems, and generally living among them in order to show them how to help themselves.

The two Paxmen working in Quarto Ojitos live in a small one-room frame house. There is a good well with water, an outhouse including shower, a kerosene stove and frig. The Paxmen do some of their own cooking

In Montero, Marlan Logan, one of the Paxmen located there, wrote about the Methodist Vocational School. "School is in full swing here in Bolivia. Classes at the Instituto Rural Metodista begin Feb. 13. There are 200 students.

"The program this year is a bit different from years before. This year a complete vocational program is being offered to boarding students. The courses being taught follow: first year, horticulture; second year, poultry; third year, swine; fourth year, dairy; and fifth and sixth years, crops and farm management.

"Each of the boys has special daily assignments of work on the farm in the course which he is studying. This gives him classroom theory, class participation in practice, and the supervised 'chores.'

"The returns from the farm go directly to the kitchen and dormitory, thus lowering the cost of room and board for each student who participates. There are a lot of problems in starting anew, but things are working out very well.

"This program calls for a lot of close supervision and close work with the boys. Working side by side with the fellows, I can build relationships with the boys which would be impossible in a regular school. This work gives me the opportunity to enter the teenage boys' world and see some of their problems."

Paxmen Aid Missions

One Paxman is assigned to the Canadian Baptist residential school in Santiago. Two Paxmen work at a leprosarium in Lake Victoria, sponsored by the Andes Evangelical Mission and supported also by the government of Bolivia and the American Leprosy Mission.

Both at Santiago and at Lake Victoria the principal task of the Paxmen is to develop an agricultural program.

At Cochabamba, Tina Wiebe, a Paraguayan nurse, helps with the Good Shepherd Clinic. This clinic, located in downtown Cochabamba, was organized in 1963 by a group of Christian university students under the leadership of a Plymouth Brethren missionary. His purpose was to provide medical assistance for persons who could not afford it otherwise.

Alfalit is an interdenominational literacy effort heavily supported by the local denomination and largely underwritten by LIT-LIT. Every Saturday since August 1965, MCC volunteers at Santa Cruz have gone to a nearby village to teach the 40 adults who have registered for the literacy course.

The work in Bolivia is a kaleidoscope of activity, a healthy mixture of hard work and relaxation. The strange culture becomes familiar as workers interact with the Bolivians, making and receiving contributions that will change their lives—sometimes dramatically, sometimes quietly.

This is MCC Bolivia.

Man's Response to God's Love

Jesus liked to tell stories about eating. One He told was of a rich man who invited many people to a banquet. His servants prepared a fine meal. Then they followed up the original invitation with a second. "Come, for all is now ready."

But those invited began to make excuses. One had just bought a field and wanted to measure it and plan for planting. Another had bought five pairs of oxen and wanted to test them and see if he had received a good deal. Another had just married a wife and wanted to go on a honewmoon. So all those originally invited made excuses

The man giving the banquet was quite angry and said that he would not let them eat but would invite others. It is not profound to say that if you refuse an invitation you will not get the food.

On another occasion Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The invitation is to come to Him. And the invitation is to everyone. How do we respond to this invitation?

One way is to make excuses as did those in Jesus' story. Three kinds of excuses are often made. Some people's possessions keep them so busy they do not have time for God. The lawn needs mowing; the house needs painting; the weeds need pulling. Some people are so entangled in business that they have no free time between sales. It's buying, testing, advertising, and selling—"I can't take any time off or I will lose a sale." Then there are the social reasons for refusing an invitation from God. "Look, I just got married, but after we settle down we will consider God." "Every evening this week is taken. There is bowling, golf, club, and next week is yearting time. My time is all taken."

If a man has no time for God, God will have no time for that man. But if a man will respond to God's invitation, he is welcome. We come by believing that God is and that He is the rewarder of all who seek Him. He gives eternal life to those who believe in His Son. He who has the Son has life. By faith the life of the Son indwells the believer. He can say, "Christ liveth in me."

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Jesus called everyone to a specific faith in Him.

Now faith is more than an intellectual consent to a statement. This is one of the major failures of Christianity. If a man says the right words we say he is Christian. But Christianity is more than a creed. It is a commitment. It is a commitment to Christ.

While I write I am sitting on a chair. I believe in it. I am committing myself to it. I am putting my weight on it. A man, upon landing after his first airplane ride, was asked how be liked it. His reply was, "Not very well. I never did let my whole weight down." But God wants us to put our full weight on Him.

-Willis L. Breckbill

CHURCH NEWS

Vietnam Workers Face Problems

Vietnam Christian Service workers fight their own war in Vietnam. It is not an easy war, and it is not without its own set of casualties. Its strategy is complicated, and of necessity changes from location to location.

Security, identification, and frustration are three of the enemies in the VCSers war against the needs of the Vietnamese. Depending on their location and their proximity to the fighting, they face these problems in varying degrees.

In the areas where guerrilla warfare is prominent, security is perhaps one of the greatest enemies. MCC headquarters personnel, both in Akron and Vietnam, maintain close contact with those on the field. The final decision to stay or leave any given area, however, is left with the workers and the VCS country director.

Several factors are involved in making that decision: the effect the presence of the VCS workers will have on the people they are trying to help, the workers personal safety, and the advice received from headquarters personnel.

Earlier this year workers in Dong Ha made the following report: "Let us reiterate again that we feel it is safe enough here to stay and necessary in the light of developments to remain.

"We are taking proper precautions in travel and have sandbagged the Land Rover as an extra safety precaution. We have also ordered some 1/2-inch steel plates to put in certain vulnerable places covered only by tin; namely, under our seats and at our feet."

The massive American military presence is leading to fewer pitched battles and an increased amount of terrorism. Because of this terrorism, program is affected.

In Quang Ngai, refugee-feeding worker Fred Gregory said that 'in one village the people told me they had been warned by the Vietcong to have nothing to do with me.

"They asked me not to make regular visits," he continued, "because then the VC would know when to come to the camp when they wanted to get me. If I've come all this way to try to help them, I should take their wishes into consideration, even if it means they don't want any help."

"It's only wise to take a few sensible precautions," said Gayle Preheim. "Last week a mine was planted in the road we usually take when we go to one of the outlying refugee camps, and it goes right past a Marine CAC (Combined Actions Company)

"The refugees said the mine was set for us," reported Preheim. "It's not a big road, just a sand track through a little hamlet. Luckily it was picked up by someone before we got there."

In Pleiku, VCS worker Jon Newkirk related that nationals working for VCS now refuse to visit villages which they formerly visited regularly to buy firewood from the villagers. They re afraid of the Vietong, too, said Newkirk. Some of the interpreters don't return to see their relatives for months at a time because they fear retallation against their families.

It would not be accurate to say that volunteers face terrible danger every day. But one of the most frustrating aspects of working in this war zone is the uncertainty of not knowing whether an area is safe or not.

Another frustration facing the VCS workers is determining the most effective program for the refugees. Perhaps never before in history have refugees received so much help during a time of war. The U.S. and Saigon governments are putting forth an intense effort to care for the refugees.

The planning and coordinating of refugee services is fairly good and getting better. Refugee resettlement areas are being chosen with the future in mind.

The government also operates its own rehabilitation and relief program. This presents added frustrations and problems with identifications. Paul Longacre, recently returned from Vietnam, recalled the experi-

ence one VCSer had. The worker had to spend several weeks encouraging the refugee camp leaders he was working with to build wells for their camp.

One of the long-term goals of VCS is to leave the Vietnamese with skills and projects they can utilize after the VCS workers have left

"It takes time to create confidence, to encourage the people to develop their skills, and to help them produce," explained Longacre. The government also knew this refugee camp needed wells. Before the villagers had come to the point of digging the wells, the U.S. military dug the wells for them."

The U.S. and Saigon governments want the people on their side. To do this, they must create immediate results. The need for immediate results is in conflict with the long-term goals of VCS.

The task of identification is a difficult one. Five years ago any man going to the refugee with the purpose of helping him improve nis livestock, for example, was automatically a civilian. Now, he may just as automatically be a millitary man," stated Longacre.

VCSers face the challenge of dealing not only with the basic needs of food, shelter, and clothing, but with the more intangible reads of the solvers.

needs of the refugee.

VCS can contribute to the welfare of the refugee, not by duplicating programs already established by the government and other

established by the government and other voluntary agencies, but by creating a process of education, of ego-building, of teaching these people the meaning of self-respect, tempered with honesty and discipline.

"It must lead the way with sound policy

and program to lead the refugee to a sense of honesty and self-respect and the discipline required to build a nation," said Preheim.

In the cities the VCS workers face their

own set of frustrations and difficulties. They work in hospitals, schools, and slum districts. In hospitals they face the problems of shortages—shortages of space, of skilled workers, of medicine, of knowledge of the Vietnamese language.

All VCS workers attempt to learn the Vietnamese language, but they cannot wait

Puerto Ricans Dedicate Church Building

Dedicating a new church building can be an exciting experience, according to Addona Nissley, missionary to Coamo, Puerto Rico. "We made it!" he exclaimed in a report to Mennonite Board of Missions headquarters, Elkhart, Ind.

The 2:30 p.m. service on Aug. 20, featured Myron S. Augsburger with the dedicatory sermon and Lester T. Hershey as translator. A male quartet sang three selections, the city mayor extended greetings and congratulations, and a local radio station aired the entire service, donatine part of the time.

Nissley related, "The building was not big enough for the service. About 250 people could be seated with many chairs placed in the aisles. Another 50 were standing with about that many around the outside."

Augsburger continued throughout the week with evangelistic meetings. The attendance was reportedly good. Augsburger prepared five 15-minute radio messages which were again translated into Spanish by Hershey. The theme of the messages was beliefs of the Mennonites.

"I'll not say anything on how hard or long some of us worked during the last several weeks to bring the building to completion," Nissley concluded, "but we did it gladly." until they become fluent to begin their assignments.

The Longacres, who lived in Saigon, recalled the frustration of the noise of jet fighter planes and helicopters, the constant movement of convoys through the city, and the disintegration of public services as they tried to serve a mushrooming population.

The VCS workers in Vietnam fight their war to meet the needs of the Vietnamese on various fronts—in the slums, schools, and hospitals in the cities, and in the outlying areas. Their strategy varies from front to front, but their goal is the same—to alleviate the particular needs of the particular Vietnamese with whom they are working.

Listeners Respond to Heart to Heart

"In a few months I will begin preparing for my wedding. I would appreciate your sending me some literature on making a Christian marriage more meaningful..."

This is not an unusual request among the many letters *Heart to Heart* broadcast receives every day. Particularly after Ella May Miller speaks on a specific subject—as this letter from another homemaker indicates:

"I just listened to your program called 'A Healthy Mind' and it was so good and it hit me so much as I am having a lot of trouble along some of the things you mention."

Or there are the simple thank-you letters.
"Ella May, you have helped me over
many rough spots...."

Hundreds of letters each week. All kinds of letters. From new brides. From lonely widows. From a young mother whose 11-month-old baby died. From families strugging on the edge of divorce. And from wives who have found a new appreciation for their butsbands. or their buildren. or their homes.

nusbands, or their children, or their homes.

Mrs. Miller's Heart to Heart is more than



Speaker Ella May Miller, counselor Eva Stauffer, and staff member Sara Kolb discuss Heart to Heart correspondence.

a broadcast. It is a ministry to homes and families. The radio programs are only a beginning. The letters that follow are a further opportunity to building meaningful relationships

An Oklahoma listener wrote. "By chance I heard your program on marriages this week and received much help." Sara Kolb, Mrs. Miller's secretary, sent copies of the talks he had asked for. In an average week more than 150 letters like this are answered with helpful advice on specific problems.

Others write to Mrs. Miller or her assistant, Eva Stauffer, and ask for personal counsel. Perhaps the situation is so personal that writing is easier than talking about it. In these letters are the quiet admissions of failure with children, of hidden tensions with a mother-in-law, of a heartbreaking affair, or a broken home.

The counselors suffer long and pray much

How does one comfort a woman whose husband has left her?

The counseling staff has daily meetings when they pray for and discuss their work. Here they counsel each other in answering the letters which come to them day by day.

At the same time they may also share the joys of a letter like this one from a listener in Minneapolis. This note should have been written a long time ago. But finally, I'm at it. 1 do want to thank you for the broadcasts, but especially the literature. This business of adjusting to the joys and problems of motherhood has been in a way a hard thing for me. . . 1 believe the Lord sent you my way to teach me some things sent you my way to teach me some things.

sent you my way to teach me some things
. . . and also to show me that others have
the same problems."

Heart to Heart is produced by Mennonite

Broadcasts, Inc., Harrisonburg, Va., and is heard on more than 140 stations in the U.S. and Canada.

Five Men Join Cooperative Program

The first five participants in the new 26-month service educational program for both men and women left for the Congo, Aug. I.6. This program is operated conjointly by the Mennonite Central Committee and the Council of Mennonite Colleges (CMC) in cooperation with the Universite Libre du Congo (Fee Liuliyestik) of the Congo.

The program is open to any man or woman enrolled in a Mennonite or Brethren college with at least one year of college and a French competency equivalent to one year of college French. The first group to leave consisted of five men.

These young men will be in the MCC Congo Pax program. They may be assigned jobs as mechanics. carpenters, and bookkeepers or given positions in agricultural and community development work. Women will serve in the Congo MCC program.

The educational content of the program is operated by CMC. Formal courses will be taken during a six-week orientation program and a mid-term session of six weeks, as well as an independent study to be carried on throughout the two-year period. The studies will be conducted at the Universite Libre du Congo.

The orientation will be spent in concentrated language study, plus three formal courses in African studies. Two additional formal courses in African studies will be completed during the mid-term study period.

The formal studies include African History, a study of African history during the precolonial and colonial period. Contemporary, Africa, oriented as a political science course to correlate the geography and history of post-colonial Africa. African Cultures, anthropology and a study of the literature and arts of Africa. Economic Developments in Africa; and Religions of Africa, an analysis of the missionary movements and a study of the indigenous religions.

During the initial six-week orientation period each student will choose a problem for continued independent study during the stay in Africa. A professor in either an American or African university will direct and evaluate the student's work.

A wide variety of topics might be chosen for the independent study including studies of tribal languages, music, art. literature.

MCC Canada Channels North Vietnam Relief

At the Mennonite World Conference in Amsterdam, Mennonite Central Committee of Canada announced it had found a channel for medical aid to North Vietnam war victims. The audience responded with a large offering for relief in both North and South Vietnam.

The General Conference Mennonite Church's application to the United State government to send aid to North Vietnam had been turned down and previous Quaker efforts have been harassed by frozen bank accounts and confiscated checks.

Interpreting such aid to war victims as aid to the enemy, the United States Treasury Department prohibited sending aid unless there were also staff people present to see that it was not used to further the war.

Since North Vietnam does not want foreign relief workers, the opportunities to rebuild some of the hospitals and schools destroyed in bombing raids were eliminated under this kind of restrictions. The United States has, of course, no restrictions against the MCC efforts in South Vietnam which provide assistance for the pacification of the cerem. flora and fauna, and anthropological, sociological, or economic problems.

The five young men who left for the Congo service educational program tollow: Henry Gleason, son of Mr. and Mrs. H. A. Gleason, 70 Lorraine St., Hartford, Conn., attended Goshen College Goshen Ind. for

Thomas R. Fleming, Sylvania, Ohio, spent one year at Bluffton College, Bluffton, Ohio, His parents are Mr. and Mrs. C. O. Fleming.

Larry Rempel has spent two years at the California Polytechnic College, San Luis Obispo, Calif. Mr. and Mrs. Herman Rempel. 9505 Base Line, Alta Loma, Calit., are his

John Pannabecker, 430 Elni, Bluffton, Ohio attended Bluffton College for one year His parents are Mr. and Mrs. Richard F. Pannabecker.

Lloyd Koch, son of Mr. and Mrs. Orton Koch, New Hamburg, Ont., attended the University of Waterloo for one year.

London VSers

Supervise Delinquents

"All right, boys, line up in front of your tents-on the double.

C'mon, Limey, you can read about the Green Hornet after lunch.

Smarten up. Georgey! This isn't Mohammed Ali's training camp.

These were typical remarks heard when VSers Duane Bauman and Robert Wilt

helped at a day camp for city youth ages 8 to 13, sponsored by the London, Ont., YM-YWCA. The camp site was at Lake Fanshawe, located five miles from London, The youth would leave the downtown "Y

around 9:00 each morning Monday through Friday, returning in the late afternoon. The schedule included crafts, crestwork, and swimming instruction in the morning, with boating, open swims, or counselor and scavenger hunts in the afternoon

The VS unit also assisted with regular vouth programs on Saturday mornings. Wilt spent many Saturdays supervising activities in a "small-games room," sometimes becoming wrapped up in several hour-long Monopoly games.

Wilt's wife Linda helped with the Tiny Tots' (ages two to six) gym and swim period. More than just a contact with the children, it provided opportunity to become acquainted with their mothers and members of the "Y" staff.

The VSers also supervised a group of delinquent youth who were given "Y" memberships by the London Kiwanis Club. The men had charge of their gym and swim classes each week while the women conducted classes in home economics, personal hygiene, and crafts.

In return for cooperating with the YM-

This opening has allowed VSers close con- sons from all walks of life.

YWCA's outreach to the city's youth, they tact with a large number of London's citihave granted each VSer a free membership, zens, with opportunities to share with per-

FIELD NOTES

C. F. Derstine, well-known Mennonite evangelist and bishop of Kitchener, Ont. passed away, Aug. 31. Obituary will appear

Mrs. Lewis S. Weber, Scottdale, Pa., former missionary to South America, passed away, Sept. 4

The Lancaster Mennonite Writers' Fellowship will hold a regular meeting Sept. 17 at 1:30 p.m., in the Mennonite Information Center. Anvone interested in writing is welcome. New members are encouraged to attend

Local youth councils are invited to participate in a planning retreat with other councils under the leadership of Willard E. Both, churchwide secretary for youth ministry, at Laurelville Church Center, Oct. 6-8. Make reservations with LCC. Route 2. Mt. Pleasant, Pa. 15666 (phone: 412 423-2056).

Change of address: Lester A. Blank from Bird in Hand, Pa., to c/o Hotel Colon, Tlaxiaco, Oax., Mexico. Gideon G. Yoder from Wellman, Iowa, to 424 Howard, Hutchinson, Kan, 67501.

Melville Nafziger was chosen by lot and ordained assistant bishop of the Maple Grove district churches, Atglen, Pa., July 9, Aaron Stoltzfus and Ira Kurtz officiated.

Christ O. Erb, Wellesley, Ont., was ordained bishop, Aug. 27, to serve the Maple View congregation. Ivan J. Miller officiated, assisted by Willard Mayer and Chris Streicher.

Daniel N. Kraybill, Dillsburg, Pa., was ordained to the ministry, Aug. 24, for the Churchtown-Mountain View churches in Cumberland County. Clarence E. Lutz officiated, assisted by Llov A. Kniss.

Lee Lowry, Saginaw, Mich., was ordained to the ministry. May 28, to serve the Ninth Street congregation. Ralph Stahly was the

Calendar

Illinois Mennonite Conference, Metamora, Ill., Sept. 16, 17. Joard of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

officiating hishop, assisted by Marvin Swei-

New members by bantism: five at Stuarts Draft, Va.: six at Leetonia, Ohio: four at Lynside, Lyndhurst, Va.; ten at First Mennonite, Middlebury, Ind.

Special meetings: Paul Roth, Masontown, Pa., at Barrville, Reedsville, Pa., Sept. 24 to Oct. 1. Melvin Paulus, Foster, Ore., at West Fairview, Beaver Crossing, Neb., Sept. 22-24; at Salem, Shickley, Neb., Sept. 25-28: and at East Side Mission. Grand Island. Neb., Sept. 29 to Oct. 1. Dale Oswald, Milford, Neb., at North Wood Chapel, Littlefork, Minn., Oct. 1-8. Harry Y. Shetler, Davidsville, Pa., at West Union, Parnell, lowa, Oct. 1-8. Bill Detweiler, Kidron, Ohio, at Neffsville, Pa., Oct. 8-15.

J. J. Hostetler has been appointed to serve as Stewardship Secretary on a halftime basis, and to serve in field services for the Commission for Christian Education on the other half time.

Walton Hackman will serve as executive secretary for the Committee on Peace and Social Concerns with John E. Lapp also giving one-quarter time to this work. Walton Hackman will give one fifth of his time to the MCC Peace Section.

The Merlin Swartzes left New York by ship Aug. 28, for Beirut, Lebanon, Merlin will teach in Near East School of Theology. Beirut.

Stan Friesen wrote from Accra, Ghana, Aug. 21, that he is looking forward to teach-

ing in the Presbyterian Seminary at Abetifi. Friesen reported that the political situation in Nigeria looks grim. John R. Wengers, in Israel, have a new

address: 11 Bat Yiftach Street, Zahala, Israel. Civilian Peace Service units in the East and Midwest will hold softball tournaments

and spiritual retreats during September. Iim Longacre coordinated the tournament in the East at Allentown, Sept. 9 and 10. He was assisted by Walter Hackman, Allen-

town sponsor. The Midwest tournament, to be held at Goshen College, Sept. 16 and 17, will be coordinated by Jesse Glick.

Dennis Kuhns flew to Alvorado, Brazil Aug. 30, for a two-year term in Overseas Voluntary Service. He will work in refrigeration maintenance in the Aurora Associates

program.

Dedication services will be held for an airplane for the Northern Light Cospel Mission at Red Lake, Ont. The service will be held at the home of Walter A. Shank, R. 2, Ellicott City, Md., Sept. 16, at 2:00 p.m. George R. Brunk, Harrisonburg, Va., will preach the dedication serme.

Births

"Lo, children are an heritage of the Lord"

Anders, Harlan A. and Barbara K. (Brown), Telford, Pa., fifth child, fourth daughter, Wendy Rene, July 12, 1967.

Beachy, Leonard and Carolyn (Troyer), Newport, Ky., second son, Donald Gene, June 20.

1967.
Blank, Clair S. and Evelyn (Dillman), Kinzers, Pa., first child, Gwendolyn Dee, June 21, 1967.
Christophel, Eldon and Esther (Christner), Battle Creek, Mich., second living child, Yvonne Marie, born July 15, 1967; received for adoption,

Aug. 16, 1967.
Frey, Larry and Mary Sue (Fiser), Archbold, Ohio, first child, Zachary Todd, June 16, 1967.
Fry, John R. and Charlene (Miller), Muncy, Pa.,

Fry, John R. and Charlene (Miller), Muncy, Pa., second daughter, Rose Mary, Aug. 11, 1967. Groff, Leonard L. and Anna Mary (Stoltzfus), Wilder, Vt., first child, Timothy Lee, Aug. 8, 1967.

Wilder, Vt., first child, Timothy Lee, Aug. 8, 1967. Handrich, Darrel and Melba (Troyer), Fairview, Mich., third child, second son, Troy Marshall, Aug. 6, 1967.

Hartzler, James and Lodema (Ressler), Smithville, Ohio, first child, Juanita Sue, born June 19, 1966: received for adoption.

Hollopeter, Glenn and Kathryn (Miller), third child, second son, Frederic Max, born Nov. 24, 1966; received for adoption, June 16, 1967.

Lehman, David and Elizabeth (Faus), Turbotville, Pa., third child, second son, Dale Eugene, July 23, 1967.

July 23, 1997.

Lewis, Larry E. and Carol (Lefever), Rexville, N.Y., third child, second son, Keith Duane, Aug.

Longenecker, Dale and Ellen (Landis), Millersville, Pa., third son, Andrew Jon, July 20, 1967. Nyee, Walter and Kathryn (Hackman), Easton, Pa. fifth child fourth daughter. Barbara Ann.

Aug. 22, 1967.

Reed, John E. and Carolyn (Heatwole), Norfolk,
Va., first child, John Douglas, born July 5, 1967;

va., first child, John Douglas, born July 5, 1967; received for adoption, Aug. 23, 1967. Rhodes, John C. and Ruby (Chupp), Goshen, Ind., second son, Kirby Eugene, June 10, 1967.

Ind., second son, Kirby Eugene, June 10, 1967. Rychener, Larry and Evelyn (Kauffman), Wauseon, Ohio, third child, second son, Jon Carlos, July 5, 1967.

Sauder, D. Clinton and Alice (Musser), Boiling Springs, Pa., first child, Crystal Ann, Aug. 9, 1967.

Shenk, Byron and Elaine (Yeackley), Landour, Mussoorie, India, third son, Troy Earl, Aug. 12, 1967

Weaver, A. Richard and Ruth (Slabaugh), Musoma, Tanzania, second child, Elizabeth Ann, Aug. 10, 1967.

Wenger, Lloyd D. and Pauline (Harrington), Millville, N.J., fourth child, second son, Lloyd David, Aug. 19, 1967.

Yantzi, Clair A. and Mary Jane (Roth), Tavistock, Ont., fifth child, fourth daughter, Grace Diane, June 27, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald it's the address is supplied by the officialing minister.

Bender—Witmer.—John Alvin Bender, Grantsville, Md., Maple Glen cong., and Martha Jean Witmer, Columbia, Pa., Mountville cong., by Benjamin C. Eshbach, Aug. 12, 1967.

Brenneman—Martin.—John Brenneman, Milverton, Ont., Poole cong., and Ruth Martin, St. Jacobs (Ont.) cong., by Glenn Brubacher, Aug. 5, 1967

Call—Gerig.—G. Wayne Call, Lebanon, Ore., Church of the Brethren, and Shirley Elaine Gerig, Albany (Ore.) cong., by Archie Kauffman, Aug. 19, 1967.

Christophel—Troyer.—Paul Christophel, Harrisonburg, Va., and Rebecca Anne Troyer, Goshen, Ind., both of Mt. Jackson, Va., cong., by Herman R. Reitz, Aug. 13, 1967.

Chupp, Stauffer.—Wayne Ray Chupp, Nappanee, Ind., North Main Street cong., and Joan Arlene Stauffer, Goshen, Ind., Yellow Creek cong., by Harold Christophel, July 15, 1967.

cong., by Harold Christophel, July 15, 1967.

Delp—Stover.—Robert W. Delp, Perkasie, Pa.,
Lutheran Church, and Gloria Stover, Telford, Pa.,
Blooming Glen cong., by David F. Derstine, Jr.,
Aug. 12, 1967.

Druist,—Weber. — Joseph Charles Druist,
Waynesboro, Pa., Miller's cong., and Miriam Lois
Weber, Smithsburg, Md., Stouffer's cong., by Reuben E. Martin, Aug. 19, 1967.
Engle—Kraybill.—Elvin Ray Engle, Cochran-

Engle—Kraybill.—Elvin Ray Engle, Cochranville, Pa., Kennett Square cong., and Donna Jean Kraybill, Elizabethtown (Pa.) cong., by Clarence E. Lutz, Aug. 26, 1967.

Frankenfield—Gross.—John L. Frankenfield, Harleysville, Pa., Salford cong., and Libbie Jane Gross, Perkasie, Pa., Blooming Glen cong., by David F. Derstine, Jr., Aug. 19, 1967.

Gehman—Martin.—Ernest G. Gehman, Harrisonburg, Va., Morning View cong., and Margaret I. Martin, Harrisonburg, Va., Park View cong., by

Myron S. Augsburger, July 27, 1967.
Graber—Ensz.—Peter L. Graber, Stryker, Ohio, Pine Grove cong., and Melba Ensz, Marion, S.D., Bethesda cong., by D. Wyse Graber, Aug. 19, 1967.

Hochstetler—Stutzman.—Harlan Hochstetler, Kalona, Iowa, Lower Deer Creek cong., and Pauline Stutzman, Milford, Neb., East Fairview cong., by Ivan R. Lind, June 24, 1967.

Kauffmann, Shank.—Duane R. Kauffmann, Minier, Ill., Hopedale cong., and Dorotha J. Shank, Scottdale (Pa.) cong., by Gerald C. Studer, Aug. 19, 1967.

Kulp—Landis.—Jacob H. Kulp, Lansdale, Pa., Plains cong., and Sara Jane Landis, Harleysville, Pa., Salford cong., by Willis Miller, July 22, 1967. Leaman—Landis.—Paul Richard Leaman, Landis.—Paul Richard Leaman, Landi

caster, Pa., Stumptown cong., and Phyllis Diane Landis, Lancaster, Pa., Neffsville cong., by John R. Martin, Aug. 19, 1967. Martin—Lupp.—Winston James Martin, St. Jacobs (Ont.) cong., and Betty Ann Lapp, Wingham, Ont., Presbverian Church, by Cordon Fish, as-

Ont., Presbyterian Church, by Cordon Fish, assisted by Glenn Brubacher, Aug. 12, 1967. Martin—Zimmerman. — Sanford S. Martin, Lincoln Pa. Miners Village cong. and lean Zim-

Lincoln, Pa., Miners Village cong., and Jean Zimmerman, Ephrata, Pa., Indiantown cong., by Lester Martin, Aug. 5, 1967. Miller—Short.—David L. Miller, Archbold, Ohio, United Church of Christ, and Marcia Short, Arch-

bold, Ohio, Zion cong., by Ellis B. Croyle, Aug. 26, 1967.
Miller—Williams.—David H. Miller, Santa Bar-

bara, Calif., and Emily Williams, Clendale, Calif., by Ed Bouslough, Aug. 5, 1967. Newswanger—Myers.—Carl Newswanger, Go-

shen, Ind., Old Road cong., Gap, Pa., and Louise Myers, Goshen, Ind., Belmont cong., by Ray Bair, Aug. 19, 1967.

Nighswander—Good.—Enos Nighswander, Maple, Ont., and Arlene Elizabeth Good, Dalton, Ohio, both of County Line cong., by Carl J. Good, Apr. 16, 1967.

Ramer—Porter.—William D. Ramer and Charmaine Porter, both of Duchess (Alta.) cong., by C. I. Ramer. Aug. 5, 1967.

J. Ramer, Aug. 5, 1967. Schmidgall—Link.—Dale Allen Schmidgall, Morton (Ill.) cong., and Susan Kae Link, Morton, Ill., Catholic Church, by Clyde D. Fulmer, Aug. 4,

1967. Shertzer—Longenecker.—John C. Shertzer, Lancaster, Pa., Millersville cong., and Alma H. Longenecker, Mt. Joy, Pa., Bossler cong., by Clarence E. Lutz, Aug. 25, 1967.

Clarence E. Lutz, Aug. 25, 1967.
Short—Wyse.—Larry A. Short, Archbold, Ohio, and Suzette M. Wyse, Stryker, Ohio, both of Zion cong., by Ellis B. Croyle, Aug. 19, 1967.

Sliger Huber.—Ralph O. Sliger and Annie K. Huber, both of Willow Street (Pa.) cong., by Clayton L. Keener, Aug. 17, 1967. Snader—Leaman.—Aaron L. Snader, Denver,

Pa., and Estella Jean Leaman, Ronks, Pa., both of Mellinger's cong., by Paul G. Landis, Aug. 20, 1967. Stauffer—Garber.—Lawrence Glenn Stauffer,

Stauffer—Garber,—Lawrence Glenn Stauffer, Tofield, Alta., Salem cong., and Helen Elaine Garber, Edmonton, Alta., Holyrood cong., by Stanley D. Shantz, July 15, 1967.

Swedberg—Jackson. — Eldon Ray Swedberg, Morton (Ill.) cong., and Trina Lynn Jackson, Bellevue, Ill., Christian Church, by Clyde D. Fulmer, Aug. 5, 1967.

Warnick—Landis,—Donald L. Warnick, Milford, Del., Tressler cong., and Mary Ann Landis, Bird in Hand, Pa., Stumptown cong., by Paul G. Landis, Aug. 19, 1967.

Weaver—Begly.—Virgil D. Weaver and Janet Winifred Begly, both of Wooster, Ohio, Chester cong., by Carl J. Good, June 11, 1967. Wyse—King.—Dwight Wyse, Midland (Mich.)

vyse—King.—Dwight wyse, Midaild (Mich.) cong., and Sheryl King, Bellefontaine, Ohio, Oak Grove cong., by Eldon King, Aug. 26, 1967. Yoder—Alliman. — John Yoder, Youngstown, Ohio, and June Alliman, Iowa City, Iowa, First

Mennonite cong., Aug. 19, 1967.
Yoder—Heaton.—David J. Yoder, Crystal Springs, Kan., and Margaret Heaton, Attica, Kan., both of Crystal Springs cong., by Earl Buckwalter, Aug. 17, 1967.

Yoder—Hodel.—Larry Richard Yoder, Huntertown, Ind., Methodist Church, and Ilse Ruth Hodel, Morton, Ill., Pleasant Hill cong., by Clyde D. Fulmer, Aug. 12, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Kreider, John Witmer, son of John C. and Mary (Witmer) Kreider, was born at Willow Street, Pa., May 2, 1882; died at Mt. Joy, Pa., June 7, 1967; aged 75 y. 1 m. 5 d. On Oct. 16, 1916, he was viving are 5 children (Anna Mary—Mrs. Harvey Shoemaker, Walter, Eugene, Lester, and John Henry). Hig grandchildren, a great-grandchildren, and one stater (Emma—Mrs. Lewis Hotelter) He and one stater (Emma—Mrs. Lewis Hotelter) He als services were held June 10, with Clarence E. Latt, Harold Forwood, and Jacob Lehman office.

Landis, Harrison M., son of Josiah R. and Mary (Moyer) Landis, was born in Montgomery Co., Pa., Dec. 26, 1889; died at his home of a heart attack, Aug. 11, 1967; aged 78 y. 7 m. 16 d. On Feb. 12, 1910, he was married to Annie Wile, who died July 24, 1965. Surviving are 4 children (Mabel— Mr. Frank Kratz, Edith—Mrs. Laverne Gehman, Titus W., and Irene—Mrs. James Hendricks), 6 grandchildren, 4 great-grandchildren, and one brother (Henry M.). He was a member of the Franconia Church, where funeral services were held Aug. 15, with John Moyer, Leroy Godshall, and Curtis Bergey officiating.

Masis, Jaepis, O., son of George and Rebecca (Robner) Mosis, was born in Washington Co., Md., july 17, 1882; died there July 15, 1967; aged 84 y, 11 m. 28 d., On May 3, 1988, he was married to Carrie May Eberly, who survives. Also sur-Miss, David Berls, Mrs. Clarence Whipp, and Mrs. Melvin Reill), 2 brothers (Leslie and George), and one sister (Mrs. Elva Davis). Two wives pre-edded him in death. He was a member of the Roll with Reuben E. Martin and Nebson H. Martin of

ficiating.

Slabach, Edwin Ray, son of Albert C. and Mary
Irene (Zuercher) Slabach, was stillborn at Pomerene Memorial Hospital, Millersburg, Ohio, Aug.
24, 1967. He is survived by his father, one sister,
one brother, his maternal grandparents, and his

paternal grandmother.

Saback, Mary Irene, daughter of Isaac and Emma (Lehman Zuerber, was born at Orrville, Ohio, July 15, 1827; died at Fomerene Memorial Horpital, Millenburg, Ohio, as a result of serious complications during on June 19, 1849, the vas married to Albert C. Sabach, Nos survives, Alos surviving are 2 children (Gloria Ann and Myron Dale), her parents, one sitter (Ada—Mrs. Evin Burkholder), and a brothers Oren. Ella, Arlin, her in death, She was a member of the Longenecker Church, where her husband is pastor, Funeral services were held at the Walnut Creek Church, Aug. 27; with Yaul K. Miller and Faul Cemetery.

Snider, Ephraim, son of John and Magdalena (Snyder) Snider, was born in Waterloo Twp. Ont., Aug. 18, 1874; died after a brief illness at Fair-view Mennonie Home. Preston, Ont., May 28, 1967; aged 28 y. 9 m. 10 d. On May 17, 1896, the 1967; aged 28 y. 9 m. 10 d. On May 17, 1896, the 26, 1964. Surviving are 2 son ql. Stanley and A. Leonard), one daughter (Sylvia—Mrs. Solomon Cehman.) 10 grandehildren, and 12 grant-grade-children. He was the last of this family, with one borther and 2 sisten spreeding him in death. He start of the stanley with one borther and 2 sisten spreeding him in death. He start of the Contain Contains of the Start of the Stanley Suder. Funeral services were held at the Strasburg Church, May 31, with Stanley, Suder, Rufus Jutzi, and J. B. Martin

Stalter, Ollie J., son of Joseph and Elizabeth (Saltzman) Stalter, was born in Minonk Twp., Ill., July 19, 1907; died at Bloomington Ill., while en route to the hospital, Aug. 21, 1967; aged 60 y. 1 m. 2 d. On Mar. 27, 1935, he was married to Ells. Bedere who survive see See.

Ella Becker, who survives. Also surviving are one son (Ronald), 2 grandchildren, 2 sisters (Mrs. Tillie Schertz and Mrs. Ethel Roszhart), and 2 brothers (Edward and William). He was a member of the Waldo Church, where funeral services were held Aug. 23, with Edwin J. Stalter officiating.

Wenger, Phares S., son of Moses and Elizabeth (Spickler) Wenger, was born at Manheim, Pa., july 11, 1890; died Aug. 23, 1967; aged 77; y. 1 m. 12. d. on jan. 17, 1914, he was married to Nora 1. Cassed, who survives. Also surviving are 7 châldrom (Benor-Also Amon Myer, Pallines—Mis. Amon Myer, Pallines—Mis. Harman, Missand Missand, Pallines—Missand, Pallines—Mis. Betty—Mis. Norman Charles, Phares C., Edna-Mrs. John H. Lutz, and John C., 26 grandelludren, 4 great-grandehildren, 3 brothers (Bufus, Elmer, and Nosh), and 2 sitters (Nora—Mrs. Wan Soylor and Susan Esbenshade). He was a memwere held Aug. 26, with Clarence E. Lutz and J. Frank Zeager officiating; interment in Kauffman Cemetery.

Items and Comments

In the wake of the major riots which swept Newark and Detroit and other riots which have plagued urban areas this summer, Christian Century warned against a national reaction which leads from "the fear of anarchy to the lure of tyranny."

In the lead editorial in its Aug. 16 issue, the publication claimed that "we are not in a state of anarchy and the alternative is not tyranny" but that an "equally-pernicious crisis" exists in the possibility of a route of fear which moves directly and quickly to breanny.

"Although in the country at large the apprehension produced among whites and Negroes by the outbust of riots did not rise to the level of terror, this is what Stokely Carmichael, Rap Brown, and other leaders of black violence wanted the riots to produce," the editorial said.

Thousands of Jewish pilgrims marched in procession through the Old City of Jerusalem to offer prayers and lamentations at the

Wailing Wall, Judaism's most venerable

The observance of Tishb Bav this year, marking the 2,553rd anniversary of the destruction of Solomon's temple and the 1,897th anniversary of the destruction of the second temple, was the first time Jews were able to make the traditional pil-grimage to the Wailing Wall on this holy day since the end of the British mandate in Palestine in 1948.

Despite the solemn nature of the observance, an air of joy pervaded the crowds, reacting to the reunification of the city under lewish rule for the first time since

A.D. 70.

A theologian who considers himself a conservative called in Traverse City, Mich., for a "religionless Christianity" as the sole means of fulfilling the Judeo-Christian covenant with God.

Prof. Hagen Staack, Lutheran Old Testament scholar from Muhlenberg College, Allentown, Pa., said also that it is not the purpose of this covenant "to save your own dirty little soul from hell."

He was the featured lecturer at the First Annual Inter-Faith Seminar on Religion and Contemporary Man held at Northwestern Michigan College.

Michigan College.

Religion, rather than being God-made, he said, is a "man-made entity full of gimmicks and trimmings" that often makes God

impossible to find.
"Whenever divine work appears in man,"
the theologian said, "it is always God working through man, and never man projecting
his own image outward.

"Religion is a man-made outreach for

God, but the gospel is the outreach of God toward men.

"We must rid religion of its gimmicks and trimmings and make it man's response to God's outreach."

He was strong in his defense of the institutional church, however, stating that it cannot be called into the world unless it exists as an entity. Rather than destroyed, the church must periodically be renewed and reformed.

Pax, which describes itself as "an assoiation of Roman Catholics and others who seek to promote peace," has asked the Catholic bishops in the United States to do more for the conscientious objector.

In its conscientious objector resolution, Pax declared:

"We call on our government to recognize the conscience formed in the just war tradition in granting the classification of conscientious objector.

"Some young Catholics are gaining the conscientious objector status and wish to perform the works of mercy oversea, including Vietnam. The one Catholic agency registered for overseas alternative service, Catholic Relief Services, has not developed the practice of engaging conscientious objectors.

"We ask our bishops to remedy this lack and see to it that their overseas relief arm, Catholic Relief Services, fulfill its unique role by engaging conscientious objectors for overseas service."

An official of the World Council of Churches told the Central Committee of the organization representing 223 Protestant and Orthodox bodies that there is a "distinct shyness in our ranks" which keeps evangelistic efforts from being pushed to "the point of decision."

In a keynote address to 100 Committee members and to staff personnel and observers, the Reverend Philip Potter, an associate general secretary attached to the Commission on World Mission and Evangelism, took the Council to task for failure to give high priority to cooperation in evangelism.

Such cooperation, he said, would express the "unity we have so far attained" and serve as a means toward fuller unity. Quoting from many World Council papers

and ecumenical statements on the nature, contents, and concern for evangelism, he declared that "despite all these requests and appeals and our nearly twenty-year history" the WCC still has critics who say that pre-occupation with questions of unity has "inhibited member churches from vigorous evangelism."

Mr. Potter claimed that the "honest to

God" and "death of God" theologies along with "the new hestiancy about the uniqueness of Christ' in confrontation with non-Christian religions have caused a "failure of nerve among Christians concerning their evangelistic witness.

"While we have reached a certain consensus on the nature of evangelism, the very content of evangelism is under fire," he said.

The speaker outlined a series of steps for making the evangelistic concerns of the World Council more manifest.





PROMISE UNTO

by Grace Cash

A gay merchant's convention in a coastal city, a young man who loves the world more than his God a beautiful pagan secretary—all this preceded the reckless whirl-wind marriage of affluent Kent Wilson. Heri to the Wilson estate, he returned with his bride to quiet, sedate Loganville, whose provincial citizens were steeped in the static religion of their forefathers.

The whole town becomes involved in this new relationship as they by to understand themselves, their Christianity, and this new intruder who brings her sinful ways into their quiet community. Social ties, religion, small-town gossip, and personal problems are all wrapped into this story which takes place in a southern Atlantic state. An interesting, enlightening, suspenseful, disturbing story, \$83,550



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Coming Next Week

As He Is, So Are We in This World First Impressions: Mission Brazil Sunday School Is Not Enough By the Editor Harvey Graber J. J. Hostetler

Cover photo: Max Tharpe by Monkmeyer

JOHN M. DRESCHER, Editor Boyd Nelson, Contributing Editor J. C. Wenger, Elirose D. Zook, Consulting Editors

The Coppel Hendal was enablished in 1968 as a successor to Gospel Wilmes (1960) and Hendal of Truth (1986). The Coppel Hendal is a religious periodical (1961) and the second Tuesday of February and the Tuesday following Thanksgiving Day, Subscripton price (in U.S. dollani): 550 per year, three years in 1912-55 per Yeary Home Plant FALS per year middle to India Proper year (Inter years of 1912-55 per Yeary Home Plant FALS) per year middle to India Proper year (Inter years of 1912-55 per Yeary Home Plant FALS) per year middle to India Proper year (Interpretation of 1912-55 per Yeary Home Plant FALS) per year middle to India Proper year (Interpretation of 1912-55) per yea

GOSPEL HERALD

Tuesday, September 19, 1967

Volume LX, Number 37



First Impressions:

To lift foot from South Bend, Ind., with snow piled higher than the car's top in February and then to set down the next day at Viracopas, the international jet airport for Sao Paulo, in the middle of a Brazilian summer where a description of the snow we left behind made children's eyes grow round—that is change.

To leave behind a little town with spacious lawns, however snow-covered, and maple trees towering above the state of th

To leave behind a little town with spacious lawns, however snow-covered, and maple trees towering above two-story homes for a city where homes have practically no grass area and where no trees rise above the one-story homes to hide the rooftops, except in the parks—that is change. Campinas offers instead the beauties of terrazzo-type sidewalks and masonry-type homes painted in brilliant blues, greens, pinks, yellows, soft grays, and shades of brown, tan, or creme. That kind of change is variety.

To be able to communicate effectively one day and to require the constant companionship of a translator the next for all the shopping necessary to setting up housekeeping—that is also change, a deterioration in self-sufficiency.

We practically stopped using a translator within a few weeks to avoid burdening anyone unnecessarily. But there was nothing quite as devestating to the ego as having constantly to flick through our little dictionaries, drawing pictures on occasion, gesticulating in wasy that must have looked as silly as we felt, and all the while knowing that we were (and still are) subjecting the language of the people to most inhumane abuse.

Conviction for Learning Portuguese

Perhaps that explains the conviction that our first task is that of learning Portuguese. We haven't been interested in seeing a lot of Brazil as quickly as possible—not even all of our few churches here. We expect our understanding of what we see to be enriched in relation to the language mastery we achieve. Although some missionaries seem to say, "We'll see Brazil now; we can learn the language later," we prefer to reverse the emphasis.

As missionaries go, our colleagues seem unique to us. Far from parading the fact that they are Americans, our missionaries feel the stigma of being American. They wouldn't be caught in a car that would mark them as



Mennonite bookstores in four South Brazil locations stock all religious books in Portuguese. Here Brazilians browse in the Campinas store.

By Harvey Graber

Harvey Graber is a first-term missionary to Brazil under the Mennonite Board

Mission Brazil

either Americans or upper-class Brazilians. They studiously avoid unnecessarily using English around Brazilians and rae irritated by the careless pronunciation and American accents of missionaries who have been here so long that their errors spell u-n-c-o-n-c-e-rn. One cannot miss the note of satisfaction when Brazilians say that Mennonites have a team of missionaries who speak good Portuguese.

Young churches that have been developed primarily by one pastor tend to reflect the pastor's image more than congregations that have "suffered" a succession of pastors. Very few have yet had the opportunity to "grow up in the church." Growth depends on the attraction of people with no evangelical church affiliation. So the pastor's personality and theology are important bait factors. Those who are sympathetic to his spirit are most apt to be attracted. To this we attribute, at least in part, the warm friendliness and family feeling that we have found in these congregations. The well-coming committee is composed of the entire congregation.

Spirit of the Spontaneous

There is less distance between the teenage young people and the adult members than is common in North America. Each congregation has its youth organization, but it is not their "church." Youth lead worship services, provide special music, voluntarily lead in prayer. They seem to move on an equal footing with the adults and are less self-conscious, less inhibited than North American youth in church.

In one service there was so much prayer interspersed throughout the service, and it was so spontaneous that I had the feeling that this was the church of the Book of Acts. The pastor had suggested that someone in each age-group should lead in prayer for the concern which he had brought to the congregation at that point. Someone in each age-group did lead without long pauses. Nor did I notice the same person leading twice later in the service.

Evangelical Protestantism is relatively recent in Brazil, a historically Roman Catholic country. Yet the extent to which the evangelical community has borrowed North American patterns is somewhat surprising. If the church is truly an international fellowship, she should be free to borrow from brethren of any nation. But if she is truly free, we would also expect the interaction of Word and Spirit with the lives

and culture of a given people to come up with some new life in new forms of ministry, in the creation of native hymnody, worship patterns, or applications of the Christian ethic.

The North American Sunday school has been borrowed lock, stock, and barrel. For people who grew up listening to the Catholic mass in Latin, a Sunday school lecture in their own language with at least a little opportunity for questions may be relatively exciting. But, apart from larger questions about the Sunday school, teacher training and training in the techniques of group discussion are obvious needs.

The South Brazil churches contributed financially to the sending of a representative to Mennonite World Conference in the person of pastor Joaquim Luglic. As he reports back to the churches on his observations of Mennonitism in the United States, Canada, and subsequently at the Mennonite World Conference, this contributes to a growing interest in our history and relationship to the rest of Christendom and stimulates the demand for literature on the subject.

Bookstores Distribute Literature

And speaking of literature, there are missionaries in Brazil who don't know anything about Mennonites here except that they operate bookstores. But if one could see the four little bookstores we operate in Campinas, Ribeirao Preto, Brasilia, and Taguatinga, he would wonder how we came by such a reputation.

Perhaps the first step in explaining this is that our bookstore managers saw themselves as servants of the entire evangelical community; therefore, they collected all the available evangelical literature instead of limiting their stock to a few denominational lines. This ministry was further enhanced by the publication of out-of-print items and some translations. So Mennonite bookstores are the pantheon of religious books in Brazil. They stock everything that is in Portuguese. It isn't surprising that they do a growing mail-order business as well as selling to collorleurs.

Now that this base has been established, hopefully, funds will soon be available for the publication of materials on Mennonite origins and peace theology. In this way our publishing and bookstores will serve our pastors and churches more specifically. And we have an obligation to make our witness available to the evangelical community in Brazil.

The "Givingest" Congregation

When a congregation plans a program that will require 8425 per member, eyebrows are raised. Can they do it? But when that same congregation overshoots its goal and promptly sets its sights for a 67-68 program costing \$432.-50 per member per year, jaws drop down. Why are they able to do so much more than the rest of us can? Average per member giving for the whole Mennonite Church in 1965 was \$118.74.

Samuel Spicker, Stewardship Councilman for the Southwest Conference, at a recent Stewardship Council meeting, pointed out that the congregation of 44 members referred to above included a number of persons who had once been VS-ens. They had extended the dedication of VS days into year-round congregational life. Now there is a challenge for people who are ready to take total commitment seriously!

When the "givingest" congregation in the Mennonite Church (I have heard of none with a higher per member average) is seen close up, it turns out to be a congregation very much like yours or mine. Only a few persons earn more than \$10,000. The cost of living in the area is not low.

When Samuel Spicker told the story of the Trinity Church to the Stewardship Councilmen, he told it almost casually to illustrate a point. Councilmen were discussing the concept, stewardship of persons. They were wondering what would happen if persons in a congregation would see themselves as God's gifts to the church, if they would withhold nothing of themselves, but give themselves totally with all their strengths and weaknesses to a program which they had taken part in creating. If ours is a stewardship of the gospel and if we belong to God totally, then there should be no difficulty in finding resources, personal and financial, in a congregation to do what God intends for that congregation to do.

Here the Trinity congregation provided a case in point. Brother Spicker said the high per member figure was wholly the product of program planning. The people knew what the program was that God held them responsible for. So they gave themselves to it. No dollars were talked about, though this is not wrong. But here, as in the case of the New Testament church, "they first gave themselves."

There are, no doubt, other congregations who have experienced the thrill obsering the finances come easily to support a program which the congregation knows it must carry out. Write to the Stewardship Office, Mennonite Publishing House, Scottdale, Pa. 15683, and tell us about your experience. When we share our thrills, others can be challenged.

-Arnold W. Cressman.

Cospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second class-postage paid at Scottdale, Pa. 15683

My Prayer

O God. How can You guide us In all the uproar And noise? Gire to us the stillness Of heart, at least, Which knows You as God. Keep us from being uncomfortable When alone. Or uneasu When we must be quiet. Help us understand better The strength Which comes Through quietness and trust, And the salvation In returning to You And finding rest in Your care. Amen



Plainview Church

The Plainview Mennonite Church is located one mile south of Aurora, Ohio. The church was built in 1912. It has one mission outpost at Ravenna, Ohio. The pastor is David F. Miller and the bishon overseer is Elmer Stoltzfus. The present memhership is 190.

Editorials

For Further Study

Maybe it was because I read the General Conference reports more completely or carefully than usual that I felt the reports are the best yet. Much hard work and good reporting is included in the 128-page booklet, "Reports Submitted to Mennonite General Conference at Lansdale, Pa, Aug. 21-24, 1967." I hope that these reports will not remain stacked on some shelf or be thrown away hastily. These reports could well be the basis of congregational discussion.

Some reports were passed over too hastily because of lack of time. This is unavoidable and is to be expected at such a conference. As one brother said to me, "We receive only a bird's-eye view of all that General Conference is doing. Most of our members have little or no idea of what the committees of General Conference are doing all through the vear."

While it is impossible to editorialize on all the work of General Conference in one editorial, I would like to refer to what I consider two rather significant reports which had little discussion at General Conference. The one is the Church Welfare Committee report. This compact report contains some significant concerns. The committee sought to look beneath the surface in order to sense what the circumstances are which create divisive movements within the brotherhood. The Church Welfare Committee seeks to identify and understand current issues affecting the church.

Problems between some in the church seem to center, according to this report, "on the witness to government, the ecumenical discussions, the type of Biblicism which differentiates between principle and practice, the supposed voice of the whole body when small groups release official statements, and the over-aggressiveness of certain pastors."

I'm not quite sure I know what is involved in the last two phrases about "the supposed voice of the whole body when small groups release official statements" and "the overaggressiveness of certain pastors." These phrases suggest to me that the committee senses the need we have to listen to each other and attempt to understand the other point of view. We need to take seriously the viewpoints of others and seek opportunities to listen and share.

Another report which could well be discussed in the congregational context is the report of the Interchurch Relations Committee. The creation of this ad hoc committee grew out of discussions begun at the 1961 General Conference session. It is the purpose of this committee to give "perspective, counsel, and information, as all Mennonite Church agencies, local and specialized, continue to be active in relations which go beyond the congregation and the denomination."

Beyond delineating the committee's function and mode of work. I think the exhibits to the report are very significant. Here those who desire good insight into the ecumenical movement and the divided state of American Protestantism will receive a great deal of help. The discussion on "the path to Christian brotherliness" gives material which could form the basis of diligent study. The sections, "Christian Unity in a Divided Mennonitism" and "Tentative Guidelines for Inter-Mennonite Conversation and Cooperation," should have the attention of the church, especially since so many members express concern along these lines from all kinds of perspectives. The committee has worked hard and stated the case clearly. In light of growing concern for Mennonite unity and inter-Mennonite conversation and cooperation, I say again. I am sorry these reports did not receive more time at General Conference. I encourage you to take the report booklet and study it again. It deserves your attention. In case you desire a report booklet, why not write to the Executive Secretary of Mennonite General Conference at Scottdale, Pa. 15683, and ask for a free copy?-D.

God's Will Revealed

(Written during a business session of General Conference, 1967)

The personal dynamics at work in us delegates during a business session must be terribly complex. Professing earnest dedication to Christ (probably true so far as we understand ourselves), how many speeches come out of a simple desire to say, "Here I am. Don't ignore me; listen to me"? In other words, when do we know when a person is speaking chiefly to hear himself talk, and when is he saying exactly what his basic position is? Sometimes I wonder: Can genuineness and truth break through in a business meeting?

Yes, the miracle happens. Reports are given, issues are debated, decisions are made, and we believe our Lord's work can be perceived in General Conference. But a feeling still lingers like a "brown" taste in my mouth: Is God's Spirit really working in this web of personal and group interactions? Again, I believe the answer is a vigorous "yes." Because just as Jesus the Jew from Nazareth was the revelation of God within the limitations of flesh perceived by those who had "eyes of faith to see," so God continues to reveal Himself in and through the jungle of our speeches and reactions on this floor. Thank You, God, our heavenly Father!—Edward Stolfzins.

As He Is, So Are We in This World



Eliam Mauma and Zedekia Kisare were fraternal delegates from the Tanganyika Mennonite Church, Tanzania, Africa. Eliam is secretary and Zedekia is bishop and moderator of the church numbering approximately 7,000 and experiencing a 20 percent increase yearly since 1961. What happened at General Conference? This question was no doubt asked from coast to coast many times as delegates returned. And delegates are seeking to answer that question in their reporting to the home congregations and conferences.

Mennonite General Conference, held Aug. 21:24 on the beautiful campus of Christopher Dock Mennonite High School, Lansdale, Pa., sought to carry out the three purposes: "General Conference serves (1) to remind ourselves we are brothers in Christ, (2) to review and plan ahead for some of the areas of one corporate brotherhood, and (3) to discern under the guidance of the Holy Spirit new directions we as members of the family of God ought to take."

Much work was packed into the conference sessions and the 225 delegates discussed reports and concerns of the conference with good enthusiasm.

Emphasis for the 1967-69 biennium will relate to the promotion of renewal and brotherhood. The theme, "The



Dinner is being served. Front four persons left to right: Ralph Hernley, Scottdale, Pa.; David Thomas, Lancaster, Pa.; Abner Miller, Pocomoke City, Md., and Melvin Leidig, Saginaw, Mich.

Gathered Life of the Congregation," was accepted as the emphasis for 1969-71. Concern was expressed that we do not, by choosing such a theme, turn too much attention in upon ourselves, while the world is crying for our attention.

General Conference heard greetings from fraternal delegates: Eichiro Hatano, moderator of the Japan Mennonite Church; Raul Garcia, secretary of the Argentine Mennonite Church; Bishop Zedekia Kisare and conference secretary Eliam Mauma of the Tanganyika Mennonite Church; Frank Peters, moderator of the Mennonite Brethren Church; Walter Gering, moderator of the General Conference Mennonite Church; and Charles Byers, bishop in the Brethren in Christ Church.

J. J. Hostetler, Peoria, Ill., was appointed as Stewardship Secretary on a half time basis with the other half of the time to be used as field worker for the Commission for Christian Education. An emphasis on Christian wills will continue through the next two years. Worship aids, to be included in the new Mennonite Hymnal, were approved. The Mennonite Hymnal, following 12 years of work by the Worship Committee and others, will be published in 1969. The church has been using the prepent Church Hymnal since 1927.

Walton Hackman of the Franconia Conference was appointed as Executive Secretary of the Committee on Peace and Social Concerns upon the resignation of Paul Peachey. This committee played an important role in preventing the passing of a draft law which would have ended the present privilege of civilian alternative service for conscientious objectors.

Å letter (printed previously in the Sept. 5 issue of Gospel Herald) was sent by General Conference to President Johnson. In this letter the conference pleaded with the president to do what he is able to alleviate suffering throughout the world and pledged itself to do more in seeking to bring peace and in meeting the needs of suffering humanity. The



John I. Smucker, Bronx, N.Y., makes a response in the delegate session. The discussions during the delegate sessions were lively.

conference asked the Committee on Peace and Social Concerns to give priority to a study of war taxes and give guidance on the matter of paying taxes designated explicitly for war purposes.

A Ministerial Information Center was reported as being now in operation in the office of the Executive Secretary, Scottdale, Pa. This center will seek to assist in the placement of ministers.

Editors of new periodicals were introduced to the conference body. J. Lorne Peachey will edit a monthly senior high paper and Paul M. Schrock will edit a weekly adult takehome paper. These publications will begin July 1, 1968.

General Conference approved a budget of \$240,700 for the next two years. Thus per member asking is raised to \$3.00 per year.

For the first time in General Conference history a communion service was held. The communion and foot-washing service was conducted by Franconia bishops, with the emblems distributed by brethren from all participating conferences, including a bishop from Tanzania and a layman from Argentina. Two hundred and eighty-two persons participated in the 7:30 a.m. service.

Where will General Conference be next? In 1969 Conference will be in Oregon. In 1971 plans are for Ontario and 1975 for Illinois. The site for the 1973 meeting is not decided.



Paul Mininger, Goshen, Ind., who serves as chairman of the Study Commission on Church Reorganization, leads a discussion group following his report to General Conference.



Old and new friends gather for discussion during mealtime at General Conference.



Nelson E. Kauffman leads in one of the twenty discussion groups following the report of the Study Commission on Church Reorganization.



General Conference officers for the 1967-69 bienaium. Left to right: Linden M. Wenger, Harrisonburg, Va., fifth member; John R. Mumaw, Harrisonburg, Va., moderator; John H. Rudy, Goshen, Ind., treasurer; John M. Drescher, Scottdale, Pa., moderator-elect; Howard J. Zehr, Scottdale, Pa., executive secretary.



Raul Garcia, Argentina, talks with Orie Miller as they wait in line for the noon meal.

Resolutions of General Conference IV-VII

Resolution IV-Witness Against War

Whereas, The brotherhood is grateful to God and to the Committee on Peace and Social Concerns for its prompt intervention in connection with the provisions of the 1967 Selective Service Act in that adequate provisions were made for conscientious objection to war, and

Whereas, We are committed collectively and individually to Christ and His will and Word which call us to a life of suf-

fering service; be it.

Resolved. (1) That we seek to be more faithful in witnessing as vigorously against the evils of war by our own and all governments as we are in witnessing concerning our own conscientious objector interests, and (2) That we ask the committee to aid us in making a fresh study of the biblical teaching concerning the payment of taxes collected explicitly for war purposes and such other similar involvements in the war effort that they may find among us inconsistent with our profession as a peace church committed to Christ's way and to suggest such remedial measures that will underscore our conviction and witness.

Resolution V—Relation of Personal and Social Concerns to Christian Faith

Whereas, It is evident that there is a cleavage in the Christian community between those who hold that only individuals can or need be changed by Christ and those who believe that social and political structures are subject to the lordship of Christ and when in error must be challenged and, if possible, changed, and

Whereas, Our faith has always advocated a "third way," namely, that of a personal salvation through the merits of Christ's shed blood which obligates us to carry out a prophetic ministry of challenging every social and political structure which hinders the

progress of righteousness, let us

Résolee. (1) Continually to warn our congregations against the subtle nationalism and support of militarism which plagues our country and is frequently promoted nationally as vital Christianity, and (2) To remind those also who are struggling to change social and political structures that "we wrestle not against flesh and blood, but against principalities and powers" so that we resolutely refuse to become involved in either emphasis alone but rather continue in the "third way" by a vigorous program of teaching within the brotherhood and of witness to those without.

Resolution VI--Urban Riots

Whereas, Riots in U.S. cities have aroused demands for stronger law enforcement measures,

Whereas, As nonresistant Christians we cannot condone violence and sedition or the injustice in the U.S. national way of life which drives the deprived in our midst to acts of violence,

Whereas, The riots of the summer of 1967 come as a judgment on all who live in freedom and prosperity in our land, Whereas, We are becoming increasingly aware of the extreme human and spiritual needs of persons living in de-

prived urban areas, and
Whereas, We are also aware of the breakdown of relationships between the races and the tension that exists in metropolitan societies experiencing rapid social changes today, let us

Resolve, (1) To reaffirm our support of the government's just maintenance of law and order, (2) In penitence to find ways of going beyond mere charity and handouts in effecting healing and reconciliation and in building bridges of love to all people whether in our cities or rural communities, (3) To renounce and witness against all acts of discrimination and injustice in race relations, (4) To encourage our businessmen, educators, professional people, and all who bear community responsibilities to participate constructively in the revolutionary changes which our country is undergoing, (5) To encourage our people, both congregations and church agencies, to participate actively in these tasks, including the witness to personal repentance and regeneration in Christ, and (6) To request the Committee on Peace and Social Concerns to give attention to this problem.

Resolution VII-Goals for the 1967-69 Riennium

Since the delegates and attendants at the 35th biennial sessions of Mennonite General Conference have been inspired by the public messages and challenged by the reports of work being done by the various committees of conference and the general boards of the church, and

Since we feel these inspirations and challenges should be shared with all our members who could not attend the con-

ference sessions.

We therefore resolve as participants of this conference to commit ourselves to the following goals for the 1967-69 biennium and recommend them to our congregations for implementation:

 In planning church buildings, to analyze carefully the mission of the congregation in the local community and then

develop building plans to accomplish that mission.

2. To make a careful analysis of the stewardship of persons potential in each local congregation, by means of locally developed instruments available for such evaluation or instruments available through the Stewardship for Mission program, and to strive to utilize this potential more effectively.

3. To use the Stewardship for Mission program and other stewardship materials in the congregations that have not yet used them as a means of developing increased total life stew-

ardship conviction and commitment to Christ.

4. To make more effective use of the field services and other aids as provided by the various General Conference agencies at the request of the constituency.

5. To encourage qualified young men to accept the call to the Christian ministry and when necessary to provide financial

aid for them to secure training.

creatively.

To challenge our brotherhood to live the new life in Christ expecting His return, not merely living for today.

7. To give just as serious attention and effort to our Lord's

commission to be in mission to the world as we do to His calling us to be in tension with it.

8. To encourage ordained men to view their call to service as one shared with all of God's people, but also to recognize their unique responsibility to be enablers of the congregation as it performs its ministry.

 To encourage many more of our congregations to adopt the Mutual Aid group health plan as a demonstration of the brotherhood we profess.

10. To recognize the primary responsibility of the home and local congregation for the attitudes and practices of our youth which often find expression beyond the local community and to encourage local congregations to face this responsibility

Sunday School Is Not Enough

By J. J. Hostetler

For the past century the Sunday school has been the mainstay of our Christian education program in the local church. Surveys indicate that many Christians remember sitting on a pew of the little church with some dear teacher telling stories and the message of the Book. The Sunday school has provided many Christians with their basic knowledge of the Bible. In later years the summer vacation Bible school, Sunday evening youth meetings, and midweek Bible classes, along with home teaching, have supplemented the Sunday school. However, the Sunday school still stands out as the basic source for resulta Bible instruction.

We do not want to underrate the Sunday school as a movement or ministry, neither do we want to downgrade its work. Many Sunday school pupils over the years have learned to know and accept Christ as their personal Savior. We do, however, find the Sunday school insufficient for the needs of modern man in a modern world. In the first place, it is quite limited. It devotes only one hour out of every 168 hours per week to Bible instruction. Even this hour is often filled with other activities. Second, although the lessons are somewhat consecutive, they are very sparse in providing only an average of ten to twelve Bible verses per Sunday for concentrated study out of the over 31,000 verses in the Bible. This is less than 2 percent of the Bible per year.

Today we all live in a complex society. We have moved from the simple isolated rural community to a cosmopolitan, secular, and industrial society. We are being bombarded with secular education through nonreligious books, magazines, TV, and films. We are caught in secular organizations involving our employment, recreation, and social life. Important life decisions must be made constantly. These involvements permit only a limited amount of sharing and conferring with other Christians. We must be prepared individually to know the Bible and its applications in today's rapidly moving world.

The Sunday school is not enough to meet our needs in today's world. More Bible knowledge with relevant applications is required. We are not now proposing to disband the Sunday school, nor to relegate it to a second-rate place in Christian education. We must find ways to improve its effectiveness and complement it with additional teaching

programs. We must not be bound to one agency. We are interested primarily in effective teaching.

Children can learn scriptural facts, narratives, and accounts. Their minds need to be stored with biblical knowledge so that they can make applications to life later on. Instruction, drill, research, and reporting are effective ways of teaching children. Applications should be made, but these are not always effective immediately in the early years because children lack experience. Parents need to supplement and relate what is learned at church to life at home. Parents need help and guidance for this. Also experiences of living together, such as camp life, need to be fully utilized. Far too few of our Sunday school children are engaged in Christian camping. Further, some form of catechism teaching should be undertaken in special classes which the Sunday school ordinarily cannot supply. Weekday activities, such as boys' and girls' clubs, need to be planned. In these, teaching can be related further to everyday experiences. Thus even for children Sunday school is not enough.

With adults and youth, application and immediate relevance are less of a problem. Youth face life's decisions. Young parents encounter new and direct problems. Middleaged and older adults become involved with life's complexities, such as stewardship, missions, and service. All these call for application of the Scripture. If youth and adults had an adequate background of factual teaching, they would be better equipped to make applications. Some, however, missed this in childhood. Should they now be asked to learn Bible geography, the order of the prophets, the number of the books in the Bible? Or should they be asked to concentrate on solving everyday problems of life? Some such problems may be neighborhood relationships, involvements with employers and employees, etc. Adults need relevant Bible answers. They need to study, learn, and share in what the Bible teaches concerning the problems they face in today's world. Certainly, if they had lots of time and opportunity, it would help to learn Bible facts. But since time is limited and their problems are immediate, their priority is for Bible teaching that focuses directly on their current needs.

One of the major objectives of the church is to equip the saints for Christian service. The Sunday school is designed to perform a part in this service. It has done much in this area through the years. But it is limited. It cannot do the whole job. Some additional ministry is needed. Leadership

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training courses, missionary education studies, and special book studies are a part of what is needed.

A more pertinent curriculum for use with adults, one geared to their problems, concerns, and needs, would increase the effectiveness of our adult teaching ministry. Issues such as the following should be covered: courtship and marriage; choosing life's vocations; parents and family relationships; community services; mission and witnessing; employer-employee relationships; national and racial concerns; industry and poverty; stewardship, etc.

Since the Sunday school hour is limited, additional time needs to be planned for. Here are some ways to meet this need: an extended Sunday morning service, a Sunday afternoon or evening study period, a weekday or evening hour where small geographical groups gather, or additional youthadult classes in connection with summer Bible school. The Bible becomes meaningful when learners express their discoveries. Opportunity must be provided for such expression. Additional time must be planned and provided for somehow if we are to equip our people for life and service.

Sunday school is not enough. The situation we face calls us to review our total teaching program. We must set new priorities. We must become sensitive to the leading of the Holy Spirit in exploring new opportunities, developing new forms, and finding new wineskins for the sharing of Christ with our fellowman. Every church member, every Christian family should sense their own personal mission for extending Christ's kingdom. Individuals can be teachers beyond formal instruction in Sunday school rooms. Classrooms could be set up in our homes for such a ministry. The church could employ qualified teachers to teach the leaders of such groups meeting during the week. Or qualified teachers could lead groups themselves. Who knows what the Spirit would have us do? How should we organize and plan? Let us explore together possible answers.

Our Peace Witness— In the Wake of May 18

By Guy F. Hershberger

3. What changes does the new droft law actually make with respect to conscientious objectors? In addition to the proposal to induct conscientious objectors into the armed forces (a proposal not adopted) the House Committee on Armed Services proposed two further changes, both of which were adopted and now are part of the new draft law.

The first of these changes has to do with the definition of a conscientious objector. The second has to do with procedures in appealing a local board's decision to the appeal

I. On the Definition of a Conscientious Objector

1. The 1940 law defined the conscientious objectors as

follows: "Any person . . . who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form."

2. The 1948 law reads as follows: "Any person ... who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Religious training and belief in this connection means an individual's belief in relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code:

3. The new draft law, the "Military Selective Seroice Act of 1967," reads as follows: "Any person ... who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Religious training and belief in this connection does not include essentially political, sociological, or philosophical views or a merely personal code."

II. On the Appeal Procedure

From 1940 to 1967 the law required that in case a conscientious objector brings the local draft board's decision to the appeal board, there must be an investigation of the case by the Department of Justice, followed by an interview and report by a hearing officer, before the appeal board may hand down a decision.

In the new (1967) law the investigation by the Department of Justice and the appearance before the hearing officer are eliminated. The appeal board will now act without this intermediary procedure.

The reason for this change, as stated by the House Committee on Armed Services, is: (1) that the procedure requires too much time, causing months of delay, in one extreme case, 27 months; (2) persons not conscientious objectors make their appeal from local board to appeal board without the intermediate investigation procedure. Thus under the new law the appeal procedure is the same for conscientious objectors as for others.

4. Why did the House Committee on Armed Services make the three proposals for change? In general it may be said that all three of the proposed changes were due in part to the temper—a frame of mind not characterized by great composure—which was much in evidence in Congress, particularly in the House, at the time the new draft law was being formulated.

Strong feelings had been aroused: (1) against the Supreme Court because certain of its decisions were in conflict with earlier Congressional legislation; (2) against the Department of Justice because of its alleged failure to prosecute violators of the law (including the draft law) promptly and vigorously; (3) against the restless spirit of the time characterized by flag and draft card burnings, and similar irresponsible actions by a few extremists.

These points will be discussed more fully under later questions.

(Next week: 5. Why does the new draft law change the definition of conscientious objector?)

Are Christians a Privileged Class?

By Roy S. Koch

Yes, I guess you could call us just that. We were not always so lucky. Indeed there was a time when we were not only outclassed but outcast (2:12). But no more of that. How did this transclassification take place? Let's take a look.

A. Our Past Hopelessness (11, 12)

The counsel to "remember our pre-Christian condition" is insurance against spiritual pride. The name "Centile" is equivalent to "sinner" and "outcast." The Jews used the term with a snort of contempt.

And the Centiles returned the uncompliment just as passionately. They considered the Jews a bunch of self-righteous killioys. The animosities of our pre-Christian days can be very real. (God grant they were all in pre-Christian days.) In Christ alone is the remedy for religious bigotry, race prejudice, and class warfare.

Listen carefully as Paul describes in verse 12 what it means to be lost. "Separated from Christ." A sinner may talk of his frustrations and problems, but the most significant fact of his experience is that he has not found the bridge to God. His whole nature feels this invisible lack of support.

In addition, "lostness" means to be shut out from the fellowship of "intimacy," God's commonwealth. The sinner's outsideness leads to unhappiness, and lack of fulfillment.

The future is hopeless. It is as H. G. Wells said, "Man is at the end of his tether; he is bankrupt, and there are no dividends." Workers in our inner cities recognize this type of

life as ruthlessness, hopelessness, apathy, and depersonalization. The modern man's problem is that he cannot experience community with others or with God.

B. Until We Look to Our Present Reconciler (13-18)

This section records a wonderful transition. Dr. Moorehead labeled it "The Outcasts Brought Home." Notice what our Reconciler has done for us.

- 1. He brought us near to God (13). How wonderful to feel that we belong! That I have been selected, but at what a price! The doctrine of the blood is precious beyond words.
- 2. He brought us near to each other (14, 15). "Anyone who can find the formula that will end this war will be ensonced in the Hall of Fame," said Vice-President Hubert Humphrey about the Vietnam war. But to date the wall of hostility between North and South Vietnam remains. Likewise the enmitty between God and lost men was total.

Moreover the bad feeling in man's heart carried over in strained relationships between him and his fellowmen. In modern society there are barriers between old and young, between urban and rural, between educated and uneducated, and between management and labor. Is there any formula has been found. It is not a set of objectives, a series of understandings, nor a well-attested contract. No, it is all found in a person, Jesus Christ Himself.

3. He brought us peace (16-18). It is amazing how tension between hostile factions can dissolve so completely when Jesus Christ becomes the mediator between them. Forgiveness always means that the forgiver has to absorb the hostility in his own bosom and never think of giving the offender his just due. Christ's example of total forgiveness shames our pettiness and our peevishness. But it is more than an example; it is a power that transforms us and enables us to kneel side by side before the ever-blessed, ever-blessing God.

Through the power of the Spirit of God a German and a Dutchman can worship together, a Negro and a white can sing His praises in unison, and a capitalist can extol the wealth of Jesus along with a socialist. National policies, racial lines, and economic differences all become irrelevant when Jesus Christ becomes both Savior and Lord.

C. Our Abiding Privileges (19-22)

To illustrate this new community of reconciliation and peace Paul uses vivid and beautiful figures. The three he uses are civic, domestic, and architectural.

The first picture he uses is citizens (19). Many, many Europeans would consider it the anternoom of heaven to become privileged American citizens. Some migrate to Canada first to qualify to enter the United States as a near neighbor. Why this devious course? Because the United States has restricted immigration policies for nationals from many countries.

Is it a long, difficult process to become a citizen of God's kingdom? No, the kingdom of God has unrestrieted immigration policies. Every church is a consulate of heaven, and every preacher, yes every Christian, should serve as an immigration expert.

Roy S. Koch is pastor of the South Union Mennonite Church, West Liberty, Ohio. This article is the fifth of a series of articles on Ephesians.

Another beautiful picture to illustrate our abiding privilege is that of a family (19). Picture the heart longings of a homeless waif on a stormy night peeping between the drawn drapes of a nice home. He sees the parents and the happy children playing games around the blazing fireplace. But he does not belong; he is an outsider.

As Christians we belong inside the family circle. We know the acceptance and love of belonging to the family of God. God is our loving heavenly Father. We've been born into the family; we belong.

Finally, Christians are the temple of God, The name "temple" has been reserved for the most beautiful buildings intended for the worship of God. Through the centuries Christians have been polished and fitted into this holy building to magnify the grace of God. God dwells in them.

Are Christians a privileged class? Infinitely so, but altogether through the merits of Iesus Christ who gave His life for us.

Vignette of Love and Sorrow

By J. Mark Stauffer

The telephone rang; it was a long-distance call. The lady at the other end sounded a bit nervous and excited: there was urgency in her voice. She was a friend of mine with two grown sons in school in New England; she was separated from her husband. God had not been a party to her home and marriage and it crumbled; she did not enjoy separationfew do, but the gulf seemed too wide to span.

She said her estranged husband had invited her and the sons to a vacation with him in the Barbados. West Indies. She wanted to talk with me before she left. Without being very hopeful, she did realize that this might be a time and place where the reconstruction of her family could occur. She was serious about her family, but also serious with God. If God could and would help her, this was His time. She seemed penitent and yielded. I wish you could have heard her prayer—this heart so full of love and sorrow.

Possibly a week later, I received a lovely letter from the Coral Reef Club postmarked Christmas Day. Here are a couple of excerpts: "With the return of a conscious need for God has come an ability to face situations with a calmness. humor, and humility that has been sorely needed. However, every day has shown a marked improvement, and I feel very hopeful that there is a solution to the problem which, when I last talked to you, seemed insoluble. . . . Thank you again for taking the time that Sunday to talk and pray with me.'

According to the last report, this family is happily reunited, living in their home in New York City. Whatever stability now exists in this home is due to the work and blessing of God; He is the great loving healer of broken hearts and homes.

Dear Father, we pray for those whose family ties and relationships have broken; in the midst of their love and sorrow, we pray for Thy love and forgiveness to heal the hurt and estrangement. Through Christ, Amen.

Handicapped?

They said she was handicapped. She had a serious speech impediment and a slight limp. No one would want to marry her, especially not their son!

But someone did want to marry her. Someone who lived near and worked with her. He had learned to appreciate her good qualities and learned to love her for what she was. What a rumpus it caused!

"Why, what in the world can he see in her? I'm afraid he'll be sorry. If you could just see her!'

"Oh, but you don't know her," he begged for understanding. "She is good, kind, and most of all a Christian. She is also a good worker. She loves me and is willing to be my own." Her excellent inner beauty had won him.

Handicapped? Not really. The most pathetically handicapped is the person with such a narrow mind he can see no further than outward appearance.

A mind that is closed to any other method than the same old way we've always done it is severely crippled. A mind that fails to reach out to better methods, to greater love and heartfelt understanding for others is miserably warped.

We look at a person and say, "Oh, he is a fine-looking fellow, so he must be all right." The truly wise person will most of all be interested in kindness of heart, largeness of soul, and the flexible mind.

A pliable mind has the ability to operate according to the Holy Spirit's direction. It will not become stalled in a rigid groove with no room for further light or improvement. Just because we think a certain way about a controversial issue does not say that it is the only way for everyone else to believe. So often we quench the Spirit and follow our own inclination, never realizing the danger signs pointing to a warped, twisted, and finally stagnant mind.

The importance of physique diminishes as the heart, soul, and mind grow, testing the spirits to see which direction is best. Who of us can say we are perfect anyway? Perfect? How? Because we can walk without aid or have beautiful features? Here is the recipe for narrow-mindedness.

-Randall Bergton

Stop!

It's a very bad habit To run people down, Whether spreading wild gossip Or driving through town.

-Ginger Gustavson

Little Abraham

By Dan Harman

Every child needs a friendly relationship to the Bible. It thrills me to recall the way my dad transmitted this feeling of "at-home-ness" to me.

Near my home when I was a boy was a mass of torn clay hills. A brick company scraped away at the clay methodically to replenish their supply of raw material for bricks. Most of the hundreds of acres were left alone, and work proceeded slowly at one spot at a time.

Dad, on one of his days off, would load me and my dog in my wagon and together we'd head for the clay hills. He'd have a paper sack under one arm and a Bible under the other as he pulled our little company to the hills and over to our favorite snot.

But the real beauty of this spot was that, unknown to me, the many acres of clay were arranged so that they closely resembled the geographical features of the Holy Land. Before I ever entered school, I knew just where the Jordan was in relation to Jerusalem. The cities were accurately placed with cast-off bricks that abounded in the hills.

After we'd fixed the map correctly (there were always others who came to the hills to ruin the geography of Palestine after we were gone), Dad would open the sack he'd brought.

This was always a time of great excitement for me. Dad would have some costume in it, and the fun of that day would revolve around my dressing as a particular Bible character and acting out the part he played in Bible history. My favorite was Abraham.

There was always something special about being the "father of God's people." My dog represented the herds that Abraham brought from Ur, and we'd travel and build "wells" as we headed for the Promised Land.

Sometimes the wagon would be a chariot; sometimes, the ark. Many times we marched around Jericho to the tune of our barking dog.

The days when the costume was that of the high priest of Israel, I knew we'd have to fashion a tabernacle or temple. The construction was fun and this acting became a rather sacred time.

Not long ago I drove past the clay hills. Warehouses, trucking firms, parking lots dot the area, and there's a big sign, "Joe's Used Cars," right where Nazareth should be. No more Sea of Galilee: no Mount of Olives or Hebron.

But the memory lingers. The spirit of Dad's love and his sacrifice of time make me appreciate him all the more. The facts he taught me still cling tightly. I'm not too bright on some things, but it's pretty hard to stump me on Bible geography.

But rising above the facts he taught looms the unshakable respect that was ingrained in me for the Bible. It's a friend. The people in its pages are real to me. The physical things about its history back up the spiritual truths that I study today. Somehow the geography that exists in Palestine today and the knowledge of a loving father who took time to teach these things to me seem to blend together and produce a proof to me that the pages of God's Word reveal a Father who also cares and loves and teaches.

And I still remember how proud I felt to be Abraham: turban, staff, and solemn facial expression. If only I—and my fellow parents of today—can be dedicated enough to take time to teach little minds about God's Word.

God's Word never changes; and the minds of our children today still need that reverent respect for the Bible that can show to them a Father after whom we fathers need to pattern ourselves.

Only One Sheep

There was only one sheep that wandered away from the Shepherd's tender care; only one wayward, foolish sheep, but the ninety-and-nine were there. Only one sheep, and that one weak and sick; so the loss was small. But still He went out to seek the stray, for the Shepherd must have them all.

He called His flock, and led them home, and folded them in to sleep, the ninety-and-nine who were safe in His care. But He missed that one little sheep. Then all through the valley and over the hill, as the shadows gathered around, out through the waste and desolate place He searched till the lost was found.

And there in the Mountain of Worldliness, caught in the brambles of sin, the Shepherd found His wandering sheep, and He carried the lost one in. He gave no heed to His burning wounds He had suffered along the way.
But I cannot forget He was wounded for me, for I was the sheep gone astray.

-Lorie C. Gooding.

Close Proximity to the Spring

By Clyde D. Fulmer

The waters of a spring in a remote area were known to contain certain properties of medicine. All who drank from the spring were cured of their various infirmities. Eventually homes, stores, and schools were built around the spring, and in time the small town became a city.

Finally, a day came when visitors asked, "Where is the spring from which this city grew?"

The inhabitants in embarrassment returned, "We're sorry, but in the midst of all our progress and improvement, we lost the spring and no one knows where it is."

Is this a picture of the Christian church? Jesus indicated that the church would issue from a small spring of life as a grain of mustard seed. It has grown into a large superstructure, but have we lost the Spring?

The apostles in the early church clearly stayed by the Spring, Sinful conditions in New Testament times were of a caliber to make any pastor quake. However, Paul and Peter were not known to establish antislavery or anti-Rome societies. The properties of the Spring continued in preference. If the Light shines, darkness must be removed.

Jesus Christ continued to make Himself the issue. "He that is not with me is against me: and he that gathereth not with me scattereth."

Theoretically the entire congregation agrees to these sentiments—all nod approval in one way or another. However, in congregational practice, some individuals have a greater interest in business, the presidency of a club, or in various projects. Someone has anonymously written: "There is only one thing in which God is interested and that is the exaltation and glorification of His Son. He is not interested in glorifying any individual, group movement, body of people, or ecclesiastical system apart from Christ. He is interested in these only to the extent they exalt and glorify His Christ."

One's entire Christian experience may adequately be analyzed under four F's: Faith in Christ, Fellowship with Christ, Faithfulness to Christ, and Fruitfulness for Christ.

Faith in Christ

Americans are notoriously known as joiners. "Give them a red button and a certificate, and they will join anything." But we must first begin with a personal faith in Him, the Spring of all life. The first scriptural mandate is, "Believe on the Lord Jesus Christ, and thou shalt be saved." Everything else grows out of this original identification with Him.

Numerous individuals continue to depend upon creed, bap-

tism, and church membership. However, continuing to dig up musty church letters from the bottom of a trunk does not automatically straighten out one's Christian experience. We have made it relatively easy to join a Christian church, but it is of primary importance that individuals be joined to Christ.

In looking at the broader concept of the church, Paul writes of a church "without blemish" which is nourished by Christ because we are members of His body. The concept of a genuine faith and what Jesus Christ meant the church to be truly thrills us.

But, then, we face the reality of our faith and the reality of the church in the world. We see a church far from united, a church that is weak and blemished. One observes a church that hardly seems to move, let alone being a mighty army for God. Rather than the church being a force for evaneelism, it is obviously a field for evangelism.

The Apostle Paul did not preach: "To me to live is Christ first!" Rather, he lived by the motto, "To me to live is Christ"—everything, first and last, Alpha and Omega. Jesus indicated, "He that is not with me is against me." The result of Christian experience certainly depends upon this identification through faith in Christ.

We need to find the Spring somewhere under the skyscrapers we have constructed in the church. Already it is too late in the day for many of our vast projects and programs. There is just time to examine this faith and make this relationship vital.

Fellowship with Christ

We talk a lot about fellowship together and enjoying the fellowship of Christians. Is our fellowship with the Father and with His Son Jesus Christ? Our fellowship is to be the fellowship of the Spirit. It is to be one with each other as we walk in the light. Do we know anything about the fellowship of His sufferings?

The Apostle Paul in Eph. 5:11 warns us concerning fellowship with the unfruitful works of darkness. These are definitely the hindering fellowships manifest in the New Testament church and continuing in the church today.

Paul also gives various catalogs of these hindering fellowships, such as in 1 Cor. 5. The church has been quick to remove the immoral offender and make an example of this incident. But Paul also proceeds to couple covetousness with sexual sin. The Bible stipulates that the "lose of money is the root of all evil." Covetousness is therefore the reaching out and the grasping for wealth, and this attitude and act is just as vile in God's sight as unholy last. In the same category God places the railer. The railer is defined as the "person who has a tongue loose at both ends and on a pivot in the middle." This is one who can destroy the reputation of another just as the murderer drives a dagger into the heart and destroys the life. A character assassin is as wicked in the sight of God as one who takes another's physical life!

The Apostle Paul includes the drunkard and the extortioner in his list of those hindering fellowships. A prevalent modern philosophy continues, "My life is my own business, and I'll regulate my own doing." But in real life it just isn't truel The extortioner likewise will squeeze out an extra \$1,000 and come before the church and give \$100 to missions. But God indicates this is not a correct way to honor Him. One needs to return to the source of the Spring and remove the hindering fellowships before one is enabled to have genuine fellowship with the Chris

Faithfulness to Christ

Paul reminds us in 1 Cor. 4:2: "It is required in stewards, that a man be found faithful." Faithfulness is not an optional pursuit, a take-it-or-leave-it matter. Individuals are pictured as being married to Christ, and unfaithfulness is sufritual adultery.

John's commendation of Gaius is noteworthy: "Thou doest faithfully whatsoever thou doest." Occasionally we resolve to work faithfully, but the end result may be a mixture of real enthusiasm and fitful effort. Realistically, all our efforts are rather meager in response to the complete claims and intentions of our Lord.

Norman Collins in London Belongs to Me tells of Puddy and Connie living at Ten Duclimer Street in London. Mr. Puddy, a widower, lived in an attic apartment and loved to eat. Connie, an old lady, lived in a rear apartment on the second floor of the house.

Connie, returning home from work late at night, was involved in a small accident. Unhurt, she was planning to forget the incident, but Puddy persuaded her she should make a claim to the solicitor. To her surprise she received sixty-five pounds or over \$260.

Connie remembered, however, that except for Puddy's suggestion, she would not have received a cent. In expression of her appreciation, she decided to give Puddy half the amount or \$130.

The money was to come by check, and Connic continued to consider the matter. Perhaps there would be further difficulty or expense arising from the accident. Fifteen pounds or \$60 would be a sizable gift. Upon further consideration, she deemed it improper to give a man money and decided a gift of cuff links would be a fine expression of appreciation.

After further days of contemplation, Connie remembered how Puddy loved to eat. She decided to make the gift quite personal and personally prepare and serve a tin of soup for Puddy's supper. Upon reading the directions, she found by adding a tin of water, she could prepare sufficient servings for two persons.

Ultimately, Connie took half the tin of soup to Puddy to

show her gratitude for his help. Thus, the original gift of \$130 became a final gift of a half tin of soup.

In ultimate faithfulness to Christ, how many faithful stewards will hear the final commendation, "Well done, thou good and faithful servant"?

Fruitfulness for Christ

Vance Havner has said: "Pity the Christian who claims to be living in the land of Canaan with its figs and pomegranates if all he has to show is crab apples!" The Scriptures indicate we are created in Christ Jesus unto good works. The natural fruit of the Spirit is love, joy, peace, and long-suffering.

Jesus questioned Simon Peter, "Lovest thou me?" Upon the affirmative reply Simon was ordered, "Feed my sheep." The works of the Christian should be the natural product of the previous faith and fellowship with Christ and a natural product resulting from close proximity to the Spring.

The fruit of an apple tree is additional apples, and the fruit of marriage is children. Likewise, spiritual fruitfulness is a natural reproduction of additional Christians. Paul spoke of Timothy as his son, and to the Corinthians he wrote, "In Christ Jesus I have begotten you through the gospel." Spiritual birth control has been too prevalent in the church while the devil's servants continue to reproduce the works of darkness.

In the midst of building the church, Jesus Christ continues as the Spring of all power and service. Of primary importance is the necessity to take time and relocate the Spring! The superstructure of the church continues to be built, but where is the Spring? Only as we attentively heed this life-giving stream is the Christian assured of faith, fellowship, faithfulness, and fruitfulness for Christ.

Why Pray If We Can Argue?

What would the early church have done? About what? Well, about almost anything you name.

About how to run the Bible school. About when to meet for best results. About whether the church needs a nursery to take care of the babies during church. About any person or phase of the work that seems to be neglected. About what Sunday school materials to use. About any and all questions that come up.

What would the early church have done? They would have prayed and God would have told them what to do and they would have done it. Some would have felt one way and some another. But all would have wanted God's will to be done, so they would have said something like this:

"Lord, You know the fix we are in here. Some think one way and some think another way. We don't know how to do. Please show us what is the best for our group and Your work." Then they would have waited quietly, and God would have answered. They would have obeyed. But, of course, this would never work today. Why pray if we can argue?

-Barbara Shenk

I'm Suspicious

By Paul S. Rees

I'm suspicious. It is even possible that my suspiciousness is increasing. While I am a long way from being neurotically or chronically distrustful—a piece of self-judgment which I offer at whatever risk there may be in it—I am frankly suspicious.

I'm suspicious of the *snide* as a device for use in serious discussion. The snide phrase or sentence is one that is slyly, often sarcastically, disparaging. When I was a college sophomore, a pungent and powerful editor by the name of Colonel Harvey ran a colorful rights is journal called Harvey's Weekly. He could toss off sentences whose rhetoric coruscated like Roman candles on the night of the "Fourth." He could sharpen a belligerent phrase that rammed home with the thrust of a bayonet. One of his favorite rhetorical tricks for blasting the old League of Nations was to call it the "Plague of Notions." To my sophomoric mind that was great stuff. Harvey had me in his camp: I was against the League of Nations. And now, a half-century later, I know how snide was that phrase. It was far more a writer's trick than it was a logician's cartsmanship.

Yet this kind of thing takes place with considerable frequency in our assemblies of the evangelical faithful. We employ the snide against our "opponents" who are absent in order to elicit a smile from the credulous who are present. And I am suspicious. I strongly suspect that it is a belowthe-belt tactic.

I'm suspicious of the simplistic as an instrument of serious discussion or debate. Simplism is a state of mind in which one is content to achieve solutions by artificially extracting the complexities from the problem to be solved. Some time ago one of my dear friends deplored the reluctance of some evangelical leaders to align themselves with a particular group of Christians. By their failure to affiliate, it was contended, they were chargeable with "ecclesiological neutrality." It was further claimed that this position of their exposes them to the influence and gravitational pull of large ecumenically oriented bodies around them where their witness for the gospel might then be neutralized. We must make every effort to 'get these evangelicals aligned and active in our association where their faith, voice, and numbers may count."

Unfortunately it is not quite so simple as that. Some of the most arresting addresses given at the Berlin Congress on Evangelism came from the lips of men who are in "ecumenically oriented" churches, men who, it may be added, are as forthright in their witness elsewhere as they were within the favorable confines of the Berlin "Kongresshalle." It is probable that some of them have more influence at more levels of the church's life than they would if they were to renounce their lifelong connections with their own denominations and go full-throttle for what is offered in an association of evangelicals. It is an oversimplification of the ecumenical issue for one evangelical to say categorically to another, "Break with your church," or, conversely, "Never leave your church."

I'm suspicious of the suppressive. This is a technique of discussion wherein you magnify evidence that appears to support your point while you conceal evidence that would either destroy your point or change the shape of it. Thus a radio preacher complains loudly that a council of churches has used its influence on Washington to prevent his fundamentalist group from getting accreditation as a relief agency. But at no time in the bitter broadcast was it acknowledged that other evangelical groups have received the accreditation in question. These facts were suppressed, leaving the uninformed listener with a highly distorted view of the case.

Or—to put the shoe on the other foot—here is a Christian Century contributor who declares, "Fundamentalism's acceptance of Scripture as a reality is the basis on which it repudiates higher criticism." "Higher criticism!" A loaded phrase of course. It lands you spang in the middle of semantics Plenty of "fundies" and plenty of "non-fundies" would be hard put to give you a respectable definition of the phrase. But that is beside the point. What is suppressed in the quoted sentence is the simple fact that there are fundamentalist writers who know what "higher criticism" is and who pay respectful heed to it. Wick Broomall's Biblical Criticism is a random illustration that comes swiftly to mind.

I'm suspicious of the shallow. Here is a lady who, after years of zealously working for missions in her home church, makes a trip to East Africa. She insists that the visit had a shockingly disillusioning effect on her: "I have been wasting up time all these years, knitting clothes for people who have no need of them, giving money for a church which has plenty of rich members, with better houses and better cars than we have, who only put a penny in the collection on Sunday. Not another gift for missions, not another working party!"

That intemperate outburst is in fact incredibly shallow. Who ever said that Christian missions consisted of taking the surpluses of the lucky and laying them charitably on the doorstep of the unlucky? Even in prosperous Nairobi the dear lady could have found ghastly poverty. To help relieve it in Christ's name would be one form of Christian witness. But it is not the main reason for the Christian presence in Africa—or anywhere else. More than clothes, Africa needs Christ. To be with or without Christ—this brings us to the crux of mission. To miss this is to paddle in shallow waters.

The snide, the simplistic, the suppressive, the shallow—devices all that bear close scrutiny. Jesus made much of truth. As His disciples, it is our business to insist on a better handling of that priceless commodity.

Dr. Rees is editor of World Vision Magazine. Copyright 1967 by World Vision, Inc. Reprinted by permission from World Vision Magazine.

A Pebble in the Master's Hand

By Nettie Kroeker

Through the ages, while I was covered from view in the heart of the earth, I wanted to become of some value sometime, somewhere, to someone. But how could I come to view?

One day, after centuries of waiting, I heard machinery rumbling above me. I listened. "Let's drill for water right here," someone said. Then there was drilling and chiseling and more drilling. Together with many other stones I was dug up and brought to the light.

"My opportunity has come!" I exclaimed. "Where will I go now?"

Just then a huge shovel picked us up and dumped us into the river nearby. The icy spring rapids shot over me, chilling me through and through.

My high hopes seemed shattered. "But give up? No, I wouldn't! Surely, someone would come along and pick me up sometime."

What a process I had to go through while waiting! Gravel rubbed against, around, and over me. Now and then huge stones were hurled against me by the swift rapids. I was almost crushed. During the long, cold winters I was buried in solid ice.

Hard experiences, however, were interspersed with delightful ones. Life became interesting at times, full of fun and frolic.

The warm summer months contrasted strangely with winter. The murmuring of the rippling river, the whispering winds, the singing of the songbirds, the sunbeams that broke through the swaying branches of the trees, the tiny fishes dancing around me, the bass voices of the frogs croaking from the neighboring creek—all these brought a rhythmic music and evoked soft chords of harmony in my own heart. Years of waiting, too, have their rewards.

Then one day something happened! Two boys came idling by.

"Let's pick up some stones from the riverbed," one of

My heart missed a beat. Would they pick me? No sooner had this thought thrilled me than I felt myself in a warm hand—out of the water!

"Look at this stone!" With these words the first boy placed me into the hands of his companion.

"It really ought to make ripples," the latter exclaimed.
With this he hurled me to the opposite side of the river.

"Splash!" I said, made a few ripples, and then went down ... down.

For some time I lay still—so still. I was too tired to think or feel. After that my feelings were aroused anew. "Was I

formed and processed for just one fleeting moment of fun for two boys? Was this all?"

A whole decade passed. On a beautiful, calm summer day a teacher of great renown stopped by the river's bank. The water was at low ebb which left me exposed to view.

She saw me. Meditatively, kindly, she looked down on me, then stooped and picked me up.

"What a lovely pebble this is!" she mused. "What a process of patient molding and polishing it must have come through to become such a rare gem of beauty! I shall take it with me to my class so that its loveliness may be radiated to the students—and possibly through them to others."

Beyond the Tragic Hour

"Beyond the tragic hour," I'd heard those words Applied to others in a time of loss, But they were then just high, wild-winging birds And not the terror of a weighted cross. But now my time had come, my tragic hour, Beyond was nothing but a nameless dark. I had no will to enter, had no power. To assuage it with the comfort of a spark. I tried to pray, but I was helpless, bound By grief that held me in a strangling spell. Yet in my need without a stir or sound. A voice came to me clear as vesper bell: "Depend on God, put by the world's caprice; Beyond this tragic moment there is peace."

-Enola Chamberlin

In the Wee Hours

I write, and lo a mite Smaller than a speck of dust Appears upon my page. Can it be alive? It races past my pen! O God, You are so great To fashion this so small.

-Ruth B. Stoltzfus

CHURCH NEWS



OVERSEAS MISSIONARY OF THE WEEK. Dennis Kuhns arrived in Alvorada, Brazil, as an overseas missions associate on Aug. 31, 1967. He is working as maintenance and refrigeration man for Aurora Associates, a meat-paction company dedicated to economic development in the Araunaema area.

Kuhns is a member of the Cedar Grove

Teachers Go to Newfoundland

Eight teachers left Mennonite Central Committee offices at Akron, Pa., recently to assist the Newfoundland, Can., education

An estimated 100 classrooms in Newfoundland were closed in 1966 because of the current shortage. Charles L. Roberts, former superintendent of education, stated that the regional high school on New World Island would not have opened last year had it not received four MCC teachers.

Among those teaching following orientation in Akron were:

—Roger and Teresa Beachy, Goshen, Ind., teaching at Carmanville. They belong to the Goshen College Mennonite Church.

—Darlene Jantzi, Baden, Ont., teaching in an elementary school. She is a member of the St. Agatha Mennonite Church of Wellesley, Ont.

—George Summer, teaching in St. Anthony. He is a member of the Bethel Mennonite Church of Ashley, Mich.

—Gary Smucker, Harrisonburg, Va., teaching in an elementary school. Smucker belongs to Ridgeway Mennonite Church in his home community.

A Small Effective Witness

Last winter the less-than-ten families of Detroit Mennonite Church studied their field in the suburbs and compared it with the inner city need. They recommended to Indiana-Michigan mission board that property be secured on Chene Street to serve a needy inner city community. The board agreed and by mid-July pator Jim Norton had moved to the new location, and the small congregation opened a type of coffeebouse.

Big-brother Belmont congregation of Elkhart, Ind., and other persons from Michigan churches helped to prepare the apartment for the Norton family.

They also cleaned the corner drugstore snack and soda fountain as a place to meet children, youth, and adults of the community. The lunch bar and ping-pong room manned by one of the few families of the church is open every day from late afternoon to late evening. The pastor works three days a week as a social worker.

I visited there Aug. 20. As we drove past the burned-out buildings of the July riot, I wondered, What can a small "drop-in-abucket" congregation do with a small "drop-in-a-bucket" program?

After the morning service in the suburban meetinghouse, I listened in as those few families discussed the program in the riot area. I was impressed. What could a larger congregation do with equal dedication?

In the evening at the coffeehouse a tenyear-old boy pulled my head down to his lips and whispered an immoral word into my ear. I said, "Oh, no." He begged me for a nickel to buy a cone.

I watched the ping-pong game and observed those bright children (most of them) and thought this is at least an indication that we care enough to provide something wholesome for them.

Later a father came in for a pint of ice cream; so I sat with him and talked. Finally, we moved our chairs outside, awaye from the noise inside. We talked some move He explained the cause of riots. Discrimination because of color. Jobs? Yes, some, but only pushing brooms. They want better iots.

I asked, "Can the church help?" He replied that the church has preached, preached, preached, and little happened. The people must do something. I asked, What? He pointed into the door of the coffeehouse and said. "Just like this."

White and Negro must work together, he said. Negro rioters burned buildings of the whites, but the next day they stood in line to get help from whites. These children will see the day that whites and Negroes will work together, but we'll be dead, he ventured

When we want jobs, they make us take tests, he said, but we don't want tests. We want work. If we can't do it, fire us, but don't scare us with tests. He does not want handouts. He wants a good job.

The pastor, of a small congregation, with a small program, like a drop in a-maybe a bucket of water. Yet more than another drop of water in a bucket of water. Rather, a drop of bluing in a bucket of water. It does make a difference

Love will open the way for the gospel, because it will lead us to understand how people feel, and what they think, so that we can drop the seed of the gospel at the right time into the right hearts and minds. A few more drops of bluing will change the color of a whole situation, for "Little is much when Cod [and you] is in it."—Nelson Kauffman.

God's Acres Dedicated

A clover-laden field near the Lockport Mennonite Church, Stryker, Ohio, was the scene for an unusual outdoor service held Sept. 3.

At 3:30 p.m. EDT, on a beautiful Sunday atternoon, approximately 150 persons with enessed the dedication of "God's Acres"—13 acres of tillable soil donated to the Lockport Church in the interest of missions by the Joe S. Wyse family, Archbold, Ohio.

"On Oct. 7, 1954, our son Junior C. Wyse was killed in an automobile accident," said Wyse after the ceremon, "At the time of our golden wedding anniversary on Nov. 28, 1966, Mabel and I decided to give this tract of land to the Lord in memory of our son.

'We've specified that this field should come



Mabel and Joe Wyse display the monument that marks the site of 13 acres dedicated to the Mennonite Board of Missions. The location is near Stroker, Ohio.

under the sponsorship of the Mennonite Board of Missions in Elkhart, with the income derived from crops raised on this soil to be used for missionary purposes."

Wyse further commented, "It is hoped that this venture will be a cooperative effort carried out by members of the Lockport congregation, with various persons doing their share of the plowing, planting, cultivating, and harvesting."

Secretary of home missions and evangelism Nelson E. Kauffman, who represented Mennonite Board of Missions, delivered the dedicatory address based on Lev. 27. Lockport Pastor Walter Stuckey led in the dedication response followed by prayer in care of the donor, Joe S. Wyse.

The service was climaxed with three special numbers sung by Joe and Mabel Wyse: "The Sign by the Side of the Road," "Glory to Jesus," and "So Nimm Denn Meine Hände," sung in German.

Salunga Orients I-W's

Thirteen persons attended I-W orientation at Eastern Mennonite Mission Board headquarters at Salunga, Aug. 4-6. They will serve at the following locations:

Goshen College, Goshen, Ind., Leon C. Eshleman, Paradise, Pa.

Hanover, N.H., Ben Wenger, 208 E. Front St., Lititz, Pa., and Lorraine Landis, R. 1, Paradise, Pa.

Winchester, Va., Carl Hoover, R. 1, Elizabethtown, Pa., and Janet Barge, Ronks, Pa.

Indefinite: Robert Eberly, 60 N. Maple Ave., Leola, Pa.; Nelson H. Keener, R. 1, Mr. Joy, Pa.; Leonard E. Nolk, R. 1, Leola, Pa.; Nelson and Mary Steffy, N. Mulberry St., Lancaster, Pa.; David Weaver, 1124 Willow Street Pike, Lancaster, Pa.; Dawn Herr, 1914 Willow Street Pike, Lancaster, Pa.; and Ronald Weaver, Blue Ball, Pa.

At commissioning service on Aug. 6, Norman Zimmerman spoke on the theme, "Youth Serving Christ."

MDS Surveys Alaska Flood

"There is a good possibility that MDS will be called to help in the flood-ravaged areas of Nenana and Fairbanks, Alaska," reported Delmar Stahly, executive coordinator of Mennonite Disaster Service, Akron, Pa.

Stahly and John Jantzi, MDS Region IV director of Siletz, Ore., investigated conditions in late August.

More than 18,000 persons were evacuated from homes in Nenana and Fairbanks by surprise flooding Aug. 14. Many are receiving emergency care in schoolhouses.

The schools, however, are being cleared for this year's sessions, which were to begin after Labor Day. Another complicating factor is that the ground freezes early in October, stopping all building. Temporary winter quarters will be provided for hundreds of families unable to reclaim their houses in

Nenana, a small community of 300, with all buildings destroyed or receiving major damage, is the possible site of MDS activity. Although it is not certain just when the way will be cleared for MDS activity to begin in Nenana, MDS units are alerted to the prospect of being called on short notice.

MDS help is being offered to the Red Cross and the Bureau of Indian Affairs, through which MDS assisted in building Port Lions after the Good Friday earthquake.

VS Begun in Cincinnati

Some of America's most pressing problems revolve around poverty, lack of education, poor housing, crowded living conditions, and the tenseness, frustration, and discontent these situations breed. Awareness of these problems and desire to help alleviate them led Mennonite Central Committee to open a VS unit in Cineinnati. Ohio.

This unit will be located in the city's economically depressed "over the Rhine" area. The populace in this area is both Negro and white, the common denominator being poverty. Many of the area's inhabitants have migrated from Appalachia.

Eight unit members participated in an Aug. 16-23 orientation school at Akron, Pa. Hubert Schwartzentruber, St. Louis, Mo.; Claude Kilgore and Jim Schaeffer, both of Lancaster, Pa., and Bruce Harder, associate director of MCC Voluntary Service, led the group in heir thinking about the problems of the inner city.

Schwartzentruber, his wife, and two children have been in St. Louis's worst ghetto area for approximately ten years as missionaries of the Mennonite Church.

Kilgore is presently a fellowship worker

with the Christian Social Ministry of the Lancaster County Council of Churches. His primary concerns are conciliation between races and relating today's affluent churches to society's problems. Schaeffer is supervisor of operations for Lancaster Redevelopment Authority.

In Cincinnati, VS-ers will serve as teachers, social workers, group work leaders, job trainers, and craftsmen responsible for the rehabilitation of deteriorating housing. The group consists of John and Gloria Dyck, Manitoba; Mary Kay and Dale Lee Hofer, Carpenter, S.D.; Vernon King, Hutchinson, Kan, Kathleen Lehigh, Hanower, Pa; Brice Balmer, Blufton, Ohio; and Judy Palmer, Tiffin, Ohio.

Sixteen Persons Join Faculty and Staff

Eastern Mennonite College welcomed sixteen new staff members this fall.

Four of these new members will be joining the staff in nursing education to boost the new four-year collegiate nursing program, which enters its second year this fall. Vida Jane Swartzentruber will be head of the nursing department. She has been pursuing a doctoral program at Columbia University. Two others have had previous experience in teaching nursing: E. Grace Shenk from the Medical College of Virginia School of Nursing, and Arlene Zimmerman from the Coshen College staff. Verna Zeager will join the staff the second semester after having taken graduate studies in psychiatric nursi-

Anna M. Frey, having served as parttime instructor in sociology this past year, will join the English department this fall as a full-time instructor. Other additions to the English staff are Gerald H. Jones, leaving a teaching position in the public schools of Rockingham County, Virginia, and Elizabeth Showalter, who will teach courses in creative writing.

The physical education department will also acquire two new members. Roland G. Landes, Perkasie, P.a., will be an instructor, and Arthur L. Mullet, Goshen, Ind., accepted a position in coaching and as an assistant instructor.

Mrs. Doris G. Bomberger, who served on the EMC faculty in 1955-56, will return to the home economics department this fall.

the home economics department this fall. Serving as an associate in Teacher Education is Jesse T. Byler from the Eastern Mennonite High School staff.

Robert Hardwick, Pittsburgh, Pa., will join the staff as a visiting instructor in anthropol-

John L. Horst, Jr., having served on the high school staff from 1960 to 1963, will join the college faculty this fall as instructor in physics and mathematics. Another former faculty member (1951-60), Wilmer Landis, will return to EMC as instructor in mathematics.

Kembo Migire from Tarime, Tanzania, will introduce the study of Swahili and African Studies

Ronald Guengerich, a 1967 EMC graduate, will serve on a half-time basis as an administrative assistant in Public Relations, while attending Eastern Mennonite Seminary halftime.

Other changes in personnel include Lester C. Shank, assistant to the president and director of Public Relations, being released from his present assignments, and appointed registrar, effective Sept. 1. Harold D. Lehman, registrar and professor of education, has been granted an indefinite leave of absence, and has accepted a position of professor of education at Madison College.

J. Otis Yoder, professor of New Testament language and literature, is on sabbatical leave this year. Dr. Yoder will be pursuing his interests in literature and radio work.

Two other professors have been granted a leave of absence. Samuel L. Horst, assistant professor of history, will be studying at Johns Hopkins University on a federal grant. Mary D. Brubaker, assistant professor of nursing, will return to the nursing faculty after a one-year leave.

Monsoon Rains Revive Bihar

J. D. Graber, missionary to India from 1925 to 1942 and former general secretary of Mennonite Board of Missions, Elkhart, Ind., is spending six months in Bihar, India. While there. he is assisting with MCC relief.

He wrote, "Monsoon rains have been wonderful the past several weeks and are still going well. Corn and other kinds of grain are assured. The rice crop looks good now, but there will have to be another six or seven weeks of rain for it to mature.

"It appears as though the emergency may be pretty well in hand after the rice harvest comes in November-December. This, of course, is based on the assumption that the monsoon rains continue and all crops can be harvested as planned.

"Food for work programs will continue for at least another six weeks. The agricultural assistance program, however, has been discontinued. In the agricultural assistance program, laborers in rice fields were to be given coupons for free grain.

"The program, however, was misused. Originally coupons were to be given to people who owned five acres of land, or less, but the government issued an order making them available to everyone. Coupons were sold for money, issued to people who had not worked in the fields, etc.

"It has been estimated that at least 100,000 people have been helped in the three block areas in which Mennonite Board of Missions and MCC are working.

"In a sermon, one local pastor said that because the church is in this area people received food. If the church had not been there, it is not known how people would have fared.

"The church ought to be a blessing to

the community in which it is found. This has been amply demonstrated in these areas. We hear of an increasing interest in Christianity. After the famine is over, we hope this interest can be brought to fruition, but during food distribution time no bantisms are made."

FIELD NOTES

Conservative Menaonite Bible School and Institute bulletins are ready for distribution. The first term of the Institute begins Nov. 27. The second term begins Inn. I and the third term Feb. 12. The six weeks' Bible School begins Jan. I. Both the Bible School and the Institute are held at Rosedale, Ohio. For bulletins or additional information write: David E. Showalter, Route I. Plain City, Ohio, or Abe E. Miller, Route 3, Plain City, Ohio, Tele: 514 873-8582. Miriam Buckwalter, former teacher in

Miriam Buckwalter, former teacher in Mara Hills School, Tanzania, went to Honduras on Aug. 23 as a teacher in Pine Grove Academy, Tegucigalpa. Following this, she will transfer to the missionary children's school in Nairobi. Kenva.

Erma Clymer, Ruth Sauder, Mary Leaman, and Grace Hess recently completed language study in San Jose, Costa Rica. Erma and Ruth returned to Tegucigalpa, Honduras, Grace to Orange Walk, British Honduras, and Mary to La Ceiba, Honduras, pending clarification of medical program developments.

Anna Lois Graybill, Menno Bookstore, Addis Ababa, Ethiopia, arrived home Aug. 23. Her address is R. I, East Earl, Pa. 17519

Larry and Helen Lehman and son left Baltimore on Aug. 23 en route to language school in San Jose, Costa Rica, prior to missionary service in Guatemala.

The entire 30-member student body of an Indonesian agricultural school using Mennonite Central Committee volunteers as teachers discovered more about their country and the opportunities it offers. The field trip to mountainous South Central Timor became possible through the boys willingness to share the expense and the use of a government truck.

Students under the guidance of Del Yoder, MCC volunteer, saw for themselves the coffee, apples, citrus fruits, potatoes, and green vegetables possible at Kapan with its cool climate and adequate water. They discovered that agriculture can be profitable as they observed a former agriculture department employee beginning to reap a good profit from his small anole orehard.

George and Grace Miller have accepted an

assignment as superintendent-pastor of the Lancaster, Pa., Spanish Church beginning Sept. 1. After 18 years on the Honduras field, their experience in evangelism and knowledge of Spanish bring an appreciated resource to the Spanish Christian community and witness in Lancaster County. Their address: R. 2. Box 12, New Holland, Pa. 17557; tele: 717 554-5858.

Evelyn Bitikofer, Hesston, Kan., began service as a secretary for Mennonite Board of Missions at Elkhart, Ind., Aug. 28. Evelyn is the daughter of Mr. and Mrs. Henry Bitikofer, Hesston, and a member of the Whitestone Men-



nonite Church. She holds an associate degree in business from Wichita State University, Wichita, Kan.

"Before we end 10 years in Home Bible Studies operation at Elkhart on Dec 31, 1967, we will have issued the 10,000th certificate on the completion of Bible correspondence courses, "Wilburt Hosteller, HBS director, said recently. On Aug. 28, 1,946 had been issued. At a rate of 50 or more a month, as is usual, the 10,000 number should come soon.

Hostetler pointed out that many more courses have been completed but not recorded because some prisons and other organizations administer programs themselves.

Vernon and Dorothy Jantzi, missionaries in Costa Rica under the Conservative Board, were in charge of teaching and field work in community development for an Alfalit Seminar for literacy organizers. The seminar had 26 participants from eight agencies, lasted a month, and was held in the Dominican Republic from Apr. 24 to May 19, according to Latin American Neuslater for August 1967. August 1967.

Change of address: Leo J. Miller from Wichita, Kan., to 734 Hubbard, Elkhart, Ind. 46514. John H. Mosemann from Goshen, Ind., to 99 Claremont Ave., New York, N.Y. 10027. Special meetings: John Landis, Milford, Neb., at Forks, Middlebury, Ind., Oct. 1-8. Richard Bartholomew, Youngstown, Ohio, at Fairpoint, Ohio, Oct. 1-8. John I. Smucker, Brons, N.Y., at Bethel, Wadsworth, Ohio, Oct. 8-15. Glen Sell, Columbia, Pa., at Oxford Circle, Philadelphia, Pa., Oct. 8-15. D. D. Miller, Goshen, Ind., at Zion, Pryor, Okla, Oct. 15-22.

New members by baptism: one at First Mennonite. Meadville. Pa.

The Mennonite Retirement Plan recently enrolled lis 1,000th participant. The plan was introduced just four years ago. This significant growth indicates good acceptance of the plan within the brotherhood. It testifies to our Christian concern and actively expresses the principle of mutual aid.

The Mennonite Retirement Plan has the approval of Mennonite General Conference and the Internal Revenue Service. It offers our Mennonite congregations, boards, and other church-related agencies an appropriate way to help ministers, missionaries, and other church workers meet some of their retirement needs.

Individual congregations are encouraged to consider enrolling their pastors in the Mennonite Retirement Plan. For further information write to: Mennonite Retirement Trust, 111 Marilyn Ave., Goshen, Ind 46556

J. Paul and Erma Lehman and family returned to Ethiopia on Aug. 28 as houseparents at Good Shepherd School, Addis Ababa.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Beams, William and Donna (Dickey), Princeton, Ill., second child, first daughter, Lynnette Kay, July 21, 1967.

Delagrange, Eldon and Sharon (Yoder), Spencerville, Ind., second son, Lynn Allen, Aug. 10,

Derstine, Harold L. and Ruth J. (Hunsberger), Souderton, Pa., fifth child, third daughter, Kim-

berly Ann, Aug. 24, 1967.

Frey, Earl D. and Anna Ruth (Landis), Lancaster, Pa., first child, Susan Linda, June 14, 1967.

Gingerich, Lloyd and Mary (Swartzentruber), Hamburg, Germany, third child, first daughter, Cloria Ann, Aug. 8, 1967.

Jantzi, Kenneth G. and Marjorie (Gingerich), New Hamburg, Ont., third child, first son, Robert Kenneth, July 31, 1967. Leis, Wayne J. and Floris (Brenneman), Stratford, Ont., second son, Brent Myron, Aug. 15.

ford, Ont., second son, Brent Myron, Aug. 15, 1967.
Miller, Charles and Carol (Hershey), Lancaster,

Pa., first child, Charles Richard, Aug. 27, 1967.
Miller, Harold and Ellen (Berkey), Hubbard,
Ore., second son, Paul David, Aug. 18, 1967.
Rhoads, Melvin and Velda (High), Manheim,
Pa., third child, second daughter, Denise Kay,

July 15, 1967.
Richardson, John and Eleanor (Baker), Breslau,
Ont., second daughter, Judith Marie, Aug. 19, 1967

967.
Scheerer, Russel and Mildred (Shantz), Hes-

peler, Ont., fourth child, third daughter, Marilyn

Joy, July 24, 1967.
Schweitzer, Gerald and Lois (Stutzman), Beaver Crossing, Neb., fifth child, second son, Keith Alan, Aug. 24, 1967.
Schweitzer, Merlin and Kathy (Kennel), Leb-

anon, Ore., first child, Lisa Michelle, Aug. 31, 1967.
Souder, Harley B. and Elaine (Moyer), Souder-

Souder, Harley B. and Elaine (Moyer), Souderton, Pa., second child, first son, Harley Brent, May 1, 1967. Stauffer, M. Peter and Katie (Swartzentruber),

Orrville, Ohio, sixth child, second son, David Clyde, Aug. 27, 1967.

Zimmerly, Jacob and lla (Long), Sterling, Ohio, fourth child, first daughter, Joy Marie, July 10, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Brenneman.—Tinsler.—Alvin Brenneman, Jr., Orrville, Ohio, and Marie Tinsler, Marshallville, Ohio, both of Crown Hill cong., by Wilmer J. Hartman, Aug. 19, 1967.

Brookman—Hodge.—Andrew Brookman and Carrie Hodge, Lynside cong., Lyndhurst, Va., by Silas Brydge, July 22, 1967.

Harnish—Smoker.—Raymond Harnish, Oxford, Pa., Lincoln University cong., and Rhoda Smoker, Intercourse, Pa., Millwood cong., by Elmer D. Leaman, Aug. 19, 1967. Hostetler—Boshart.—Lynn D. Hostetler

Hostetler—Boshart.—Lynn D. Hostetler, Friend, Neb., West Fairview cong., and Patricia D. Boshart, Milford, Neb., Beth-El cong., by John Willems, Aug. 25, 1967. Kauffma—Gingrich.—Byron Kauffman. Woos-

ter, Ohio, Oak Grove cong., and Barbara Gingrich, Freeport (Ill.) cong., by Richard Yordy, Aug. 19, 1967. Kauffman—Lambert.—Willard Kauffman, Arwood, Ill., and Jeannie Lambert, Bement, Ill.,

wood, III., and Jeannie Lambert, Bement, III., both of Arthur cong., by Paul Sieber, June 23, 1967.

Kauffman—Stutzman,—Virgil Kauffman and Sarah Stutzman, both of Arthur, III., Sunnyside Cons. cong., by Paul Sieber, June 10, 1967.

Cons. cong., by Paul Sieber, June 10, 1967. Keith—Honsaker.—James Keith, Boston, Mass., Baptist Church, and Marlene Honsaker, Roaring Spring, Pa., Martinsburg cong., by Andre Wenger, June 18, 1967.

Landis—Shisler.—Robert M. Landis, Franconia, Pa., and Betty Lou Shisler, Harleysville, Pa., both of Salford cong., by Willis Miller, Aug. 26, 1967.

26, 1967.
Mann—Kurtz.—Arthur E. Mann, York, Pa., Hartman Street cong., and Esther M. Kurtz, Kinzers, Pa., Old Road cong., by Clair B. Eby.

Aug. 12, 1967.

Miller—Kauffman.—Dennis Everett Miller,
Manson (Iowa) cong., and Marian Lavonne Kauffman, Tenth Street cong., Wichita, Kan., by James
Detweiler and George Kauffman, father of the
bride, Aug. 11, 1967.

Nussbaum—Gerber.—Ronald Nussbaum and Lendora Gerber, both of Dalton, Ohio, Kidron cong., by Bill Detweiler, Aug. 26, 1967. Steinmann—Jantzi.—Ervin William Steinmann,

Steinmann—Jantzi.—Ervin William Steinmann, Wellesley, Ont., and Marilyn Charlotte Jantzi, Linwood, Ont., St. Agatha cong., by Gerald Schwartzentruber, May 20, 1967. Swam—Nighswander.—Jim Swan, Hamilton,

Ont., Evangelistic Center, and Esther Nighswander, Toronto, Ont., Markham cong., by Newton L. Gingrich, Aug. 26, 1967. Swartzendruber—Terwillegar.—Harold Swartzz-

Swartzendruber—Terwillegar.—Harold Swartzzendruber, Sebewaing, Mich., Pigeon Cons. cong., and Constance Terwillegar, Midland (Mich.) cong., by Balph Stably Aug. 19, 1967

by Ralph Stahly, Aug. 19, 1967. Weaver-Martin.-Ivan Newswanger Weaver,

Ephrata, Pa., and Nancy Ann Martin, Lebanon, Pa., Krall's cong., by Simon G. Bucher, July 29, 1967.

Yoder—Gingerich.—Dwayne Dale Yoder, Sarasota, Fla., Tuttle Avenue cong., and Ruby Viola Gingerich, Sarasota, Fla., Bay Shore cong., by Nelson Kanagy, Apr. 8, 1967.

Yoder—Shearer.—James Orville Yoder, Big Cabin, Okla., Zion cong., and Nancy Sue Shearer, Jackson, Minn., Alpha cong., by Noah E. Landis, Aug. 21, 1967.

Zuercher—Gerber.—Larry Zuercher, Dalton, Ohio, Kidron cong., and Connie Gerber, Apple Creek, Ohio, Sonnenberg cong., by Bill Detweiler, Aug. 11, 1967

Zuercher—Peterson.—Paul Zuercher, Denver, Colo., Kidron (Ohio) cong., and Gail Peterson, Cody, Neb., Episcopal Church, by Bill Detweiler, Aug. 18, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Coffman, Lizzie D., daughter of Daniel H. and Sarah (Cuyer) Coffman, was born a Dale Enterprise, V.a., Nov. 16, 1886; died at the Elkhart Ceneral Hospita, Elkhart, Ind., Aug. 24, 1967; aged 80 y. 9 m. 8 d. Surviving are 5 sisters (Mrs. Mattle Eldridge, Mrs. Paul Ezon, Mrs. Earl Shoup, Clara Coffman, and Ruth Coffman) and one brother (John). She was a member of the Prairie Street Church, where funeral services were held Aug. 28, with fluxuself Krabil officiating.

Detweller, Katle K., daughter of Horace P. and Annie (Keeler) Nyce, was born in Montgomery Co., Pa., Nov. 18, 1894, died at Perkasie, Pa., of a cerebral henorrhage, Aug. 21, 1967; aged 729, 9 m 3 d. She was married to Marvin B. Young, who died in October 1918. In 1901; 296 she was married to Elmer Y. Detweller, who survives. Laverne N. Young, 2 stepehilden (Weston S. Detweller and Laura–Mrs. Maurice Cope), 4 gradchildren, S. great-grandchildren, and 3 brothers. We was a member of the Rockhild Church, where funeral services were held Aug. 25, with Mertill ment in Towamenchi Cemetery.

ment in Towamencin Cemetery.

Gerber, Leroy, son of Roy and Lillie (Nusbaum) Gerber, was born at Wooster, Ohio, June

21, 1967; aged 22, y. 1 m. 29 d. He is survived

by his mother (Mrs. Lillie Zuercher), his steplather (Orne Zuercher), one brother (Frederick

Gerber), one half brother (John David Zuercher),

his grandmother (Mrs. Mett Nusbaum), and

stepgrandparents (Mr. and Mrs. Isaac Zuercher.

His lather died when he was Gow weeks d.d. He

neral services were held dug. 29, in charge of

Bill Detweller and Kenneth Ashmal.

and the control of th

Martin, Magdalena Catherine, daughter of David F. and Allec K. (Mann) Miller, was born at Elkhart, Ind., Sept. 15, 1903. died at Community Osteopathic Hospital, July 28, 1967; aged 63 y. 10 m. 13 d. On Sept. 6, 1925, she was married to Phares D. Martin, who survives. Also

surviving, are 7 children (Alice, Grace, Ralph, Weeley, Velma-Mrs, Stanley Souder, Cardyh, Mrs, Sanford Swartzendruber, and Lois-Mrs. Sanford Swartzendruber, and Lois-Mrs. Dennis Zimmerly, 18 gandchildren, and 3 brothers (Jason, Walter, and Titus). A sister preceded her in death, she was a member of the Crown Hill Church, where funeral services were held July 31, with Elmer Yoder and Wilmer Hartman

Wiebe, Kenneth James, son of Peter and Bheat Mae (Hotstelle) Wiebe, was born at Elihart, Ind., July 21, 1982, died at Hesston, Kan, from a single car accident, Aug. 24, 1967; aged 15 y. 1 m. 3 d. Besides his parents he is survived by 5 brothers and sisters (David, Lynn, Carl, Rachel, and Marcia) and his grandparents (Mr. and Mrs. James Hotsteller and Mr. and Mrs. Ben P. Wiebe) He was a member of the Hosston Carl, with James Hotsteller and Mr. and Mrs. (27, with James Horstell, Jerny Wester, and Milo Kauffman officiating; interment in Zimmerdale Cemeterv.



MATTIE MAE

Illustrated by Esther Rose Graber

A delightful story about a little eight-yearold Amish girl written for the primarychild. The stories are about things that happen in her life. She lives on a farm in southern Virginia. She is Dan Miller's fith child in a family of seven. Malinda, Henry, and Ellie are older and so must work. Becky, Mattie Mae, Litbet, and Benjy have plenty of time to play together.

The reader participates in the joys of farm life. receiving packages in the mail, playing pretend games, finding the baby kittens, attending market, and riding in the buggy behind Prince. Preserved here are pictures of a countryside that is rapidly disappearing in the East. A wholesome book for any child. \$2.50



Items and Comments

A Dutch Reformed minister charged that people in South Africa have changed the game of rugby from a national pastime to a "national religion."

The Reverend J. J. C. Visser of Cape Town asserted that the game "is becoming a monster threatening to upset our Christain values and sense of proportion."

He said that if churches in South Africa "had one tenth of the money paid for admission to games and races, there would be no shortage of funds to propagate God's kingdom throughout Africa."

Rugby is a variety of football and gets its name from the fact that the game was first played at Rugby School in England.

"It seems to be that rugby is no longer a national sport, but a national religion with tens of thousands of Afrikaners particularly guilty of this idolatry."

Archaeologists have found a church described by seventeenth-century Spanish missionaries as "magnificant." Before the archaeological find, the missionaries descriptions had been regarded as exaggerations.

The discovery of the church at Pecos National Monument was announced by the National Park Service. Located at the abandoned Indian pueblo of Pecos, about 25 miles southeast of Santa Fe, the church ruins were found below the ruins of an eighteenth-century Snanish mission church.

The find, described as "of major historical importance" by the Park Service, was built in the early 1620's in an architectural style never before found north of Mexico City.

The Mandelbaum Gate, which from 1948 until last June 5 was the only authorized crossing point between Israeli and Jordanian sectors of Jerusalem, is being torn down.

A few days each year, the barrier was lifted by Jordan to permit the passage of Christian pilgrims going to holy places in Old Jerusalem for the Christmas and Easter seasons. Ordinarily, the gate was used only by United Nations and other diplomatic officials.

Dismantling of the gate is only one of several projects spurred by the city's mayor, Teddy Kollek, to eliminate all physical barriers dividing Jerusalem.

High concrete walls that blocked the

streets near the old border have been torn down and abandoned houses in what was once no-man's land have been leveled.

Mayor Kollek said the city's authorities plan "a wide belt of green around the Old City, from St. Stephen's Gate to the Damascus Gate. "We're going to make a park out of the no-man's land," he continued, "convert the area in front of the Jaffa Gate into a huge plaza, and open a road around the southern part of the Old City."

Leslie Grove of Stouffville, Ont., a layman in the United Missionary Church, now 81, has just completed reading the Bible through for the 235th time. It is probably a world record

record.

During his active life Mr. Grove labored as a farmer, a baker, and a factory worker; and for eight years was a United Missionary pastor in Ontario. For many years he has read the Bible several times a year, but when he retired from full-time work eight years ago, be decided to devote more time than ever to reading God's book.

In 1962 he reached the 100 mark. In the five years since then he has read the Bible through another 135 times. This is an average of once every two weeks. He reads the King James Version exclusively.

"Every time I read the Bible," he says, "the more I love it, and the deeper the truths I see in it. All elderly people could very profitably spend a large part of their time in reading God's Word."

David Hartsough, program secretary for the Friends Committee on National Legislation in Washington, D.C., told Quakers at Guilford College, N.C., he is encouraged by the general attitude on the Vietnam war in Washington.

"A year and a half ago," he told the North Carolina Yearly Meeting of Friends, "Congressmen took the attitude that "Whatever the president says, we'll do. But there are an increasing number that are saying, 'Let's wait a minute. Escalation isn't working and we haven't gained an inch.'

"There are more Congressmen now saying we are on the way to World War III."

Mr. Hartsough said that Quakers, as an organization, do not support or endorse particular candidates, but that individuals are encouraged "to find candidates who will speak out on issues they are concerned about."

A Baptist official has criticized a Roman Catholic bishop for his stand in opposition to the Vietnam war.

Auxiliary Bishop James P. Shannon, pastor of St. Helena's Catholic Church in Minneapolis, Minn., later responded to the criticism with a biblical quotation from the Sermon on the Mount

the Mount.

Dr. A. W. Allen, executive secretary of the iltraconservative Minnesota Baptist Convention, said much of the dissent in the country

over the Vietnam war has been stirred up by "theological liberals."

He charged that such spokesmen "have departed from the original tenets of the Scripture or their church doctrine," and said Christians should back up their fighting men in Vietnam with prayers and support.

In response, Bishop Shannon said, "I refer Dr. Allen to the Gospel of St. Matthew, chapter 5, verse 9."

(Chapter 5 of Matthew contains Christ's Sermon on the Mount and verse 9 is: "Blessed are the peacemakers: for they shall be called the children of God.")

Gordon C. Zahn, Roman Catholic sociologist and a long-standing advocate of pacifism, spoke against the support of war and militarism by Catholic individuals and institutions.

Addressing a national meeting of the chaplains of the Christian Family Movement (CFM) at Notre Dame University, Mr. Zahn said that "it is not the proper role of a churchman (or a church) to make war, to bless war, or even to praise war and the deeds of war." Until this is realized, he said. "we will never be able to bring the required measure of dedication to our vocation or peace."

Among practical steps in support of pacifism, he suggested the removal of national flags from Catholic churches and the abolition of military training programs at Catholic schools

Any conflict between loyally to one's country and to one's conscience must be decided by the Christian in favor of the latter, Mr. Zahn stated. "The true Christian must always set some limits to his patrotic commitment, even to the point of being prepared to witness the downfall of his nation if the only alternative be the serious violation of God's law," he said. Mr. Zahn conceded that a country committed to pacifism would be at the mercy of armed nations, but he said that the Christian community must be willing to endure hardships and find means of converting them "into occasions of grace."

A new Spanish law granting limited freedom of worship to non-Catholics appears to "fall short of the positive standards demanded by the Evangelical and other churches" in Spain, the World Council of Churches' Central Committee said in Herakleion. Crete.

The law, approved by the Spanish Cortes (parliament) in June, grants many rights formerly denied to Protestants, but it requires non-Catholic churches to register with the government as "civic organizations" and submit a list of members each year.

The Central Committee, policy-making agency of the WCC, declared in a resolution that the non-Catholic bodies in Spain desired "to be recognized not merely as associations but as churches, enjoying the full rights and freedom, both for themselves and for their members."



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Coming Next Week

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Cover photo and photos on pages 842-44 by Paul M. Schrock

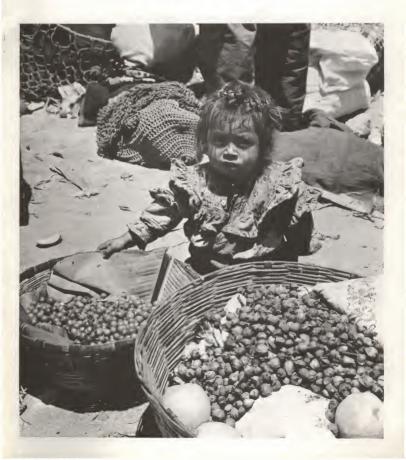
JOHN M. DRESCHER, Editor
Boyd Nelson, Contributing Editor
J. C. Wenger, Ellrose D. Zook, Consulting Editors

The Gopel Heroid was established in 1908 as a successor to Gopel Winess (1905) and Heroid of Truin (1866). The Gopel Heroid is a religious periodical published weekly by the Memonite Publishing House Theorem (1908) and the Heroid is a religious periodical production of the Heroid State of the Heroid State

GOSPEL HERALD

Tuesday, September 26, 1967

Volume LX, Number 38



Becoming God's People Through Service

By Andrew Shelly

There is no question about it. God has matched us with our day!

We hear so much about the terrible times in which we live. In fact, we hear and read so much about the problems of the world that we are insulated against doing what we can toward the solution of those problems. We have come to feel that unless the total can be solved it is not worthwhile to do the possible.

What a marvelous time in which to livel We have the facilities for talent development never equaled in the history of man. We are experiencing time- and labor-saving devices which make it possible for us to earn a living in less time than any people in the history of the world. We are earning more money than any time in the history of mankind. There has never been a time when the margin between that which we receive and that which we need to live well has been so great. The Lord has matched us with these times!

The inspiration of possibilities ought literally to tingle our spiritual beings into action. It is possible in our day to accomplish the most urgent tasks. For example, we can make a portion of the Scripture available to every person in the world who can read. We must stop quoting the depressing statistics about how fast we are falling behind.

A retired pastor and his wife were visiting a friend in a state hospital for retarded and mentally ill people. In the course of the visitation they sang a duet. They did not realize that an official of the institution overheard them. In a few days the person in charge of voluntary services for the institution wrote and asked whether they would come regularly. This experience was the beginning of an exciting weekly wist—mow a quartet. And the retired minister provided as many as four services at the time of his weekly visit. But that is not the whole story. There of the members of the quartet are over 80 years of age; and one is 72 years old.

In northwestern Ohio a community faced a problem which very many areas face. What will young people do for recreation? Especially what will young people do after athletic events? More particularly what will Christian young people do when the worldly crowde engages in activity which they cannot participate in? Will older people simply wring their hands and say it is too bad?

Well, in this particular community there were some parents who believed in decisive positive action. They felt that to do what they could, would be better than to hope for a perfect solution. Consequently they organized "fifth quarter" events.

Here is a quote from an enthusiastic letter. "We had quite a bit of excitement here this basketball season. What thrilled us really was the success of the fifth quarter sessions. We had an attendance of up to 150 kids. At most of the sessions we showed Christian movies. Even the townspeople expressed an appreciation for the fifth nutarter."

Fulfillment of God's Purpose

Christian service means the fulfillment of God's purpose for our lives. A key passage is Eph. 2:8-10: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Verse 10 shows the rose in full bloom. Paul says that we are created in Christ Jesus unto good works. Our salvation opens the door to the fulfillment pit the purpose for our lives. A rose is fragrant, not because of the type of person who happens to be nearby, but because it is the very nature of the rose to be fragrant. A rose does not ask whether it can alter the total condition of a large geographical area, but the rose is fragrant.

Three years ago the newspapers carried the story of a boy who was drowning in a pond in an eastern state. The water was too deep for the boy, but any adult could walk in easily. The newspaper account described how a group of adults stood around the pond and watched the boy drown. One person afterward, when asked why she didn't jump in and save the boy, replied, "The water was dirty."

Let us not be too hard on these average Americans. One could well imagine that they would be willing to sign a statement asking our government to do something about drowning children. Certainly one can imagine some of these adults going home with tears in their eyes because a boy had died. What they failed to realize was that although they could not

Andrew Shelly is executive secretary of the General Conference Mennonite Board of Missions, Newton, Kan "Becoming God's People Through Service" was a sermon given at the annual meeting of the Mennonite Board of Missions, Hesston, Kan.

solve all the problems of drowning children in the United States, it would have been right for someone to save this particular boy.

One of the urgent reasons that biblical service is absolutely essential in our Christian lives is that it is only through the life of service that the ring of authenticity is achieved. People cannot become convinced regarding our sincerity about issues which are beyond our immediate control if we do not do what we can to answer suffering which is equally serious within our control. We read much about the great ministry of John Wesley. Unfortunately biographers never can truly give a full picture of a man. It is only quite recently that I came across the fact that John Wesley also gave forth the ring of authenticity. At one time John Wesley told a friend that during his mature years he never gave less than a thousand pounds to the work of the Lord. Undoubtedly those who lived in the time of John Wesley not only heard his powerful preaching but also saw his consecrated life of service.

It has been said of the early followers of Jesus that they bore in their bodies the marks of the Lord Jesus. At another place it says that they took knowledge of them that they had been with Jesus.

In Taiwan, to illustrate, Lillian Disson's all-out effort to help leprous patients and others does not solve the total problems, but is the fulfillment of service for her. There is a Colombian Christian who, although he earns only \$1.80 a week, gives a minimum of the tithe plus his personal service to the Lord's work. The African, although ridiculed and threatened and finally finding his boy in a pool of blood in the morning, continued serving Christ through testimony of His amazing love. A girl in Japan, although having little training, sied what she had in sharing the gospel through an outreach Sunday school. Taiwanese young people arise at four o'clock Sunday mornings and fan out into the mountains to bring the gospel to people. And a North American surgeon in India gave his life to an amazing degree in relieving suffering—at a missionary salary!

Opportunities Abound

Opportunities for service abound all over the world. Some years ago I had the joy of meeting a farmer who had caught this vision. He, like many others, was caught in the incredible swirl of bumper crops plus high guaranteed prices. He was very prosperous. Many people were driving the biggest cars money could buy and were living in very large homes. This man drove a simple car and lived in a simple home. The Lord was his partner! The love of Christ constrained him. During those years he was giving a minimum of \$10,000 per year to foreign missions alone. In addition, he was a liberal giver to many other causes. Before I knew these things about his life. I was wondering what caused his radiance and the quality of his family life. Here was a man who was touched by the suffering of people. I saw this man weep with tears going down his cheeks. He was delighted in doing what he could in his own community and throughout the world. The water was not too dirty for him. He was willing to follow Christ in the midst of prosperity!

Here I would like to give testimony to just a small frag-

ment of my own spiritual pilgrimage. Long before the current emphasis on the devastating effects of cigarettes and alcohol,

Ibecame concerned about these issues. From the 1930's on 1 wrote and preached about these things. However, the Lord showed me that frequently these people are far more dedicated to their way of life than 1 have been to the gospel. I began to honestly and objectively figure out what these people were doing financially for their way of life. I could not escape the conviction that the Lord deserved as much as these people were devoting to these habits. I began to question some of the traditional teachings in regard to legal aspects of tithing and stewardship in general. At this point I went far beyond the 10 percent which was a traditional guideline for giving.

As might be expected, the Lord had not finished with me. The time lapse was not at all long between my previous conviction and that to which the Lord was leading me. Thus, I came to the conviction that dedicated stewardship would need to go far beyond matching what people of the world do for several habits.

It is not many years ago that our family had the privilege of going beyond the \$1,000 mark in giving in one year's time. (Since that time we have been able to increase this considerably.) This is one of the marvels of living in our generation. We are living in a time when for the vast majority of our people the difference between that which we receive and that which we need for very satisfactory lifetime living is so great. Is there any other way to overcome the gnawing problem of frustration and disillusionment than to pitch in and do what the Lord wants us to do in the many phases of His work? (This does not mean I am suggesting this as a guideline: many families can give much more and some less.)

The Cost of Sacrifice

One thing more needs to be said: frequently the question of service is dependent on the cost factor. The Bible properly places sacrifice at the very cry of the gospel. It cost God His Son. It cost His Son His blood on Calvary's cross. Jesus said, "If any man will come after me, let him deny hisself, and take up his cross, and follow me." "Must Jesus bear the cross alone, and all the world go free? No, there's a cross for everyone, and there's a cross for me."

A visitor came to a cathedral in Europe. He asked the caretaker if he could play the organ. The caretaker told him he had strict orders that no one could play the organ except the person authorized. The stranger pleaded with the caretaker and finally he was allowed to play for a short while. When he started to play, the caretaker recognized that he was hearing the type of music he had never heard before on that organ. He stood in awe. At the end he asked the stranger what his name was. The man replied, "My name is Felix Mendelssohn." Afterward the caretaker said, "To think that I almost refused the organ to Felix Mendelssohn." The challenge which we face is to turn over our lives to our Lord. We will discover that at His direction and empowerment the type of music that can be produced will be far superior to anything we dreamed possible.

Readers Right?

Dear Sirs:

We will not be ordering any Sunday school literature other than what is ordered on the attached sheet.

Since there will not be any Bible verses in the lesson helps, we may as well use our Bibles entirely. Thank you. Sincerely,

E. D.

Dear E. D.:

Your letter indicates that we have failed. We are sorry sorry that we were not clear about the printed Bible verses and sorry that you are not reordering lesson helps. Let me explain about both these points.

Yes, Brother E. D., there will be Bible verses. There will be Bible verses in all of the Sunday school materials from nursery to adult. There will be Bible verses because that is what the Sunday school is for—to teach the Bible. And that is why we are here as a Mennonite Publishing House and as a Mennonite Commission for Christian Education—to give you and your children the best in Bible study materials we can possibly give you.

Only in the youth and the adult International Uniform Lesson materials, only for two quarters in 1968, and only as an experiment will the printed passage be omitted. Here is why. In the January to March quarter, 1968, we will be studying the Gospel of John. The whole book is important, every word of it. Wouldn't you agree that it would be better for classes to study the whole book during the quarter than to study the ten or fifteen verses each Sunday that could be printed on a page in the quarterly? Wouldn't you agree that the same would be true for the last quarter, Hebrews to Revelation? If eliminating a few printed verses in the quarterly truly brings the Bible back as the class textbook, wouldn't you be for it? Unfortunately too many classes concentrate only on the printed verses. We are trying to help them to study the whole book

Brother E. D., we are trying to be the best servants we can to you and your congregation. If we are wrong in our plans to help people to study the Bible, we want to hear from them.

The 1968 plan is an experiment. The first quarterly will have a return postcard for people to tell us how the materials worked. You have told us before trying them that they will not. Perhaps you are right. But don't you think the materials should have been given a chance?

Yours in Christ, Arnold W. Cressman

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683

My Prayer

O God Keep us from becoming disagreeable When we are disappointed. Teach us how to maintain A hopeful and confident snirit Even when discouraged. Deliver us From the delusion That nothing can be accomplished Right where we are. Lift us to Yourself Until we ston lamenting Our own condition And seek to lift Our neighbor's load. Amen.



Frederick Church

The Frederick Memonite Church is located at Frederick, Pa. It was begun in 1950 in a one-room building belonging to the Bertolet Burial Cround Association, under the Franconia Mission Board. The new building was dedicated on Apr. 2, 1967. Walter Alderier is the pastor. The present membership is 32.

Editorials

Consumer Conscious

Commercial advertising today conditions us to be selfinterested and self-indulgent. We develop a consumer mentality. Advertisers want to create a desire for things—things which we do not necessarily need but which producers have to self. So there is a strategy of seeking first to make us think that we need a product. And it is often done and said so effectively that, although we never heard of or saw the item before, we immediately think we must have it.

We are often well situated and satisfied until we see or hear an advertisement several times. Then the hunger is created and we feel we must have it in order to really enjoy life. We become more dissatisfied and more indulgent not only because we are under constant pressure to purchase more things but also because we have the ability to buy so many things. The motive to have is usually a selfish one.

Beyond persuading us that we need a product, advertisers are interested in putting us into the center and making us feel important. They persuade us of their interest by telling us how to make life smooth and easy.

This consumer mind-set can so easily take over in our spiritual lives. We think of Christianity and the church as things to have rather than to give. Even our prayers to God become "give me" pleas. And we do not think of the Christian life or the church as a call to service. We think of these in terms of what we can receive.

And some preachers and church leaders, following the advertising approach, look at their responsibility as pleasing people and satisfying them in every imaginable way.

Now surely there is a place for the comfort of the gospel. But even more certain is the fact that much of what the Scriptures say is not comforting. And much of what the preacher is called upon to say does not make him popular or his people satisfied.

No doubt the church has been too busy trying to remove the scandal of the cross, preaching the sweet gospel of success, and offering tranquilizers for restless, sin-burdened souls.

Said one writer, "By trying to make the Word of God reasonable and palatable, the church has done more to destroy faith than all the ranting of communism. . . . The Word of God makes demands upon the mind of man that

are beyond his intelligence. The Word of God offers divine grace and forgiveness which the heart of a man instinctively rejects. The Word of God calls upon man to pay a price of discipleship which infringes upon his freedom to do whatever comes into his wayward little heart. The Word of God says there is no other way but that a man be reborn by faith in Christ. . . . No crown without a cross, no love without sacrifice, no victory without struggle—this is the challenge of the Word of God."

The gospel is the kind of message which comforts the afflicted and fafflicts the comfortable. It will not let us be satisfied with a selfish existence. The gospel calls us to give, to serve, and to share. It does not put us in the center or promise smooth living. The gospel does, however, promise us joy in serving others, peace in doing God's will, and victory in struggle.—D.

Be Ye Kind

Two plain countrified farmers walked out of a railroad station where they had received rude treatment at the ticket window. Said one to the other, "The smaller the station, the bigger the agent." That holds for many other positions as well. It is good, however, to remember that great persons, whether in high positions or low, grace their positions with kindness.

Kindness is a grace needed everywhere and it can be practiced anywhere. Anyone can complain and be rude. Only great souls are really kind.

Now it is possible to do many great things yet never learn the little grace of kindness. It is, however, a mark of love. "Love . . . is kind." It should be the mark of the Christian. Yet at times a waitress in a restaurant manages to manifest more kindness than a renowned church leader. In this the waitress is more Christian and the church leader lacks in Christian grace.

And I do not think the lack of Christian kindness is a small thing. How often have persons turned in disgust or dismay from Christians because of rudeness? What a poor witness to Christ! Kindness is a mark of the Christian. Let us seek to grow in kindness.—D

Communion or Cooperation?

"The cup of blessing which we bless, is it not a participation in the blood of Christ? The break which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Cor. 10:16, 17, RSV).

The observance of communion is a recognition of man's need for fellowship with God and his fellowman. Communion is our sharing in the broken body and shed blood of Christ so that "we who are many are one body." As we share in the Lord's Supper this morning, the cords of love should be drawn just a bit tighter among us who are in Christ. My prayer is that we will discover again how we as God's people are the answer to the loneliness and insecurities of those yet outside of Christ.

Our Impersonal Society

Last Sunday afternoon (Apr. 16, 1967) 2,000 persons gathered in Fairmount Park for Philadelphia's first "be-in." Two thousand people came just to enjoy themselves with a sense of community and togetherness. Said one nineteen-year-old girl, "I just came to be with people, but it's no big thing. We're just here." A twenty-one-year-old youth remarked, "I think it's great because people are getting together and liking each other." The "be-in," of which there have now been several across our nation, is an attempt to regain a sense of belonging and acceptance that is rapidly being lost in our society. One noted theologian said in a lecture recently that beneath the many ills of our world lies a problem basic to our very existence. This is the crisis of intimacy or the crisis of community. Our highly organized, technical

society has robbed people of meaningful relationships with one another, and is threatening the very social nature God has placed within us.

In his book, Tangled World, Roger Schinn reports the supposedly true story of two men who worked in the same room on an assembly line in a factory. While these men talked together occasionally, they never really became acquainted with one another. One day one of the men took the afternoon off from work to attend his daughter's wedding. The other man took the same afternoon off to attend his son's wedding. The two men were startled to meet each other at the same marriage ceremony!

Further documentation of this crisis of community is seen in the popularity today of those radio programs that allow the radio audience to participate in the program through questions or comments. Thousands of people are craving opportunities to be heard and to feel a personal involvement in the lives of others. A negative expression of this same desire is evidenced by the looseness in sexual behavior among many young people and adults today. While their conduct is clearly wrong, it also indicates the need for community, or more personal and intimate relationships with other persons. This need will find expression in both positive and negative ways when its normal fulfillment is hindered.

We as God's people gather for our communion service in the midst of this kind of world. May our worship be more than a semiannual nod to the Lord's command, "This do in remembrance of me." Let this observance of communion renew our desire to practice the quality of brotherhood that answers to the longings of our society about us.

Communion Symbolizes Koinonia

The Greek word Paul uses in 1 Cor. 10:16, and translated in the KJV as communion and the RSV as participation, is the word koinonia.

"The cup of blessing . . . is it not a koinonia in the blood of Christ? The bread which we break, is it not a koinonia in the body of Christ?"

Another significant use of this same word is in Acts 2:42 where the early church is described as devoting themselves "to the apostles' teaching and *kotnonia*, to the breaking of bread and the prayers."

In the New Testament, this word koinonia is used to describe the intimate relationships of Christians made possible by God's redemption in Christ. This grace of God in Christ draws men into community with one another, and this new community we call the church. Koinonia suggests that these Christians have a common experience of forgiveness, a common Lord, a mutual love for one another, and a partnership in the mission and ministry of Christ to the world. In other words, Koinonia is at the heart of the church and the new fellowship one enjoys when he enters the body of Christ. As we share together the bread and the cup, we are publicly testifying to our koinonia in the church of our Lord.

Now there are those who would observe the Lord's Supper without an awareness of *koinonia*. For these persons, communion signifies the broken body and shed blood of Christ

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on Calvary as atonement for our sin. This, of course, is the meaning that Christ Himself attributed to the sacred emblems. However, in 1 Cor. 10, 11, and 12, Paul relates very closely to this broken body of Christ, the living body of Christ, the church

If the Lord's Supper merely symbolizes the death of Christ on our behalf, it is a ceremony with private significance. Presumably, one might observe communion at home in his personal devotional life. And when the Lord's Supper is shared in the church, it is still only a personal experience of each communing alone with God, where little regard is shown for the brother or sister by whom one is seated. This fits well into the pattern of cooperation our culture demands. It even includes a certain togetherness. But it hardly describes the commonness of life the Apostolic Church enjoyed when they devoted themselves to fellowship and the breaking of bread "with glad and generous hearts" (Acts 2:46). Cooperation of this type hardly provides any answer to the IBM society or the youth who go to a "be-in" for their sense of community. No, the Lord's Supper is not a cooperation in the body and blood of Christ! It is a communion, a koinonia, a sharing of life at the deepest levels as the Spirit binds the many into one body.

To say that communion is an ordinance or sacrament of the church does not make it a symbol of koinonia. For the sixteenth-century reformers, the Lord's Supper was a sacrament of the church in that the church possessed, controlled, and administered this sacred rite. But among the Anabaptists. communion was a sacrament of the church in that certain limitations were placed upon who might come to the Lord's table. Those who shared in the Lord's Supper were to give evidence of being disciples of Christ and live in an awareness of their responsibilities and relationship toward their fellow members in the church. Fellowship with Christ in the Supper meant fellowship with the brethren who shared the emblems with you. The Lord's table is not structured for the efficient cooperative efforts of individuals. It is intended to express the kotnonia of a spiritual family who love and care about each other dearly.

Three Practical Reminders

As we share together around the Lord's table this morning, I would suggest three practical ideas we keep in mind concerning our koinonia. First, let us remember our communion service does not create koinonia; it rather testifies to a commonness of life that already exists among us. Certainly a new sense of love and unity should be sensed after sharing the bread and cup together. But basically our communion will be significant to the degree that our koinonia was genuine prior to our worship today.

Many congregations, share communion at special occasions in their life together when the sense of kotnonta is particularly evident. This may be at the conclusion of a spiritual retreat, in association with a baptism service, or at the farewell for a missionary family leaving the congregation for service elsewhere. Probably our communion service at MYF Convention last summer at Estes was so meaningful because it concluded almost a week of intensive living together.

Wherein we as a congregation have lived in openness and love among one another, our communion will symbolize true kotinonia. Where fellowship with our brethren is broken or has been taken for granted, communion will have limited meaning. We must remember that we do not come to the Lord's Supper to correct relationships, but to witness to relationships of acceptance and love that we are now experiencing. To come to communion otherwise is to eat and to drink judgment upon ourselves. I Cor. 11:29.

Let us remember, in the second place, that kotnonia is a costly experience. The fellowship of the church as described in Acts 2:41-47 is not possible without the inbreaking of the Holy Spirit into our lives as outlined in the earlier part of this same chapter. Koinonia takes shape as Christians commit themselves to Christ in the context of the brotherhood, and consequently express faith and trust in one another. As in our marriage vows, this commitment is "for better or for worse" as I am willing to stand by my brother in spite of the risks and failures involved. Mere cooperation suggests I set the limits to my involvement in relationships with others and can escape when I am dissatisfied with my fellowmen. Genuine koinonia requires that I bear with my brother and he with me so that we both might attain maturity in Christ.

Kotionia does not avoid the opportunity to share the practical needs and blessings of life with fellow Christians. In love we are willing to submit our lives to the counsel of the brotherhood where we assume responsibility for the spiritual failures and victories of one another. Mt. 18.15 ff.; Gal. 6:1-5. Kotionia requires communication among church members at the honest level of convictions and personal needs. Kotionia includes a fellowship in the gospel that proclaims the good news of life in Christ and His church to the world. Bather than merely organizing for meetings or evangelism, koinonia is a quality of life that by its very nature attracts people into the kingdom of Christ.

I firmly believe that those who go to a "be-in" should find more accurately what they desire in the church. The crisis of community in our nation can best be answered by a brotherhood of disciples who accept the costly demands of true koinonia. If the church of Christ is in reality whit is called to be in the Scriptures, its own existence is the most powerful witness that can be given to those around us craving friendship and acceptance.

In the third place, I would remind you that while the church now ought to be experiencing koinonia, it is also the goal toward which we are always striving. The fellowship of the church in this world will always be less than perfect. Tremendous pressures are exerted on us to conform to the impersonalness of our society, or to value things more than people. Even our most intense expressions of koinonia might result in selfishness and sin as members seek to substitute the artificial experience for the genuine. (Ananias and Sapphira, Acts 5:1-11.) As long as we are in this world, we see as through a mirror dimly. Someday we shall see face to face and know in fullness what we now experience only in part.

To have a healthy concern for enriching our koinonia in the church can be the beginning point for new life. If we settle for our present level of congregational relationships, we are sure to grow cold and sterile. There are churches and movements that have deliberately attempted to demonstrate the Apostolic or Anabaptist Church in the twentieth century, with a great deal of effectiveness. There are practical ways we too can experience deeper life together in Christ if this is truly our desire and we are willing to accept the challenges it brings.

Our world offers us relationships characterized by negotiation or cooperation. The church of Christ possesses the gift of keinonia. Which will we settle for in our life together as a congregation? Which will we offer to the world as an answer to her needs?

Vignette of Love and Sorrow

By J. Mark Stauffer

This tall, dark young man had called during the day to arrange to see me at eleven o'clock that evening; he arrived early. He came into the office and sat down. He obviously was burdened—this young man from a stable Mennonite home. He got right down to business; with quickened breath and the shaking of his head, he told of his adventure into the paths of sin. He had not missed much in his dissipation; he went, as it were, to the end of the road and found nothing but disappointment and rezert.

Now he was ready to start back; the road's return would not be easy, but he would not be alone. He had love in his heart—love that he was about to give to his God, but he also had sorrow—sorrow because of the pain and condemnation of his sin. He came to the intense moment of conscious, deliberate decision and then paused. I prayed silently and sweat out the prolonged silence with him. He admitted the battleground within the center of his being.

Suddenly, the reality of victory hit him. He said, "I'm ready to pray," and immediately slid to his knees. I knet beside him with my arm on his shoulder. He tried faithfully to pray, but words escaped him. Finally, his Helper, the Holy Spirit, aided him to a modern paraphrase of the historic confession, "God, be merciful to me a sinner." The load of his sin slipped away into God's sea of forgiveness.

When he rose from his knees, he was so happy, he could hardly talk. He did not stay long—he who now knew joy unspeakable and full of glory. As he hurried away in the darkness back to his motel, I, too, seemed too happy to speak, but not too happy to thank God once again for His loving miracle of conversion and rededication. This young man is walking with God and recently directed another troubled young man to my office.

God, Thou Friend of the young, keep calling to Thyself those who have tried the paths of sin. Walk the walks of our colleges and universities and speak peace to the multitude of troubled seekers. Through Christ our Lord, Amen.

Welter of Words

By Boyd Nelson

A welter of words, I thought, as I rehashed all the church conferences this summer. Words are numerous at conferences, and Mennonite General Conference, Aug. 21-24, was no exception.

But words were important. Without those words, what would 200 delegates have done? How could they have shared their concerns and experiences? The report book alone has 127 pages, nearly all full of words in small type, about important things.

Words became tools by which we thought and worked and worshiped together those three days. They also became means by which we expressed our concerns to each other.

Some words carried a freight of special concern: evangelical, ecumenical, social action, Vietnam, urban riots, interchurch relations, budget, program.

They symbolized the life of a small Christian brotherhood attempting to be faithful to its call and drawn into dialogue and relationships by larger Christian groups on several sides.

They symbolized the plight of our world today, a world for which our Lord died and for which He pleads with us to die. They symbolized our need to love each other as His redeemed children, no matter what other "family" ties we have.

They symbolized the practical outworking of our faith in mundane concerns.

Not everything that happened at Lansdale, Aug. 21-24, depended on words. A news reporter who sat through a concerned and extended discussion on the letter on Vietnam and urban riots to the U.S. president apparently noted a Christian love which went beyond the differences in opinion expressed—differences which in my opinion strengthened the letter when it was finally approved.

Two bishops from the Franconia Conference (which does not officially belong to General Conference, I understand) presided over the first communion ever served at a Mennonite General Conference. Participants were served by ministers of all our North American conferences except two. Words were needed, but they paled as symbols before those inherent in the communion and feet washing.

The spirit was so apparent that one brother even took words to note that delegates seemed free to speak.

Perhaps we are learning to use our words to experience the love of Christ, rather than letting our words control us as they often do when they become clubs or fear-rousing symbols with flag-waving power. If that be so, then perhaps Christ will honor our use of words, as when He told His disciples that men should know they belonged to Him by the way they loved one another.

OVERSEAS MISSIONARY DIRECTORY

Fall, 1967

he overseas missionary directory appears twice each year-in the last issues of Gospel Herald for March and September. Included on this list are missionaries of all boards of the Mennonite Churchapproximately 500 of them.

For your convenience the directory may be lifted off the staples and inserted in your personal devotional material, or in your correspondence folder.

Postage rates are included on the last page. Write to your missionaries, and above all, pray for them. The numerous names make it difficult to pray meaningfully for them, but if you keep the directory handy as you read mission news or prayer requests in Gospel Herald, you will be able to pray for those in the country and circumstances you are reading about, and by name. Perhaps more than anything else, those whom we send out as a church appreciate our prayer support.

Additional copies of this list are available at no charge from Mennonite Board of Missions and Charities, Elkhart, Indiana 46514.

ALGERIA

Good, Ellis and Mary Ellen, Domaine Emmanuel, 77 Hautefeuille par Coulom-miles (Meisse), France and France, 1888, 1889, Algeria Haesteller, Marian, c'o Mennoulle Central Committee, Henchir Toumphani, Ain-Kercha (Constantino), Algeria Switer, Robert M. and Lilla Ras, Rus No. 5 Dar Nacma, El Biar, (Alger)

Algeria
Polly Ann, Susan Louise, Marie Lynn, and Carolyn Mildred Stetter Overseas Mission Associate
Shoup, Mary Ellen, 6 rue Broussais, Alger, Algeria

ARGENTINA

In Central Province

Bardell, Larry, L de la Torre 474, Santa Rosa, FNDFS, La Pampa, Argentina Brenneman, Don and Marilyn, Facultad Evancelica, Camacua 282, Bueno

Brancenn, Don and Mantyn, Foultad Founçaise, Commonic 252, Blacook Afrey, Angelinad Roscillad Bennesca Eth. Delbert and Rush, Casilla de Cornes 38, Brogado, FNDFS, Arquetina Casilla de Cornes 38, Brogado, FNDFS, Arquetina Arquetina Arquetina Arquetina

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On Retirement from Central Province

Hershey, Mrs. T. K., 1508 South 8th St., Goshen, Ind. 46526 Rutt, Mary, 527 W. Orange St., Loncaster, Pc. 17603 Swarzsentruber, Edna, Godey 448—7. E. 650, Pehudjo, Buenos Aires, Argentina

in tae Lacoc Buckwalter, Albert and Lois, Casilla S3, Pcia: R. Saenz Pena, Pro. de Chaco. Aryshitra Aryshitra Mast, Michoel, Timothy, and Stephen Buckwalter Mast, Michoel, and Mattie Marie, Casilla S3, Pcia: R. Saenz Pena, Pro. de Chaco, Arysentra Marie Mast

On Retirement from the Chaco

Shank, J. W. and Selena, Schowalter Villa, Hesston, Kan. 67062

Otto, Robert and Wilda, 13, Avenue Leon Houyoux, Brussels 16, Belgium Michael, Peter, and Laurie Otto On Furlough

Shank, David and Wilma, 900 LeRoy, Goshen, Ind. 46526 Michael, Stephen, Crissie, and Rachel Shank

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Douglas and Kevin Yoder On Extended Furlough

Gamber, Ruth, Box 370, Elkhart, Ind. 46514

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Anley, Cecil and Marquest, Caisa Pestal 11.922, Lope, Soo Paulo 10, Est. de
Soo Paulo, Brezzil
Grobes, Hervey and Mirsom, C.F. 1013, Campinas, Soo Paulo, Brezzil
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Lord, Son Paulo, Brezzil
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The Towering

Heights of

Enjoying Ephesians

By Roy S. Koch

God's Grace

In my late teens I saw an advertisement that said, "How to increase your height two inches." I quickly subscribed to the service. To my great delight I discovered that the exercises recommended really worked.

If this short chapter doesn't succeed in stretching us at least two inches spiritually, it can only be because we lack sufficient motivation to make the effort. Let us note two foci to this spiritual advance.

The Mystery of Grace Revealed (1-13)

Let us observe how Paul progresses in his presentation. First he refers to himself as the instrument of recelation (1-4). Who would guess that from a prison cell there should sound forth such a note of triumph? Can we, like Paul, muster the spiritual fortitude to look beyond the Neros of our circumstances and call ourselves not prisoners of political or economic circumstances but prisoners of Christ?

Does God really have special vessels for special occasions as Paul felt he was? Gal. 1:15, 16. From the record of history we must conclude that such is the case. How else can we account for a Luther, a Wesley, a Moody, and a Billy Graham? From these highly endowed vessels we discover the significant fact that only by unconditional surrender to God's will are His purposes discovered and realized. Why should some people rise so much higher than others in spiritual usefulness? One part of the answer is found in human response to Christ; the other part may well be God's sovereignty.

In the second place, we discover that there is also a matter of the time of recelation (5, 6). The Old Testament reveals Christ bit by bit, something like the gradual coming of the dawn. But when the sun of Christ's incarnation burst upon the earth, the night of bigotry and race prejudice gave way to the noontide of all races basking in the wealth of God's saving grace. Paul did not discover this wealth of insight; it was revealed to him. Had there been no Paul, there might well be no worldwide Christianity today.

The third phase of God's mystery revealed is the theme

Roy S. Koch is pastor of the South Union Meanonite Church, West Liberty,
Ohio. This is the sixth in a series of articles on Ephesians.

of the revelation (7-13). If we pay careful attention in these verses, we discover three phrases that catch up the essence of the great theme. These phrases are noted in turn.

Paul compares himself to a pipeline transmitting the unsearchable riches of Christ to all men, especially the non-lews. Since when can we put a comparative on a superlative? "Less than the least of saints" (8). But once we in turn catch a vision of the wealth of Christ in us and flowing through us to others, we shall also be overwhelmed with our own clayness.

Does the gospel still thrill us? Can we, with Paul, characterize the gospel as the manifold wisdom of God (10)? There is no claustrophobia (fear of enclosed places) here. Every Christian today should do his part to show the wonders of salvation to his fellowmen.

What a sense of destiny and meaning there is in finding God's will! Recognizing the eternal purpose of God (11) egives us the confidence that the puny systems of men can never thwart God's sweeping program for this world. Persecution is then a mere pint of irritation in the mighty cataract of glory that shall finally catch up all God's saints.

The Might of Grace Revealed (14-21)

In rapid succession Paul presents the evidences of spiritual power. Let's watch for them.

The Jewish posture in praying was standing, but so overwhelming is the greatness of God's saving grace that Paul falls prostrate before God as he pours out his soul in spiritual prayer (14). Do we also live at the intersection of Thanksgiving Street and Praise Avenue? Are our prayers monologues of begging or anthems of praise and adoration?

Have we grown sufficiently to see that all Christians of whatever denomination have a spiritual parentage (15)? What a vision of ecumenicity overwhelmed Paul at those moments of his deepest spiritual insight! I should realize that the Christians of all races and times belong to my Father and are my dear brothers and sisters.

Today, as indeed always, we need spiritual power (16) in our inner man. Here is where motivation is centered and character is determined. Some years ago one of my brothers

subscribed for a physical culture course and set out to develop his muscles. In time he did feats of strength at home that made the rest of us fairly gasp. Have we developed rippling spiritual biceps in our walk with Christ?

The spiritual proof (17) of belonging to God is Christ dwelling in our hearts, the control center of our personalities. If this proof is missing, all our pretensions to being good and holy are a mere facade. There dare be no ambiguity here.

Spiritual proof is followed at once by spiritual perception (17-19). The atmosphere becomes increasingly rare as we follow along the path of God's mighty grace. When love obeys, it leads on to the very borderland of the

unknowable and catches insights into God's very nature. Then there comes an overpowering institution that it takes all God's saints with the widest possible diversity to express the unsearchable depths of God.

How inevitable that spiritual praise (20, 21) should climax this ascent into the rarefied air of Christian faith and life! This experience of fellowship is like a mystic losing himself in ecstasy. No human language can ever describe what God can do for His own.

On this high peak of revelation Paul stands like John on Patmos searching for words which refuse to come. Only in experience can I discover something of the inexpressible grace of God. Now I feel like bowing my knees to God too.

Our Peace Witness-In the Wake of May 18 By Guy F. Hershberger

5. Why does the new draft law (1967) change the definition of a conscientious objector? The 1940 law defined a conscientious objector as "any person . . . who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form."

In 1948 Congress "tightened up" the law by specifically excluding the nonreligious objector. The law now said that "religious training and belief . . . does not include essentially political, sociological, or philosophical views or a merely personal moral code.

A further attempt at "tightening up" the law was made by defining religion as "belief in a relation to a Supreme Being involving duties superior to those arising from any human relation." It was believed that this definition would restrict religious objection to persons holding more or less traditional Judeo-Christian views of God.

In 1965, however, in the Seeger case, the Supreme Court gave the Supreme Being clause a broad interpretation so as to include all religions, and in so doing granted religious objector status to Daniel Andrew Seeger whose views of God were admittedly vague.

The Court said: "We have concluded that Congress, in using the expression 'Supreme Being' rather than the designation 'God,' was merely clarifying the meaning of religious training and belief so as to embrace all religions and to exclude essentially political, sociological, or philosophical views. We believe that under this construction, the test of belief 'in a Supreme Being' is whether a given belief that is sincere and meaningful occupies a place in the life of its possessor parallel to that filled by the orthodox belief in God of one who clearly qualifies for the exemption.'

By this action, the Supreme Court ruled that the question was not whether the objector's view of God agreed with traditional Christian theology, but whether he had deepseated convictions that war is morally wrong and contrary to the highest values of life as he understands them, even if his religion is man-centered or value-centered rather than Christ-centered or God-centered, or his Supreme Being no

more than a kind of pantheism, or a naturalistic process within the universe.

Congress never likes to have the Supreme Court upset its legislation. And the Seeger decision was especially disturbing to some congressmen, since it had "loosened" a law which was intended to be a "tightener." So now another attempt must be made to tighten it. But how?

Congressman Rivers said: "Let's take that last part [added in 1948] out, and go back to the old-time religion." And this is exactly what the House bill did. To some this seemed a simple solution-removing the target which had been hit by the Court.

Others were doubtful, however, that returning to the language of 1940 would tighten a law which in 1948 had been considered too loose. General Hershey, for example, surmised that this would be interpreted as evidence of more broad-mindedness on the part of Congress, rather than less.

It seems obvious to the present writer that Hershev's guess is the correct one. If the Supreme Court could interpret religion broadly with the Supreme Being clause in the law, it can probably interpret it even more broadly with this clause removed.

When the House and Senate bills went to conference for reconciliation of differences, the Supreme Being clause was left out of the definition. The conferees, however, specifically excluded the nonreligious objector by restoring the last part of the sentence, so that the 1967 law now defines a conscientious objector as "Any person . . . who, by religious training and belief, is conscientiously opposed to participation in war in any form. Religious training and belief in this connection does not include essentially political, sociological, or philosophical views or a merely personal moral code."

In summary, while Congress sought to narrow the definition of conscientious objection, the new definition is actually broader than that in the law of 1948, although narrower

than in that of 1940.

(Next week: 6. Why does the new draft law change the appeal procedure for conscientious objectors?)

CHURCH NEWS

During the next year, Kniss will be working in surgery at Rockingham Memorial Hospital, Harrisonburg, Va. Missionaries to India since 1959, the Knisses hope to return in

Missionaries Report on Nigeria

serious danger because of the civil war there.

However, the Clair Brennemans noted difficulties in obtaining certain foods and medicines; and the Cliff Amstutzes crossed the Niger Bridge the day before it closed to give some indication of the secondary effects of

Brenneman said, "We were in a predominantly neutral area in the Midwest at Asaba; so we were never in real danger. During the last weeks we were there, we couldn't cross to the East because the bridge was reportedly filled with explosives.

The American embassy suggested that we leave Uvo in the East," said Amstutz, "although we were not in any immediate dan-The Amstutzes went to Jos in the North, hoping to find an agricultural assignment to complete the last year of a threeyear term; but this did not work out.

Both the Brennemans and Amstutzes were engaged in agricultural development projects among the Nigerians and in conjunction with the Mennonite missions there.

At first, Brenneman was part of a governmental agricultural extension team. Most of community.

Two returned missionary couples from Ni- his time, however, was spent as business geria both reported that they were not in manager of the Rural Training Center at Asaba, a school begun by a Canadian missionary in 1946 for the betterment of Nigerian youth.

Mrs. Brenneman commented, "We are thankful for much that we learned from the Nigerians. We especially appreciated their deep sense of gratitude and hospitality. We hope they learned equally well from us."

Cliff Amstutz, a former Hesston College faculty member, first taught at McGregor College at Afikpo, a Presbyterian Teachers Training College.

Later, he and his family moved to Uvo to take over the agricultural leadership there. He said, "We tried to work the agricultural program in with that of the church. Profits from crops were often channeled back to the support of the local church and its pastor."

Amstutz also noted that an agricultural project gave Nigerians something concrete to identify with the spiritual growth of the

The Brennemans will temporarily be making their home in Wellman, lowa; the Amstutzes will locate in the Hesston, Kan.,



Contrary to what many would believe, the drought in India this past year did not increase the number of patients treated for malnutrition at the 30-bed Mennonite Hospital at Satbarwa in Bihar, according to Mark Kniss, medical doctor recently returned to the States.

There was no way for those suffering from undernourishment to get to the hospital either because they were too weak to walk or they could not afford to pay for public transportation as they needed the money for food." he said.

Kniss added that there really were not as many cases of malnutrition as one would suspect in spite of the extremely severe drought conditions. He did say that several people died of starvation although he was not able to verify this personally.

Mrs. Kniss, a registered nurse and mother of four children, said that there was an appreciable increase in the number of children

said that the symptoms of malnutrition were diarrhea, protruding stomachs, and swollen

Kniss also said that they were very thin and emaciated. "We related to the MCC program in that

we had one of the MCC food distribution centers on our compound," he explained.
"MCC also provided some labor to build some TB wards close to the hospital."

At the present time, the hospital is building an isolation ward.

Kniss said that the patient load was extremely heavy for one doctor. The Jonathan Yoders are currently assuming the practice there. Kniss did say that the hospital is staffed by a good group of Indian nurses.

Future plans in Satbarwa call for the possible establishment of a public health clinic and a gospel ministry center to complement the medical program at the hospital.



OVERSEAS MISSIONARIES OF THE WEEK: Merlin and Hilda Swartz have left recently for Beirut, Lebanon, where Merlin will be on the faculty of the Near East School of Theology. The Swartzes are under appointment by Mennonite Board of Missions and Charities, Elkhart, Indiana.

An alumnus of Eastern Mennonite College and Goshen College Biblical Seminary, Swartz received a PhD from Harvard University in Islamics in June, 1967. Mrs. Swartz is a registered nurse.

The Swartzes are the parents of four children: (left to right) Kenton, 3; Sandra, 10; Wanda, 4; and Daryl, 8.

Harms to Assist Snyder

Doreen Harms, Whitewater, Kan., has accepted the position of administrative assistant to William T. Snyder, executive secretary of Mennonite Central Committee. Akron, Pa. Miss Harms will begin her duties at headquarters on Nov. 1, 1967.

This is not her first MCC assignment. She was a summer VS-er in 1947. In 1948 Miss Harms began work in MCC's Mennonite Aid section. She remained at Akron headquarters until December 1951. The next year found her in Germany with MCC's Mennonite Aid section.

She worked in Germany until 1955. From April 1955 to November 1958 she again worked at MCC headquarters, Akron, Pa. Miss Harms returned to Germany in January 1959, where she worked with Peter I. Dvck until August 1967.

"She was more than a secretary," Dyck quickly pointed out. "In many instances she represented MCC when my activities would not allow me to attend various meetings." She also carried the responsibility for the European trainee program and the tracing work done in the East-West program.

Her parents are Mr. and Mrs. I. S. Harms. Whitewater Kan She is a member of the Gracehill Mennonite Church, Newton, Kan.



Mr. and Mrs. John H. Mosemann, who began their first subhatical Sept. 10, were honored by the congregation of the College Meanonite Church at a reception after Sunday school on Sept. 3. Shown left to right above are: the Reverend J. Robert Detweller, acting pastors Mrs. Detweller; Mrs. Lena Fricke, chairman of the WMSA which was responsible for the reception; the Reverend and Mrs. Mosemann; Mrs. Dewayne Johns and Mr. Johns minister of resources.

Mosemanns on Six-Month Sabbatical

Mr. and Mrs. John H. Mosemann, who have served at Goshen College and the College Mennonite Church since 1946. left for their first sabbatical on Sept. 6.

The leave, which will end next Mar. 1, will be spent in New York City, where the Mosemanns will be studying at Union Theological Seminary.

At a farewell reception in honor of the Mosemans on Sept. 3 after Sunday school. Bro. Mosemann said, "I will have freedom to attend any class I wish. Faculty resources have been offered to me for any project 1 choose to undertake. I am eager to have this enrich the service expected of me when 1 return, and I am well aware of the need to 'sharpen my tools' and even secure some new ones. Mrs. Mosemann also hopes to take full advantage of this opportunity for stimulation."

En route to New York they stopped at Belleville, Pa., where Bro. Mosemann delivered sermons in a special missions emphasis at three churches.

Acting pastor at the College Mennonite Church in the interim will be J. Robert Detweiler. Dewayne Johns, a local businessman, has consented to the assignment as minister of resources, and will serve as the church business administrator, for the time being, under the new reorganization of the congresation.

The Mosemanns arrived in Goshen in 1946, when Bro. Mosemann accepted a full-time teaching post in the Biblical Seminary. In 1950 he accepted part-time pastoral responsibility at the College Church. In 1936 this was increased to full time. The College Mennonite Church has more than 800 members.

In 1964 the Mosemanns were granted a

10-week leave of absence to he special commissioners for the Mennonite Board of Missions to South America and Puerto Rico.

The Mosemanns' address for their sahhatical is Apt. 413, 99 Claremont Ave., New York, N.Y. 10027.

Stauffer, Kraybill Administer VS. CPS

B. Leon Stauffer was appointed director of the VS-CPS program of the Eastern Mission Board Sept. 1, and Donald Kraybill was appointed assistant director.

Stauffer replaces John Eby who has been granted a four-year leave of absence from Salunga headquarters staff for graduate

Stauffer was formerly administrative assistant in the VS—I-W office. Prior to this he had served a VS term as youth worker in New York City and as counselor and camp director at Camp Hebron.

A graduate of Pennsylvania State University, Stauffer holds a BS degree in sociology. He is married to the former Nancy Shenk.

Kraybill joined the Salunga headquarters staff in June. He is administratively responsible for units in Honduras and British Honduras.

During the summer of 1964. Kraybill was on a five-man team that spent six weeks in Honduras and British Honduras visiting VS extensions and assisting in agricultural and community development projects. He graduated from Eastern Mennonite College in 1967 with a BA in sociology and Bible.

From July 15 to Sept. 15 Kraybill took part in an Eastern Mennonite Seminary seminar in Europe, attending Mennonite World Conference in Amsterdam and traveling by bus through Europe and the Holy Land.

He is married to the former Frances Mellinger.

Reconciliation Surprises Work Campers

"They didn't hate us at all! They'd already forgiven us!" exclaimed one surprised first-time camper on his return to Japan, according to a report by Carl Beck, MCC peace representative in Japan.

The "they" were the Korean hosts; "us" were the 13 youth from Japan. The occasion was the third reconciliation work camp, sponsored hy MCC peace section, Japan, and held in Taegu, Korea.

"They welcomed us far beyond our expectation," the camper continued. "They were immensely kind to us throughout the camp. This in spite of the fact that we Japanese as a whole are not yet willing to apologize to the Koreans for our crimes."

In his surprise, young Inamine highlights what seemed to he the essential character of this camp as compared to the camps of the two previous years. According to Beck, the process of reconciliation had really progressed since 1965.

Beck commented, "Gone seemed to be all the smoldering resentments, all the hidden teelings, the heated discussions of the first camp. Perhaps fellowship work camp would have heen a better title for the camp."

Observed one camper, "Never before did I realize the importance of the fellowship that is ours in Jesus Christ. In spite of hariters of language and race el experienced a a sense of participation such as I had never known before. As I saw how very hard these Korean young people are working for the rebuilding of their devastated country, I felt very close to them."

bees said, Another note apparent outnig the work camp was a strong interest in the question of war and peace in general and peace in East Asia in particular. At the close of a lecture by a very influential Christian professor in which he condoned South Korea's strong military stance against the North and U.S. intervention in Korea, many of the campers took him to task in an animated discussion period.

Declared Heihachiro Ito, Doshisha University law student: "I will never take up arms to kill or harm my brother or to destroy his property. No matter what happens to my possessions, my body, or even my life, I will never take part in war. Following my Lord, I refuse to hate:

The work project was to level a wooded hillside on the compound of the Ai Rak Won Leprosarium, an American Leprosy Mission Hospital, and to lay the foundation for a large new Rehabilitation Center.

Since the hillside turned out to be solid rock a few inches down, blisters, aching muscles, and gallons of sweat accompanied the movement of every ton of shale, painstakingly loosened with pick, scooped onto flattened rice-straw bags, and dragged down hill by girl members of the crew.

These bags soon got the title of "dump kaa (car)" and each was designated by the origins of the girl tugging at the ropes, i.e., "Sapporo Dump Kaa," "Yamaguchi Dump Kaa," or "Taegu Dump Kaa." "Sapporo Mama San" rang out when a particular "Dump Kaa" was required by one of the male showel wielders.

Thirteen Japanese, 18 Koreans, two Taiwanese, and seven Americans from Japan participated in the actual work of the camp. Six others had been active in

preparing for it.

Student Chang Jung Yi, camp activities director, sumed up the progress in reconciliation by stating, "Two years ago in Seoul 1 led student demonstrations against Japan. Today I am leading a reconciliation work camp. I could never again take part in such a demonstration."

"Plans are already under way for a fourth camp to be held in Taiwan and hosted by the Taiwan Mennonite churches." Beck concluded. "With probable participation from Indonesia, India, and Vietnam in addition to Taiwan, Korea, and Japan, the aspects of fellowship and positive peace education will no doubt still further overshadow the reconciliatory role of the first three camps."

Gospel Spreads to Mocovi Tribe

Christianity in the Argentine Chaco is spreading at the grass-roots level according to a report by veteran missionary Albert Ruckwalter.

At the Indian Church Conference this summer a young Christian from the Mocovi tribe appeared on the second day and requested conference leaders to come to his colony 80 miles southwest of Saenz Pena to baptize 18 converts.

Buckwalter wrote, "This particular young man obviously is an experienced Christian, but as yet a church had not been formed in his colony." The Toba Indians from the local reservation had made a tour of the Mocovies some months earlier.

"The day of the baptism turned out cloudy, windy, and cold (it is winter here, you know)," said Buckwalter. "Nevertheless, there were 16 altogether who wanted to be hantized."

to be baptized.

"As the various new baptized believers came out of the water and kneeled on the shore of the swamp, they trembled like leaves in the cold wind. But there was obvious triumph in the event."

Buckwalter added, "I found out later that several of the men in the group had previously been openly contrary to the gospel. So the news of Jesus Christ continues to penetrate and to bring new believers."

The Mocovi language is similar to that of the Tobas, but Buckwalter is not yet sure what implications this will have for him in his Bible translation work. At the present time, he has completed the translation of the Book of Acts through chapter 12, about 40 percent of the total.

The Gospel of Mark has been translated into Toba by another compositor.

Church Purchases Property

The Mennonite Church in Bronx, New York, improved its facilities by buying a new worship center recently at 435 E. 106th St. In a predominantly Spanish area, the congregation of 13 members is pastored by Ronald Collins.

The newly purchased four-story facility also houses nine apartments which will be rented by the church to interested parties.

Pastor Collins said, "We have a lot of work to do here before we will have this building in shape, especially on the first floor where we will be holding worship services."

Collins doubles as a physics teacher at Vorhees Technical Institute.

FIELD NOTES

School for Ministers, Goshen College Biblical Seminary, Feb. 6-23, 1968. Congregations should begin now to plan to send their minister. J. C. Wenger, Director.

Ralph Palmer, 307 Lucas Creek Rd., Denbigh, Va. 23602, is distributing gospel tracts to people walking on city streets in the western parts of the Carolinas and Georgia and in eastern Tennessee. Your prayerful support of this work is appreciated.

His Name Is Wonderful, a new Christmas "canata" consisting of twelve songs, has recently been adapted from the (hibberto) umpublished music of J. D. Brunk, who served actively on the music committees of the Mennotic Church in the early decades of this century. Write for your copies today to: Hs Name Is Wonderful, 1066 Mt. Clinton Pike, Harrisonburg, Va. 28201. (81.95 for single copies; \$1.50 for \$2.7\$ copies; \$1.50 for order postpatid).

Aaron B. Blank, Gap, Pa., was ordained to the ministry to serve the Kinzer congregation, Aug. 27. The ordination was in charge or Clair B. Eby, assisted by Elam Stauffer.

Mark Kniss, missionary on furlough from India, will speak at the Huber Church, New Carlisle, Ohio, at their all-day fellowship meeting, Oct. 15.

Calendar

Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21. School for Ministers, Goshen College Biblical Seminary, Feb. 6-23. Eastern Mennonite High School, Harrisonburg, Va., announces its second annual homecoming for Oct. 14, 15. Main features include: Phillies—Armerians literary contest, Saturday evening, and "David the Shepherd Boy" cantada, Sunday afternoon.

Norman Yutzy has been designated as interim pastor of the Trissels congregation, Broadway, Va., for the period September 1967 through August 1968. David Augsburger, who had been serving as pastor of the congregation, is now giving full time at Mennonite Hour.

Delbert Snyder wrote from Jos, Nigeria,
"Things are working out very well for us
here (at the Baptist high school). So long
as there isn't an evacuation of the North,
it looks as if we'll be here for the rest of
our term. . . They have a real problem
getting teachers here, worse than in the
Fast."

Carson Moyers, on furlough from Chana, will be living at 702 College Ave., Goshen, Ind. They will be enrolled in the Goshen Seminary first semester.

Recent field arrivals include the following: David Powells, Aibonito, P.R.; Michael Masts, Argentine Chaco; Kenneth Schwartzentrubers, Campinas, Brazil; Marie Kurtz, Accra. Ghana.

Cyril Gingerich, at the Abiriba Joint Hospital in Biafra (East Nigeria), wrote the following Aug. 20: "I just learned that the Presbyterians are working on starting a fortnightly communication to the outside through the Cameroons. . . . As soon as we know we will write telling you how to address letters to us."

John R. Wenger in Israel reported, "Tours have kept us very busy the past month. I have been in Jerusalem most of the time in order to coordinate details. Since the war many regulations have changed and become more complicated."

John Coffmans, London, England, held their last worship service in the Free Gospel Hall, Sept. 10. They will remain several weeks at the London Mennonite Centre before coming to Canada for furlough.

David Hostetler, Campinas, Brazil, stated, "The church in Ribeirao Preto is moving ahead. I saw that both in Sertaozinho and Ribeirao Preto plans are well under way for expansion"

Paul Kniss, Bihar, India, reported, "Relief work is still taking much of our time, and will until the end of October. Palamau District has been saved from a major distance of the parameter of the parameter of the parameter ment and relief agencies.

"The free kitchens will continue until the end of September and food-for-work projects probably another month.

"About 400 to 500 children are fed one meal per day at each kitchen. And we opened three food-for-work projects (in Kuru-Lohardaga) where we pay workers four pounds of milo for a day's work. There are 5,000 workers thus employed."

Change of address: Ben E. Eberly from 1501 Bell St., to 6206 Woodward, Amarillo, Tex. 79106. David Alderfer from Aspen, Colo., to 901 S. Vallejo, Denver, Colo. 80223. Tele.: 303 233-0865.

New members by baptism: one at Ridgeway, Harrisonburg, Va.; five at Bethel, Gettysburg, Pa.; one at Blenheim, New Dundee, Ont.; six at Huber, New Carlisle, Ohio.

Special meetings: Bill Detweller, Kidron. Ohio, at Midway. Columbiana, Ohio, Sept. 24-28. Dwight Wadsworth, Ohernhof/Lahn. Cermany, at First Mennonice. Kitchener. Ont., Oct 1-6. Harry Y. Shetler, Davidsville, Pa., at West Union, Parnell, Iowa. Oct. 1-8. Urie. A. Bender, Three Rivers, Mich., at Preston, Ont., Oct. 8-15. Fred Augsburger, Youngstown, Ohio, at First Mennonite, Meadville, Pa.; Oct. 8-15. Richard Martin, Elida, Ohio, at Pinto, Md., Oct. 22-25. Herman Glick, Aiglen, Pa., at Landisville, Pa., Oct. 22-29. Kenneth Brenneman, Millbank, Ont., at West Fairview, Beaver Crossing, Neb. Oct. 23-30.

Alva Ray Maust, Accident, Md., was ordained to the ministry, July 2, to serve the Cherry Glade congregation at Bittinger, Md. Erie Renno was in charge of the ordination, assisted by Ervin M. Miller and Ivan J. Miller.

Readers Sav

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

The article, "That Woman in the Pew," by Don Blosser (8/22/67), did me more good as a minister than any article I've read for some time. The whole article was characterized by one word, "honesty" Actually, Eph. 4:12, 13 was being enacted by Sister Rogers and Don, as well, but the third obstacle "status" was in the way. No

wonder he preached so much better after this incident! In fact, I'm beginning to feel that the reason we don't have more Mennonite books on our reading racks is because of the lack of this very thing. We hesitate to say how we "really" feel! To me, this is much more satisfactory for emotional repression than is psychiatry! Why can't we unload, and by doing so, help our air we unload, and by doing so, help our it we unload, and by doing so, help our air we unload, and by doing so, help our it we unload, and by doing so, help our air we unload, and by doing so, help our air we unload, and by doing so, help our air we unload, and by doing so, help our air we unload and to "set" in his ways yet. Thank God for bonesty in the ministry.—Norman H. Teague, Casselton, ND.

Concerning "The Mennonite Church in the Eyes of Its Youth [July 11 Coapel Herald]. Hover justifiable their opinions may be, the presentation was about 90 percent wrong. We never throw the baby out with the bath. Those articles practically repudiated the Mennonite Church. I am not reduce the accept that.—Elam B. Longenecker, Manheim, p.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, Lincoln and Margaret (Ouelch), Elmira, Ont., ninth child, seventh daughter, Julie Ann Elizabeth, July 28, 1967. (One daughter and

one son deceased.)

Beachy, Leslie and Laurene (Bontrager),
Hutchinson, Kan., second daughter, Lisa Ann,
Aug. 16, 1967.

Birky, Myron and Vivian (Sherwood), South Bend, Ind., second child, first son, Scott Myron, July 25, 1967.

Boll, John E. and Anna Lois (Good), Lititz, Pa., first child, Wendell Jon, infant received for adoption, June 1967. Cross, Joseph and Alpha (Weirich), Middlebury.

Ind., first child, Darrin Eugene, July 9, 1967.
Eigsti, James and Diane (Gerber), New Orleans, La., first child, a daughter, Heiki Lara,

Orleans, i.a., first child, a daughter, fielki Lara, Aug. 6, 1967. King, Darrell H. and Mary Ann (Hostetler), Mentone, Ind., fourth child, second son, Phillip

King, Glen E. and Julia Ann (Peachey), Belleville, Pa., fourth and fifth children, fourth son and first daughter, Bruce Edward and

Beatrice Ellen, Aug. 25, 1967. Kornhaus, Wayne and Phyllis (Rensberger), Orrville, Ohio, second son, Jerald Lynn, Sept. 3, 1967.

3, 1967.

Landis, Dennis and Eileen (Souder), Lansdale, P.a., first child, Lynn Michele, July 23, 1967.

Leatherman, Ralph and Patricia Ann (Alderfer), Roslindale, Mass., first child, Brian Scott, Aug. 20, 1967.

Martin, Gary E. and Darlene (Detrow, Leconia, Ohio, second child, first daughter, Julie Kay,

tonia, Ohio, second child, first daughter, Julie Kay, Aug. 18, 1967. Mishler, Gerald and Esther (Yoder), Shipshewana, Ind., fourth child, second daughter, Jane

Annette, Sept. 4, 1967. Nisely, David and Delmy (Enriquez), Sturgis, Mich., first child, Paul Eugene, Aug. 28, 1967. Nussbaum, Gordon and Marjorie (Gerber).

Nussbaum, Gordon and Marjorie (Gerber), Dalton, Ohio, fourth son, Kip Ryan, Aug. 27, 1967. Rittenhouse, Jacob and Nancy (Mast), Eugene, Ore., first child, Brian Sean, Sept. 7,

Eugene, Ore., first child, Brian Sean, Sept. 7, 1967. Stahly, Devon and Patricia (Metzler), Goshen,

Ind., first child, Shelly Renae, Aug. 23, 1967. Steiner, Harold and June (Lehman), Orrville, Ohio, fifth child, third daughter, Ruth Ann, Sept. 2, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beachey—Kauffman.—Dale E. Beachey, Arthur (III.) cong., and Verda J. Kauffman, Middlebury, Ind., Bonneyville cong., by Galen Johns, Aug. 26, 1967.

Borntrager—Miller.—Marvin J. Borntrager, Goshen, Ind., and Joyce Yvonne Miller, Middlebury, Ind., both of Forks cong., by Sylvester R. Haarer, Aug. 26, 1967.

Buckwalter—Kauffman.—J. Clair Buckwalter, Leola, Pa., Carpenter cong., and A. Marjory Kauffman, Exeland (Wis.) cong., by Floyd Kauff-

man, Aug. 26, 1967.

Deardorff—Drury.—Glen David Deardorff, East Berlin, Pa., and Susan Faye Drury, Dover, Pa., by B. L. Bucher, June 19, 1967.

Hinz—Alderfer.—Walter Hinz, Harrisonburg, Va., Morning View cong., and Rachel Alderfer, Harrisonburg, Va., Plains cong., Lansdale, Pa., Emery Helmuth and Henry P. Yoder, Aug. 5, 1002.

Horst—Shenk.—Elvin M. Horst, New Holland, Pa., and Arlene R. Shenk, Mt. Joy, Pa., both of Mt. Pleasant cong., by Earl Martin, June 10, 1967.

Jones—Delp.—Harold B. Jones and Grace S. Delp, both of Harrisonburg, Va., Park View cong., by Harold G. Eshleman, June 10, 1967.

Henry—Kurtz.—Spencer L. Henry, Manheim, Pa., Evangelical United Brethren Church, and Doris Jean Kurtz, Morgantown, Pa., Zion cong., by Ross Goldfus, Aug. 26, 1967. Horst—Beiler.—John Linford Horst, Gap, Pa.,

Horst—Beiler.—John Linford Horst, Gap, Pa., Weaverland cong., and Sadie S. Beiler, Still Pond, Md., Mennonite Christian Fellowship čong.. by A. Mark Rohrer, Aug. 19, 1967.

A. Mark Rohrer, Aug. 19, 1967.

King—Yoder.—Dwight Y. King, Hutchinson, Kan, Pershing Street cong., and Kathleen G. Yoder, Kalona, lowa, East Union cong., by Sanford E. King, assisted by A. Lloyd Swartzendruber, Sept. 2, 1967.

Martin—Hooley.—Dwayne Martin, Newark, Del., Wilmington cong., and Patricia Hooley. Kalspell. Mont., Mountain View cong., by D. D. Brenneman, Aug. 19, 1967. Martin—Murria, Murray Martin, Elmira (Ont.)

Martin—Martin.—Murray Martin, Elmira (Ont. cong., and Ruth Martin, Glen Allan (Ont.) cong., by Nelson Martin, Aug. 5, 1967.

Nisly—Miller.—Marvin Nisly, Alliance, Ohio,

Marlboro Cons. cong., and Fern Miller, Goshen, Ind., Clinton Frame cong., by Vernon E. Bontreger and Jerry Miller, Aug. 26, 1967. Oehlert—Troyer.—James Lee Oehlert, Haven, Kan., Lutheran Church, and Marshal Kay Troyer.

Kan., Lutheran Church, and Marshal Kay Troyer, Yoder, Kan., Pershing Street cong., by K. J. Karstensen, June 30, 1967. Peachey—Wert.—R. Robert Peachey, Belle-

reachey—wert.—n. Robert reachey, belleville, Pa., Locust Grove cong., and Joann R. Wert, Rheems, Pa., Elizabethtown cong., by Clarence E. Lutz, Sept. 2, 1967.

Peifer—Brubaker.—Jay L. Peifer and Eleanor J. Brubaker, both of Manheim, Pa., East Petersburg cong., by H. Raymond Charles, Sept. 2, 1967. Prendergast—Fisher.—John Prendergast, Hershey, Pa., Steelton cong., and Violet Fisher. Granville, Pa., Brethren in Christ Church, by William

Z. Yovanovich, June 3, 1967.

Rutt—Gingerich.—Carl Nelson Rutt, New Holland (Pa.) cong., and Lovina Gingerich, Kalona (lowa) cong., by John M. Drescher, Sept. 1, 1967.

Sept. 1, 1991.

Shoemaker—Bacher, —Loren Shoemaker, Ridott, Ill., and Vesta Bacher, Wolford, N.D., Lakewiew cong., by Eli C. Hochsteller. Sept. 1, 1967.

Swartz—Kauffman.—Keith Swartz, Premont. Tex., United Menonite cong., and Emma Kauffman, Leonard, Mo., Mt. Pisgah cong., by

Daniel Kauffman, father of the bride, assisted by Samuel Swartz, father of the groom, Aug. 19, 1067

Schertz.-Harold Zehr. Normal. Ill. Bloomington cong., and Ruth (Springer, Schertz, Metamora (Ill.) cong., by Roy Schertz, Metamora (II Bucher Aug 27 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Kennel, Priscilla E., daughter of Benjamin K. and Mary (Esch) Kauffman, was born in Lancaster Co., Pa., May 31, 1886; died at the Lancaster General Hospital, July 18, 1967; aged 81 y. 1 m. 18 d. On Oct. 26, 1911, she was married to Isaac G. Kennel, who died June 21, 1962. Surviving are 2 sons (E. Aquila and Elam D.), one daughare 2 sons (E. Aquita and Elam 17.), one Gaugnier (Ruth), 2 foster daughters (Arlene—Mrs. Charles Calhoun and Mary Louise—Mrs. Robert Russell), 5 grandchildren, 2 great-grandchildren, and 3 brothers (John E., Elam B., and children, and 3 brothers (John E., Elam B., and Elmer J.). She was a member of the Maple Grove Church (Atglen), where funeral services were held July 22, with Clair Umble, Herman Glick, and Aaron F. Stoltzfus officiating.

Glick, and Aaron F. Stoltztus officiating.
Metzger, Bradley, son of John Henry and
Anna Mary (Martin) Metzger, was born Jan. 29,
1966; died by drowning at the home of his
parents, Wallenstein, Ont., June 19, 1967; aged v. 4 m. 21 d. Surviving besides his parents is one sister (Charlotte Joy). Funeral services were held at the Glen Allan Church, June 22, with Nelson Martin and Amsey Martin

officiating

officialing.

Rittenhouse, Harvey B., son of Henry F. and Lizzie (Bergey) Rittenhouse, was born in Franconia Twp. Pa. Nov. 11, 1898; died at Sellerville, Pa., Sept. 2, 1967; aged 68 y. 9 m. 22 d. On June 5, 1925, he was married to Mary Lapp, who died Nov. 27, 1966 Surviving are 2 sons (Henry L. and Lester L.), one daughter (Mary E.), and 7 grandchildren. He was a member of the Franconia Church, where funeral services were held Sept 5, with John Lapp. Leroy Godshall, and Curtis Bergey officiating

Schlabach, Alvin Ray, son of Jacob and Lydia Ann (Miller) Schlabach, was born Nov. 26, 1921; died Aug. 7, 1967; aged 45 y. 8 m. 12 d. On Aug. 2, 1947, he was married to Anna Mae Mast, who survives. Also surviving are 2 sons (Eugene and Larry), his father and stepmother, one brother (Walter), one sister (Mary Ellen—Mrs. John Gingerich), 4 half brothers, 6 half sisters, 2 stepbrothers, and 3 stepsisters. His mother and one half brother preceded him in death. He was a member of the Maple Grove Church, Topeka, Ind. Funeral services were in charge of Wilbur Yoder and Ioe Swartz

Troyer, Robert Eugene, son of Moses and Katie (Hostetler) Troyer, was born at Hartville, Ohio, Mar. 26, 1935; died in an auto accident at Adrian, Tex., Aug. 12, 1967; aged 32 v. 4 m. 17 d. On Aug. 2, 1965, he was married to Glenna Boggs, who survives. Also surviving are his parents, one daughter (Donna Sue), brothers and one sister (Emanuel, Etta Woods, Vernon, Junior, and Kenneth). Funeral services were held at the Hartville Church, Aug. 16, with

Edward Diener officiating. Weber, Edna, daughter of Jonas L. and Barbara (Koch) Bowman, was born near Kitchener, Ont., May 21, 1896; died at Frick Memorial Hospital, Mt. Pleasant, Pa., Sept. 4, 1967; aged 71 y. 3 m. 14 d. On June 14, 1922, she was married to Lewis S. Weber, who died Nov. 20, 1963. Surviving are 3 sisters (Seleda M., Alice, and Elona-Mrs. J. M. Taylor). She was a member of the Scottdale Church, where funeral services were held Sept. 6, with Gerald C. Studer officiating.

Items and Comments

A Christian radio station, KINP, to be devoted solely to spreading the gospel, will be erected at North Pole, Alaska, a little town near Fairbanks, to serve 250,000 people in the far north. Helping to underwrite the station are the Back to the Bible Broadcast. Lincoln, Neb.: Haven of Rest Broadcast. Hollywood: and the Heaven and Home Hour. Glendale Calif

Mennonites have been operating a Christian coffeehouse this summer at Grand Bend on Lake Huron, Grand Bend, a town of 800 people, has a population of 20,000 on summer weekends when teenagers swarm into it from many parts of Ontario and Michigan. The town has received much unfavorable publicity because of teenage riots. The coffeehouse is sponsored by the Mennonite Church of Zurich, Ont.

Some 2.000 Old Order and Amish Mennonites in the Kitchener area of Ontario are refusing to cooperate with the new Canada Pension Plan. They regard it as a type of insurance, which (to them) shows distrust in God. Twice Prime Minister Pearson has replied saving there can be no exceptions to the new pension. The Mennonites are now petitioning Ottawa once more, and if their request is again rejected, they say they will have to move to some other country.

Canada's 270,000 Iews gave an incredible \$20,000,000 to the Israel Emergency Fund within three weeks of the first shot being fired. This is nearly \$75 a head, babes in arms included.

According to the August issue of Maclean's magazine, "Never in Canadian history has so much been raised in a crash program so quickly. What's more, it's still coming in.'

In Toronto the chief fund raiser was Philip Givins, a former mayor. Shifts of volunteer workers processed \$1,000,000 a day in the basement boardroom of the Jewish Community Services building. Two policemen were on round-the-clock guard, and a bank set up a special branch in the basement, with an assistant manager and two tellers to take deposits.

(The war in the Middle East is estimated to have cost Israel some \$600,000,000almost all of which has now been covered by donations from Jews around the world.) . . .

Evangelist Billy Graham expressed support for "the social gospel" in a paper distributed in Herakleion, Crete, to members of the World Council of Churches' Central Committee in connection with the WCC's current emphasis on evangelism.

"There is no doubt." Mr. Graham's paper said, "that the social gospel has directed its agencies toward the release of many of the problems of suffering humanity. I am for it!

I believe it is biblical

"However," he added, "I am convinced that we do not have a personal gospel and a social gospel. There is one gospel and one gospel only, and that gospel is the dynamic of God to change the individual and, through the individual, society,

Acknowledging that some evangelical Christians have deemphasized the role of the church in social change he said:

"If evangelicals have forgotten their social responsibility, it is due to a perversion in their teaching and a reaction against the social gospel, but not because evangelism and the personal appropriation of Christ as Savior and Lord does not involve the individual in the suffering of humanity.

World Outlook, a Methodist magazine, has accused the United States of "barbaric practices" in its conduct of the war in Vietnam. In one of the severest criticisms of the war effort to appear in a church publication, the editorial claimed that "since the Nuremberg Trials, we could even be called to account legally for our complicity

The statement, in the September issue of the magazine, published by the Methodist Board of Missions, was written by Outlook

editor Arthur J. Moore, Jr., a lay theologian. Mr. Moore said that "our conduct of the war is increasingly not only dangerous and stupid but also immoral." It is, he added, producing a sense of frustration in this country which drives us to ever more reckless and irrational acts.

Of the bombing in North Vietnam along the Chinese border, Mr. Moore wrote:

"What is equally disturbing is the very strong possibility that President Johnson authorized bombing these targets for internal political reasons. It is surely more than coincidental that this authorization followed a growing wave of dissatisfaction with both the war's progress and President Johnson's performance of his duties.

'Men like Catholic Bishop Fulton I. Sheen can hardly be dismissed as left-wing kooks and there are signs that the Republicans may decide to emerge as the 'peace party.'

'Under these circumstances, President Johnson may feel that he is fighting for his political life.

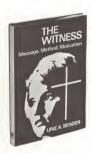
An experimental cattle project in Kwilu Province, Congo, has received \$6,000 from CROP (funds provided by the Dakotas, Indiana, Kansas, Nebraska, and Texas). The project began a year ago in an attempt to aid victims who had sustained losses of their herds during the Kwilu rebellion. One herd of 6,000 head was completely wiped out. The project was initiated by Archie Graber of the Congo Protestant Relief Agency.

The CPRA buys the cattle and retains

title. The cattle are loaned out to village cooperatives, which pay \$20 for each calf born. When there are enough calves to start a herd, the original cattle are returned and "reinvested" in other village cooperatives.

A Christian student union in Brazil has canceled a cooperative project with Cornell University. The project was canceled as a result of student feeling in Brazil aroused by the revelation of ClA subsidy of North American student organizations. As a result all North American students "are now under suspicion in Brazil (at least among movement-oriented students)."

College students heading for graduate school may be more interested in careers in the Christian ministry than ever before. A recent announcement by the Duke University Divinity School dean's office indicated that all previous records of initial enrollments in its bachelor of divinity and master of religious education programs have been broken by admissions for the fall term this year. No less than 117 new students plus seven transfers will be enrolled this fall.



THE WITNESS

by Urie A. Bender

Here is a book for the person who wants to be a good winness for Christ but does not "buy" some of the examples of witnessing he has seen. The author reveals what winnessing is and is not. He presents the kind of winnessing that fits naturally into day-by-day living. Here you will find the kind of winnessing that is meaningful both to the winness and the one being witnessed to 8.3.00



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Cover photo by A. Devaney. Market scene in Guatemala.

JOHN M. DRESCHER, Editor Boyd Nelson, Contributing Editor J. C. Wenger, Ellrose D. Zook, Consulting Editors

The Gopel Hendal was established in 1908 as a successor to Gopel Winess (1909) and Hendal of Truth (1864). The Gopel Hendal is a religious periodical published weekly by the Mentanuch Tenday following Thanksgiving Days, Subscription price (in U.S. dollars): 85:00 per year, there years for \$13.25. For Every Home Plants (1908) and the State of the State of

GOSPEL HERALD

Tuesday, October 3, 1967

Volume LX. Number 39



Amos, Prophet of Righteousness

By John M. Drescher

(Editor's note: Prophet of Righteousness is the second half of a message from Amos given June 25 at the annual meeting of the General Mission Board, Hesston, Kan. This also relates to the current adult Sunday school studies.)

Down in the bleak, barren backwoods of Tekoa,

Down in the wilderness by the Dead Sea,

I was a farmer.

Some spoke of me as being a stern man.

Some said I was stubborn and stuck too strictly to certain

Some said I was sentimental and too concerned with social and civic justice.

I spent my days and nights in the fields where the sky meets the earth and where nothing stands between a man and his God.

And as I plowed, I prayed, for the concern of my people was heavy on my heart.

Before God's searching light my sins and the sins of my people were heavy on my heart as I prayed.

Then one night a voice spoke to me in a vision. And I knew it was the voice of God. I heard God say, "I am He who calls prophets from the wilderness. For few hear My voice where the fields are fertile and where life is smooth.

"I am going to cry judgment upon My people. Because they hear and hear and love to hear, but do not do."

And I repented, for I was one with my people. I prayed, "Lord, do not destroy them. For they have descended from the suffering Anabaptists. Only You know how many thousand have died for You."

And I heard again. The Lord said, "I will allow a scourge to come upon this people greater than the persecution experienced in Switzerland and Russia. For they are hard of hearing,"

I said, "Lord, wait a little longer and perchance they will

listen."

"Look," said the Lord. "What do you see?" And I said,
"I see a large level like a carpenter uses. I see it
laid on the edge of a great board and the board is
exceedingly warped and crooked. And Your righteousness
is the level which measures every man."

"Go then," said the Lord, "and prophesy unto the people.

Tell them I am preparing to bring judgment upon them for their willful turning and their crooked ways."

Now it came to pass that I attended a great religious meeting. And I saw the great come together—delegates of every kind.

> Great offerings were taken. Great offerings were taken. Great plans were laid out.

And I heard some boast of our history-

And what we had accomplished,

And what we are doing, And what shall be done.

All with little reference to the Lord or His Holy Spirit. There was little "Thus saith the Lord," for conviction was gone. Everything seemed to arise out of discussion and not out of devotion and discipleship. Few messages flowed from earnest searching of the Scripture. And 1 knew that Anabaptism had lost its soul.

My heart burned. The moving of the Spirit of God made me tremble. The love and holiness of God drove me to a high pulpit. And I shouted, "Thus saith the Lord."

"Because of the atrocities committed by the United States in Vietnam, I will bring judgment upon the nations. Such injustice shall not go unpunished."

And My people applauded and carried placards, for they have always been taught the treachery of warfare.

"Because of the iniquities of the churches whose members go to war and whose leaders sanction war I will pour out My wrath until those fighting fundamentalists know that vengeance belongeth unto Me."

Again all agreed, for my people always held that Christ's call is to lay aside the sword and to love peace.

"Because the modernists take the miraculous from My Word and deny the deity of My Son, I will not withhold My wrath."

Now many clapped their hands, for God's Word must always be referred to with reverence.

"For the disloyalty of the General Conference Mennonites and the Mennonite Brethren I will bring judgment upon them. For I, the Lord, am no respecter of persons."

The response now was less, for these also spring from the suffering Anabaptists. But still in the minds of some they denied certain distinctive doctrines and deserved the disputs of true disciples.

- "And you Mennonites—your transgressions rise before Me like a wall so high I can no longer see your attendance at your meetinghouses. I cannot see your works of relief. I cannot hear your hymns of congregational song."
- Now there was complete silence while each looked to see what the other thought, "Do you ask what you have done?" Thus saith the Lord. "Two terrible evils characterize your lives. You love ease and luxury and you lack love and mercy. You worship at the shrine of materialism. This is your God. You show it by your complaints in the midst of plenty and your giving of less than a half tithe. You love larger houses, sports cars, and boats. You admire the man who can make wealth more than the one who lives close to God. You look down on the poor. You covet things and more things. You constantly buy bigger and better as your income increases, even though more and more people go hungry, and children die for lack of food and clothes. You are the 'haves' and you care less and less for the 'have-nots.' You are satisfied to get richer while the poor become poorer."
- "Ah," you say, "we are examples in relief work in Vietnam and throughout the world. Others trust us with great causes."
- Thus saith the Lord, "Where have you sacrificed? Where have you denied yourself one thing you wanted in order to give more? Where have you allowed yourself to be hurt for the sake of justice for another?

You love beds of ease and desire more leisure while the world burns. You buy bigger and bigger cars and wardrobes, not out of need, but to stay in the latest style

You build bigger and bigger houses and bank accounts. You have your winter houses and summer houses. You live high on the hog.

You are known internationally as those living in the lap of luxury and in fullness of bread.

Woe to you who are at ease in your churches and who put pride in bricks, brides, baptisms, and banquets.

- Woe to you who are secure in the United States of America and who put secret trust in armaments and governments of men.
- Woe to you who love silly songs of this passing world more than the songs of Zion and who love to sit by your stereos and TV's more than to kneel in prayer and study My Word.
- Woe to you who eat three meals a day and demand morning and midnight snacks with little concern for the starving and hungry world.
- How have you returned to the Lord for bringing you into a good land? By taking its goodness and godlessness to yourself, by forgetting the purifying effect experienced through persecution, by complaining that you do not have more.
- Know this: You will be crushed by your comforts and conveniences. The peril of plenty shall devour you. And the poor whom you crush by your unconcern will cry out your judgment.
- "A second evil shall not go unpunished. You are more just than merciful and loving. You criticize the fighting fundamentalists, but where is your love for each other? You condemn Vietnam but battle between yourselves. You put out of your mind as much as possible the suffering, sick, and segregated. So you won't need to suffer even in thinking about them.
- You businessmen—you are known as shrewd rather than spiritual. You are known as sharp in making deals. You drive hard bargains. You demand discounts even from the poor who can hardly make a margin. You are quick to deny another help who would borrow

You are quick to deny another help who would borrow from you, blaming such for mismanagement or poor motivation, while priding yourself in frugality.

For this God will bring sharp punishment and your children shall be driven into the captivity of lust and pride.

You church members—you imagine you please God by attending church once a week and giving tithes and offerings while doing as you please.

You even think God is pleased by beautiful buildings and exquisite architecture.

Know that the Lord calls for repentance and not an attendance report, sacrifice and not excess money, compassion and not contention for a certain ritual.

Some of you can't wait until the church service is over so you can engage in Sunday pleasure, so you can make a business deal, so you can golf on the green or sport at the seashore.

And you religious leaders—Thus saith the Lord, you travel across the country to preach a sermon, but you will not go across the street to hear one.

You love to outline programs for people to follow, yet you do not practice what you preach.

You speak of the demands of discipleship, but deny God's right in your own life.

You confine your religious life to the temple and turn that into buying and selling.

I hear your voice—'We are not all bad. We do many good things. Don't put us all in one pot.'"

Thus saith the Lord, "I want holy living, not lukewarmness.

I want life good, not merely doing good things. I want truthful living, not nicely worded resolutions. I want mercy and love, not merely preaching peaceful platitudes.

I hear you say, 'Go first to your own family. Practice what you preach at home. Go home to your wilderness where nothing grows. There prophesy until it rains. And until you have vegetation there, don't tell us of

And until you have vegetation there, don't tell us of our dryness and barrenness.'

I have heard it all

And I shall return.

But know this—God's judgment shall return to you.

It will not stay against luxurious living and lack of concern for the poor and needy.

Every deed shall be brought into judgment.

Every unrighteousness shall return upon your heads.

Unless you repent, sorrow shall sweep over you like a great landslide, wiping out all before it.

Every house built by injustice or unconcern for others has a foundation of decaying bones. It shall not stand. And your children will not dwell in it

Your money which you withheld from the needy shall eat like cancer through your fine clothing and your flesh. And the trinkets you treasure shall turn like poisonous arrows to your empty heart."

Thus saith the Lord, "While it is day decide to repent. Only then will judgment be stayed. And let justice roll down like waters and righteousness like a mighty stream."



Ann Street Church

The Aam Street Memonite Church was founded in 1919 in a converted saloon building located at Western and Garden streets in Peoria, Ill., by the Illinois Mission Board. Later it was transferred to the General Mission Board. In 1927 the present location was purchased at 2101-5 West Ann Street, and a frame building with paronage adjoining was credered. From 1954 to 1960 the building was enlarged to double its size and remodeled to provide classrooms, library, nursery, and other facilities along with a larger auditorium. Six of the six o

Nurture Lookout

Punch Lines

Summaries of summaries are not always helpful. But let me try anyway. So, here are some of the punch lines taken from the minutes of the latest Stewardship Council meeting. You will at least get some clue about the thinking of and trends anticipated by your Stewardship servants.

- "Home visits" of members is a very vital part of the stewardship program. Ninety-five percent of people contacted in their homes make pledges.
- One church raised their giving by \$6,000 last year because they introduced gifts of grain, appreciated stocks, etc., making large gifts with tax benefits possible.
- A Treasurer's Manual is being prepared which will help congregations toward accuracy, ease, and efficiency in accounting.
- One conference area is planning to establish a retire-
- * The Wills Emphasis of this year will be continued and broadened to include estate planning, money management, annuities, and trust alternatives. The idea of "deferred" or "future" gifts will be included.
- * Conference stewardship committees should be aware that John Rudy will continue to be available to serve them.
- A counseling service for young people on money management, installment buying, setting up in business, or farming is needed.
- Stewardship of persons as God's gifts to the congregation will be emphasized during the coming biennium.
 It is encouraged that Stewards of the Gospel be used by
- congregations which have not studied this excellent text.
- Some denominations feel there should be taxes on church property. Others feel the service of the church to the community warrants exemption. Some favor a gift to the city by the congregation for fire and police protection.
- * If large churches would give 110 percent of churchwide and district giving quotas, small ones could give just 50 percent of the quota and still all objectives could be met!
- Every congregation is encouraged to use the Stewardship for Mission program. One of the most important facets of the program is the every-home visitation which provides for member-to-member confrontation about personal stewardship responsibility.
- Films, printed materials, personal resources are available through the Stewardship Office at Scottdale.
- J. J. Hostetler was appointed by General Conference as Secretary of Stewardship for the Mennonite Church.

---Arnold W. Cressman

Cospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing, House, 610 Walnut Ave., Scottdale, Pa. 15683. Second-class postage paid at Scotdale, Pa. 15683

Faith of Our Fathers and Ours

Where have we gotten the idea that it is easy to be a Christian? Where have we gotten the license to live in ease and luxury simply because we are not forced to do otherwise by our government or community? Where have we gotten the idea that because we may have been born into a Christian home, we have a free pass into the fellowship of the church?

Today our country is taking on more and more aspects of government control in community and individual life. Along with the handouts of the great society, the government is telling us more and more what we can and cannot do. Some people look to the church in the same way and with the same expectations. "What is the least I must give?" and "What can I gain from the church?"

The churches of today's America are saturated by people who have never made their beliefs personal, never confronted Christ, never have asked themselves, "What does this mean for me to be a follower of Jesus Christ?"

Today we are not hounded and persecuted for our faith as our forefathers were. By and large, no one in our communities cares what we do in our churches or personal lives as long as we do not disturb them or the status quo. Are we to assume, therefore, that it is unimportant what we do with our lives in making our faith live? We sing, "Faith of our fathers! holy faith! We will be true to thee till death!" What "faith" are we being true to?

In most areas Mennonites are regarded as a people, not a church. We need to ask why our church building is not effective in winning those of nonchurch backgrounds. Why have we felt the need sometimes to isolate ourselves, literally, from the communities in which we live? Have our unique practices and customs kept us from being more effective?

How unique (or separate) are we really? In matters of clothing we stress simplicity; our worship services may be a bit different; nonresistance may seem unusual to some (although this practice of nonparticipation in war is becoming popular); a few of our ordinances may stand out as unique. But the rest of our outward living practices are little different from those around us. We work at many of the same occupations as others; we live in homes; use the same methods of transportation and communication as others; buy the same consumer items as any average person; and accumulate a hoard of "things" around us as necessities of twentieth-century living.

How do we accept the challenge of living lives of radical discipleship today? Can we, as followers of Christ, meet the real spiritual, physical, and social needs of our world, or had we best stay in our safe, isolated, and sterile territories?

What about today's standard of living? How much are we pressed into the mold of mass advertising in needing to acquire this yet, and that yet? Can we dare to forget our old notions about nonconformity and accept even firmer disciplines for ourselves? If nonconformity has meant a witness against changing fads and styles, perhaps it should now be a clear testimony against the terrible excess of time, money, and energy spent on ourselves. Anything which is more than the basic necessities of food, clothing, and shelter bears close scrutiny. What are the symbols of wealth today? Can we consistently witness against these?

What about material security and, in contrast, the pockets of poverty we find around us? After stockpilling reserves, capital investments, equities, insurance policies of all kinds, one can smugly say, "Isn't it great to trust in God for our daily bread?" Are these things prerequisites? If so, what about the unemployed, or ill, or aged persons, who do not share these benefits? Or those in high-rent-and-few-accommodations apartments in crowded city blocks? What does radical discipleship mean in these settings?

What about the race issues? the war mania? the new morality? These are but a few needs of our times. How we accept on one hand the call of God to be His followers, and on the other hand the responsibility for the needs of the world, will determine in a large measure how powerfully the gospel will be able to work, as it aggressively reaches people for Christ and His kingdom.—Millard Osborne.

Toughen Your Hide-Not Your Heart

Vance Havner said, "The soldier of the Lord evermore faces the problem of how to toughen his hide without hard-ening his heart." We are to endure hardness as good soldiers. We are not to fear criticism or slander or even lies. The true follower of Christ will need to face such things. A real danger and pitfall is that we would allow our hearts to become hardened so that we love persons less or even allow roots of bitterness to spring up in our hearts—roots which will in time develop into plants bearing evil fruit.

I believe the one way to be able to take attacks from without while maintaining love and compassion within is to be "strong in the Lord, and in the power of his might." This means we are called to accept what happens in the spirit of Christ and in strong confidence that His Spirit indwells to make us able in all things.—D.

It's Later Than You Think

By Virgil Vogt

A contemporary proverb affirms that, "It's later than you think." And it is. Especially in the churches.

We are hearing a lot these days about a "new morality." Sexual relationships before marriage or outside of marriage are not necessarily wrong, according to this new viewpoint. In fact, it is suggested that in some situations, this kind of extramaritial sex can be a good thing.

While such thoughts, and the behavior that goes with them, are about as old as the human race, the novelty of this new development is that such opinions are being openly advocated in Christian churches. Certain well-known church leaders and scholars are deliberately rejecting the traditional Christian view that extramarital sex is wrong.

What interests me is the response of people in the churches to this growing concept of a "new morality." Many are fearful that if this sort of thinking prevails, we shall soon find wholesale immorality within the churches. While I am deeply concerned about the integrity of sex within the life of Christians, I believe this fear is based upon a false perception of where we are in relationship to this problem.

It's later than you think. What many people fear may happen in the future has already taken place—and we didn't notice. We already have wholesale immorality in the churches. I am not thinking only of the growing number of couples who have to get married because a child is on the way. Nor is it only those many other couples in the church who would have a child on the way were it not for modern birth control techniques. Our immorality is even broadler.

I am thinking, rather, of the way the large majority of Christian young people go about their courtship, and what relationship this has to what Jesus said about sexual morality. You may recall that He once said if a man looks on a woman lustfully he has already committed the sin of adultery. God; judgment falls not only upon those who engage in the physical act, but also upon adulterous thinking.

This concept of sexual morality cuts across a great deal of courtship behavior as commonly accepted in the churches today. When I was growing up, and I'm not aware of any important improvements in the meantime, it was quite acceptable for young people-good "Christian" young peoplenot only to look lustfully at the girls but to take them out. one by one, and engage in all sorts of physical contacts of the most suggestive kind. If the lustful look is adulterous in God's scale of values, how much more would He so classify the heavy petting which passes under the name of Christian courtship in our time. Viewed from this perspective then, we already have wholesale immorality in the churches. This is not a danger coming upon us at some future time. It is not a condition that can be avoided if we only silence the "new morality" theologians. That which many people fear, has already happened. It's later than you think.

Let me take another illustration. Others among us are deeply concerned about the rise of communism. In their view, its every advance must be resisted to the last. They are afraid that if this kind of atheistic materialism should ever come to this country it would be a tragedy for the churches. Under communism the Christian faith would be in jeopardy, for we would be under the control, pressure, and influence of a godless materialism.

This is also a false perception of the dangers that threaten us. What these Christians are afraid of for the future, already happened some time ago, and we didn't notice. Materialism has already taken over in this country. It is a godless materialism, just as atheistic as any variety known on the other side of the iron curtain, for that is the essential nature of all "materialism"—it represents a denial of our trust in God. Jesus said, "You cannot serve God and mammon," and Paul classified covetousness as idolatry. I submit that the god of mammon—that is, the god of wealth—is served with as much zeal and devotion in the

Virgil Vogt, Evanston, Ill., presented this message in an Eastern Mennonite College Chapel service, 1967.

U.S. as in the U.S.S.R.

If the communists would come and take over the country, I don't think they could devise a better system for promoting godless materialism than what we've got right now. In fact, in comparison to our system, theirs appears rather crude and ineffectual. They make the mistake of being honest. They say they do not believe in God. This puts every man of faith on the alert. He begins to see what the issues are and is free to place his allegiance with whomever he chooses.

Our system is much more clever and sophisticated. It operates under the assumption—flatly rejected by Jesus—that you can serve God and mammon. To comfort and encourage any who may have lingering doubts about this assumption, our system has a host of convincing assurances. Even our money itself carries the words, "In God We Trust." This is typical of the whole approach in our society. It's the most brilliant materialistic strategy in the history of mankind, we not only print pious phrases on the money; we take many of the most money-minded men and clothe them with religious respectability. We bring them to church, and put them on committees. We encourage them and give them thanks, indicating in many subtle and obvious ways that their devotion to mammon is, in fact, a service to God.

Even if the communists were in full control of this country, I do not believe they could do a better job of convincing young people that economic abundance is one of the primary measures of success.

Thus the danger that people see coming up over the horizon is not our real danger. It is not communist materialism that threatens the integrity of Christian faith in America; it is American materialism. Not the possible dominion of Moscow, but the established present power of Wall Street and Madison Avenue is our real danger. It's much later than you think.

Let us look at one other perception of where we are and where we are going. There are many who fear that worldliness may come into the churches and that the authority of the Bible may be undermined. According to this view, we must take a firm stand on certain traditional points of theology and ethics in order to keep worldliness from coming in.

But, brethren, it's much later than that. Worldliness came in some time ago, and we hardly noticed. Attitudes toward sex and money are, of course, fundamental aspects of worldliness. And there are others. I want to mention two, very briefly: how we deal with differences, and patterns of authority. These functions are basic in any society, and in both cases the Christian is called to be decisively different from the world around.

In dealing with differences, especially among Christians, the New Testament summons us to speak directly and lovingly with those with whom we differ, with the confidence that Cod can lead us through this process to discover the Truth in which both can honestly be united. To fight against those with whom we differ, to criticize them in their absence, to withdraw from them—rejecting the possibility of reconciliations, to seek the triumph of one viewpoint and the downfall of another—all these are characteristics of a worldly approach. It takes little observation to realize that such attitudes and procedures are not simply threatening the church from without but are destroying her life from within

With regard to authority, Jesus came representing a radical change in the conception of authority, and the serceise of power. In the world, He said, the great men are those in high places who rule over their fellows. But among His followers this was not to be the case. In their circle, service for others rather than authority over them was to be the methodology of leadership. Has not a worldly view of authority made vast inroads in the churches? How often do we ourselves conceive of the great men as those who are on top of the organizational chart? Yet this is worldliness in a very fundamental sense. It is completely false to the basic reality of the universe. The men at the top of the chart are not great men unless they are great by reason of their humility, service, and subjection to others.

These are just two examples—others could be given. Perhaps this is enough for us to see that worldliness is not a danger threatening the church from without. The church does not need to be kept as it is in order to avoid the inroads of worldliness. Rather, it needs to be changed so as to gain deliverance from a worldliness which has already become firmly entrenched. It's later than you think.

One of the deceptive tactics of the enemy is to make us believe the battle must be fought "out there." It is the communists who must be stopped in order to save our churches from materialism. The "new morality" people must be stopped in order to keep out sexual immorality. The worldly people must be stopped, lest a disobedient attitude come into the church. So it often happens that while we are busily fighting all these enemies "out there," our own inner lives are thoroughly captivated by many of the same principles operating in our midst.

To have our eyes opened to the extent to which the enemy has already gained power and influence in the church should not lead to despair. It should lead to repentance. I do not mean to suggest that we should just give up; rather, we should begin fighting in earnest at those points where it really counts. One hears of the growing number of people who are getting into the fight just at this crucial level. It is refreshing to meet these people and to see how God has given them strength to overcome the enemies that are within.

Jesus once told the men of His day, "Unless your righteousness exceeds that of the good religious people, you will never enter the kingdom of God." I don't believe our situation is, as desperate or as far gone as was His. But I think we are coming close to it in some places. Our problems are sufficiently chronic, and have been built into the church, its leadership, and its structures to a sufficient extent that we must say to some, perhaps to some of you—Unless your Christianity goes beyond what passes as normal in your church, you just won't enter the kingdom

It's later thank you think.

The Middle East: A World on Trial

By Wilbert R. Shenk

The history of Palestine is, if anything, an ugly blot on the record of man. The Holy Land story is a dreary recital of how violence feeds on violence. A people's passions are never so aroused as when they are fighting a "holy war" and three of the world's major religions trace their beginnings to the Middle East. It is there Christians, Jews, and Muslims go to renew their ties to an ancient heritage.

By this time the story has become so snarled in emotion and legend that it provides little help in unraveling and understanding the problems created by the latest outburst of hostilities between Jew and Arab. One thing is certain: This is not just a private feud between two neighbors. The United States government has maintained a consulate in Jerusalem more than 100 years to represent its citizens interests in the holy places of Palestine. Several Orthodox and Roman Catholic churches have major stakes in the historical sacred sites and exert much influence through diplomatic channels. The designs of the major world powers on the area were laid bare by their involvement in militarily equipping both Israel and the Arab countries and their maneuvering during the crisis.

In July, one month after the war, I visited Israel and the Jordan West Bank area. The accounts carried by the American news media had not prepared me for what I saw and felt

A Small, Religious Segment

The "typical" modern Israeli can hardly be characterized as religious. The religious community in Israel is a significant but small segment of the total population. The struggle to establish a separate Jewish nation in 1947-48 and the fighting in 1956 helped to convince the Israelis that only through dedicated self-reliance would they succeed in securing their national sovereignty. The truly astounding victory won during the war in June 1967 would have seemed to confirm the rightness of this assumption.

But this military victory went far beyond any Israeli's

expectation. Inevitably the Old Testament stories of Gideon and David came to mind. Whereas one expected jubilation, one sensed a mood of sober reflection.

At least two factors suggest themselves to explain the present restrained mood. First, war is always tragic in that no basic problems are solved. On the contrary, conflict has a way of creating new difficulties. Militarily Israel stands in a strengthened posture today and the vanquished Arabs seem hopelessly outclassed. But many in Israel sense their own moral dilemma more sharply—from their position as victors.

Treatment Handed Arabs

One of the sores that has been festering since 1948 is the treatment handed the Arabs who formerly lived in what is now Israel. The world had become calloused to the claims of these dispossessed people and their pleas for justice were all but forgotten by 1967.

The events of June 5-11 have made a mockery of their situation. For the bulk of refugees who fled the Jordan West Bank in June were the same people who were made refugees in 1948. For example, the town of Jericho was surrounded by refugee camps containing more than 60,000 persons before June of this year. Within days all but about 4,000 people of this group had moved across the river and are now living in desperate circumstances.

It is to their credit that the Israeli government is presently taking a new attitude and allowing at least some of these people to return to their homes. But it may be asked whether Israel, together with the rest of the world, has adequately recognized the moral responsibility that must be assumed for what has been repeatedly inflicted on these people. This item must be placed at the top of the agenda if there is to be any peace settlement.

The God-Question

Second, precisely because the present victory was so out of proportion to human calculations and expectations—just as happened to Gideon—one cannot escape the question whether a divine power is not after all at work in human affairs. God can speak to man not only in defeat but also in victory. In any case, for many Jews the God-question has again been raised with unsettling effect.

As one reflects on the history of Palestine and the continuing tragedy of this land and its people, one cannot fail to ponder why the church has missed the mark in this part of the world so completely. The church has been present in at least some form almost continuously since New Testament times. But the church has played the role avenger (as during the still-remembered Crusades) and guardian of religious relics. To Muslim and Jew the Christian church symbolizes the traditional foe and persecutor.

This means that the Christian church is terribly vulnerable and hardly in a position to preach peace in the Middle East. There is a path open for Christians, however, and that is to resolutely but honestly live peace and show that reconciliation can be realized within the community whose faith is grounded in God's love and grace.

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Our Peace Witness-In the Wake of May 18

By Guy F. Hershberger

6. Why does the new draft law (1967) change the appeal procedure for conscientious objectors? The old law provided that in case a request for classification as a conscientious objector is denied by the local board and the applicant appeals to the appeal board, the Department of Justice must make an investigation of the case, followed by hearing and recommendation by the hearing officer, before the appeal board acts on the case.

The new law eliminates this investigation, hearing, and recommendation procedure entirely. The appeal goes directly from local board to appeal board as in the case of all other appeals. That is, the appeal procedure for conscientious objectors is now the same as for other appellants.

The reason given for the new procedure is that the old procedure required too much time. The Civilian Advisory Panel on Military Manpower Procurement, headed by General Mark W. Clark, had reported earlier that some appeals by conscientious objectors had resulted in unwarranted delays, which "lends itself to possible utilization as a delaying tactic by individuals who desire to evade military service."

Upon inquiry regarding this question the Department of Justice on May 2, 1967, informed the House Committee on Armed Services that "the mean processing time was nine months and the median time seven months." The report also said that three cases were processed in three months, 182 cases required from four to 12 months, and 41 cases required from 13 to 27 months.

It should be noted, however, that the Clark Panel did not recommend elimination of the Department of Justice investigative procedure. Instead, it recommended that the procedure "be modified to provide that action be completed by the Department of Justice within 60 days."

It is clear from its hearings, however, and from the debate on the floor of the House on May 25, that the Committee on Armed Services had no more enthusiasm for the work of the Department of Justice than it had for that of the Supreme Court. Following the Committee's receipt of the Department's report the figure generally quoted for the time of processing was neither the median of seven months, nor the mean of nine months, but the outer extreme of 27 months.

Upon questioning by the Committee, General Hershey said he favored shortening the processing time to 60 days as recommended by the Clark Panel. He admitted further that the elimination of the Department of Justice from the process would be acceptable to him. He conceded that the Justice Department procedure had been inaugurated in 1940 to provide assurance that the conscientious objector would get a square deal, but felt that perhaps the time had come when this was no longer necessary.

With this encouragement from the Director of Selective Service the House Committee's impatience with the Department of Justice carried the day and the procedure was eliminated from the law, effective with all new appeal cases beginning July 1, 1967.

The chairman, L. Mendel Rivers, summarized Committee sentiment on both the Department and the Court when he said: "We don't have to go through the Department of Justice for everything. There is nothing sacred about the Department of Justice. The Congress created all these things. The Congress can proscribe the appellate power of the Supreme Court."

How will the new appeal procedure work? It will no doubt require less time than did the old procedure. But will the man whose case is appealed get as fair a deal under the new procedure as under the old? Time will tell.

(Next week: 7. Why was it proposed to induct conscientious objectors into the armed forces?)

God Calls for Greatness

By Bonnie Byler

God calls for greatness.
God asks for mighty deeds.
Any child will show you
God speaks through human needs.

Praise God for thoughtful lips.
Praise Him for loving hands.
God speaks through your brother,
To help you understand.

Now look about fondly. See God in every one. Give to him your service, That he to God be won.

Prayer Requests

Pray for a Mennonite family with children, that God in His great mercy and grace will help them before it is too late.

Pray that God will help a family to adjust and go to church in a new community and that He will help them find the type of new friends they will need.

Enjoying Ephesians

How to Get Along with Other Christians

By Roy S. Koch

If you wish to be unpopular with many Christians in America today, you need only to speak disparagingly of the ecumenical movement. Church members are in a mood for mergers. Denominationalism is rapidly becoming the twentieth-century heresy.

The first-century Christian leaders had strong opinions on the subject too. The passage in Eph. 4:1-16 presents guidelines for unity that are pertinent today. Let us look at them.

Parenthetically, we should point out that Paul places our feet squarely on the ground and shows us that those who have their heads in the clouds (chapters 1-3) see best how to walk on earth. Here we see that duties are based on doctrines, creed determines character, and belief is expressed in life.

With a bit of effort we can find here the Source of Christian Unity (1-6), the Diversity of Christian Unity (7-11),

Roy Koch is pastor of the South Union Mennonite Church, West Liberty, Ohio. This is the seventh in a series of articles on Ephesians.

The Source of Christian Unity (1-6)

Half of this section is spent on an appeal, an appeal for unity (1-3). Love never says, "You must." We who have fallen in love with Jesus have determined to live worthy of Him. Our Christian experience is the best vocational guidance we can get.

As long as Christians are in the flesh, and are truly spiritual, they need the qualities spelled out here. Low-liness, meekness, long-suffering, and forbearance are musts if we wish to experience Christian unity. Rather hard on the self-life, aren't they? But if we want to get along with other Christians, we dare not miss one of them.

Nor does this true unity come without real effort. The Holy Spirit works hard in us Christians to keep us united. We must cooperate with Him. The old carnalities in us clamor for expression but they must die.

But Paul now makes a most significant declaration. Unity is a fact (4-6). We are not to make unity; we are to keep it. Moody wrote beside these verses this statement, "The seven-twisted cord of Christian unity." All Christian streams come from one spring. Are Lutherans less Christian than Methodists, or Baptists than Mennonites? Are the Yoders less human than the Snyders, or the Millers than the Bylers? Of course not.

Is pouring baptism more spiritual than immersion or vice versa? God must smile (maybe He frowns) at the energy we generate to erect walls between us. He is Father of all, above all, and through all, and in all. God help us to be quick to see Christ in others and very slow to unchristianize anyone.

The Diversity of Christian Unity (7-11)

But having asserted that there is unity in Christendom, let us be realistic and see that the widest kind of diversity is consistent with unity

Grace is the source of all our gifts (7). What happens the moment you open the nozzle of a hose that is under pressure? The unity becomes instant diversity. The water issues forth in a misty spray refreshing a wide area of lawn or garden. The diversity of Christians is Cod's church in technicolor. I am glad that not every Christian is exactly like I am. That would make a dull world indeed. If all Christians were Mennonites, our world would be intolerably dull. The Brethren, the Pentecostals, and the Presbyterians add a lot of color to God's vineyard.

Christ is the giver of all our gifts (8-10). He won the gifts by His own sacrifice and victory. Now it is His pleasure to share them with His saints. The figure is that of a victorious general returning from the conquest, his captors bound to the chariot behind him, but the victor flinging gifts to the crowds like a modern Santa Claus. Were you there when He lavished His gifts? Did you get one?

Diversity is the expression of the gifts (11). Four gifts are mentioned, basic gifts, but many more are available. God is purposely diverse. Still, some Christians say, "My little gift doesn't count." They forget that it takes more than one snowflake to make an avalanche. It takes more than one singer to make harmony. It takes more than one gift to make a congregation, and it takes more than one denomination to make up the Christian church.

It was Moody who said, "Dead men need evangelists; living men need pastors and teachers. Evangelists are the quarrymen who dig out the stones; pastors are the stonesquarers that take off the rough edges, and teachers are the masons who fit the stones into the edifice.'

The Goal of Christian Unity (12-16)

One goal of unity is service (12). "I am Thine for service, Lord" is to be sung by all Christians, not only by a chorus of preachers. The church is not a hospital where the pastor is the surgeon and the Sunday school superintendent is the anesthetist. No. The church is like a factory where each gives productive service in his place.

Another goal of unity is maturity (13). Adam Clarke said, "The measure of the stature of the fullness is seldom seen: the measure of the stature of littleness, dwarfishness, and emptiness is often exhibited." How tragic! The goal is Christ Himself.

A third goal of unity is stability (14). The Christians with the "simple look" should in time become the stalwarts of the faith. The normal church should always have the babes in Christ and the unsteady. But under the tutelage of the mature Christians the weak and worldly should gradually become the strong and spiritual.

The ultimate goal of unity is Christlikeness (15, 16). Love should characterize preaching, serving, and living. Orthodoxy must be in life as well as in doctrine. Truth given in a pugilistic way repels saint and sinner alike, like the Christian who listened to a sermon on hell given so without compassion that he was sorry he was on the preacher's side.

Christ needs you and me. He needs my talent and yours. Christ still walks on earth confronting the lost and needy. He lives in you and in me.

The Word Gives Light

By Samuel M. King

"What does this mean?" he asked, pointing his finger to these words: "Little children, keep yourselves from idols" (1 Jn. 5:21).

Pastor B. Cometa, a Filipino high school junior, then told Mrs. King and me that several times during the past few months since living and working in our home he had picked up the Bible, but each time he laid it back on the table without opening it. He had fear about opening the Holy Book since he had been told that it was to be read only by priests and popes. On this particular Sunday morning, however, he again took the Bible and, bowing his head, asked God to direct him. As he opened the Book, his eyes fell on 1 Jn. 5:21. He became disturbed by the fact that in his parental home in a distant town on the island, Samar, were two idols; and that images could also be found in his church. Pastor then told of events in his life as a nominal Christian and related his last confessional experience with the priest which he found disappointing and confusing. That Sunday afternoon was spent together in finding what the Bible says about idols and their use in worship.

His interest in Bible study grew and along with other high school students he was soon enrolled in an evening course studying, "What the Evangelical (Protestant) Church Believes." The Presbyterian missionary who was also pastor of the local congregation taught the course. He was a well-qualified teacher. He loved the Word of God and he also loved people. He was dedicated to the task of teaching biblical truth and of confronting men with Iesus Christ, Furthermore, he understood the historical and religious background of his students

After Pastor's conversion, he became sensitive to an impelling purpose or calling to one day serve as an evangelist in his home community. He also sensed a need for further training for the task. A high school education would not suffice. Through his experiences, including that evening Bible course, he must have become impressed by the importance of the training of preachers and teachers along with their commitment to God. So he, too, went to college and earned a degree in theology.

Pastor has lived a full life serving his Savior and Lord in various capacities including that of moderator of the Samar-Levte Church Conference for the maximum of three consecutive terms. He has had a leading role in the founding and organizing of some thirty congregations in that part of his province where three decades ago no evangelical church was found. Among the first of these churches to be established was in his hometown of Catubig, Samar, where he and his wife Rebecca are still serving. He became coordinator in the work of the Philippine Bible Society in southeastern Philippines upon retirement as conference moderator. A year ago he was appointed to serve as a delegate to the Berlin Congress on Evangelism but circumstances hindered his attending those significant meetings.

Thus is confirmed the declaration of the psalmist, "The entrance of thy words giveth light" (Ps. 119:130). The Word has served as "a lamp unto . . [his] feet, and a light unto

... [his] path." It has brought light to hundreds of others also who have been influenced by Pastor's life. And the process will continue, for "in thy light shall we see light"

-the true Light which "enlightens every man."

In anticipation of our visit to the Philippines in October, Pastor writes, "When you come, I hope that you will give us a message in our Catubig Church on Sunday. . . . We will also want you and Mrs. King to give counseling to our members and conduct Bible study." This is a welcome and a challenge. Hopefully, we look forward to visiting Pastor and his wife, Rebecca. In particular, we anticipate hearing Pastor preach the good news-both in English and in Visavan. Even though we will not understand him in the latter language, it will be good to see and hear him proclaim the message of life in his "own tongue."

Martin Luther, much to his surprise, unleashed the Protestant Reformation when in October of 1517 he proposed a debate on the doctrines and practices of the church of his day. That was four hundred and fifty years ago. And the end is not vet.

The Second Vatican Council called by Pope John XXIII in 1962 was the Protestant Reformation breaking out in the Roman Catholic Church. The Spirit that moves through the churches will not be stilled.

And the Spirit is breaking out again and again even in this year. A small sign of the undying fire of the Reformation is the new interest in the concept of the believers' church.

Door Key to Dialogue

Luther called for a debate by posting ninety-five theses on the church door of Wittenberg. This year the call for dialogue came from the doorway of the Southern Baptist Theological Seminary in Louisville.

The discussion began with the Conference on the Concept of the Believers' Church which may well be the first blow of a hammer driving today's church back to the radical nature of what the church is meant to be—a believers' church.

But what is the believers' church? Here we begin that promised dialogue. One hundred and fifty pastors, scholars, and students came to Louisville, June 26-30. Many of them tried to define the believers' church, but they settled on none definition. This does not mean disagreement. Agreement on the ideal church was rather general. The specific words to express it have not yet been found, but out of the discussions at Louisville, a picture begins to emerge.

A good description of the believers' church came from T. Canby Jones, professor of religion at Wilmington College. The church is a believing people and he describes them thus: "A believing people hears the voice of its living Lord, obeys Him in all things, and witnesses unapologetically to His power in every phase of the life of the world."

Not an unusual description of a church, is it? Yes, it is. Jones is looking at the church in a way different than the one so often used.

Don't we often judge a church by its minister? We feel we know a church if we can test the preaching from its pulpit. Many times we have described a church by the way it is

Many times we nave described a church by the way it is governed. A church ruled by bishops is Episcopal (a name drawn from the Greek word for bishops). If a church's leaders are elders, it is called Presbyterian (from another Greek word, this time for elders).

But Jones did not tell us about the ministers of the church or its leaders. He described the kind of people who make up

The Undying Fire

the church. This simple but very radical difference in thinking about a church prepares us for a further discussion of the believers' church.

Jones drew his definition from two sources: the Anabaptist vision and the Quaker vision of the church. The second was inspired by the first. So we need to know something about the Anabaptists first of all.

The Anabaptists were people who heard the call of Luther to turn to the Bible and study the will of Cod for the church. We find them first in Switzerland among the followers of Ulrich Zwingli who was leading the movement to revive the church in that country in the years following 1520.

Zwingli along with Conrad Grebel and others wanted to return to New Testament patterns of church life. This, Grebel felt, meant that each member of the church should make a conscious decision to join the church. No one in Switzerland had done this for many centuries, for all citizens were automatically members of the church almost at birth. Zwingli agreed but never got around to reorganizing the church in this way.

After many debates—which were called disputations— Grebel and those of Zwingli's followers who no longer agreed with their leader acted. William R. Estep, Jr., professor of history at Southwestern Baptist Theological Seminary, described the event.

"The final break came three days after the fatal disputation on Jan. 18. 1525, when a small band of resolute men, determined to implement believer's baptism thereby constituting a church after what they were convinced was the New Testament pattern, met to follow the Spirit's leading in defiance of Zwingli and the orders of the instituted authorities. . . The newly baptized covenanted together as faithful disciples of Christ to live lives separated from the world, to teach the gospel, and holf fast the faith."

Estep adds, "On this fateful night, the concept of a believers' church based upon a voluntary confession of faith confirmed by the act of public baptism found concrete realization in history. Thus from a handful of radicals in Switzerland and South Germany who preferred to call themselves simply Brothers in Christ, the free church movement sprang."

A Radical Vision

Reading about the ideas of the Anabaptists today, we do not find their vision radical. Slowly many of their concerns for voluntary membership, a covenant community, and witness in the world have been accepted by many churches in whole or part.

Maynard Shelly, Newton, Kan., is editor of *The Mennonite*. This is the first of a series consisting of a report on the Conference on the Concept of the Believers' Church, held in Louisville, Ky., June 28-30.

of the Reformation

But these Anabaptist ideas were so shattering to the sixteenth century where the prince of a country decided the religion of his people, that these men were persecuted severely. They were called Anabaptists (rebaptizers) by their enemies for their act of adult baptism, a second baptism if one counts infant baptism as valid, which the Anabaptists didn't. They knew the act of faith to be the experience of amsture will.

The Anabaptist movement gained a wide following throughout Europe in the first several decades of the Reformation because it was a people's movement. It spread rapidly and frightened Luther and the other reformers. Persecution from both Catholic and Protestant princes all but smilled out the life of the young church. Few of its active leaders died a natural death or of old age. So its influence was scattered and diffused.

But the sparks of the Anabaptist fire survived to burn again in the Quaker and Baptist movements in England and in the Campbellite and Pentecostalist movements in America. Direct links between some of these groups may be missing, but this is not the important factor. The same Spirit that broke through in Switzerland in 1525 breaks through and renews His church in other places and other times.

And when the Spirit breaks out, the signs are often the same. A believing people in a voluntary fellowship with a covenant to live the life of Christ and witness in the world. Let's examine these signs.

Voluntary. "Membership in the believers' church is voluntary and witting," says Franklin H. Littell, president of lowa Wesleyan College. "Believer's baptism became the sign of the believers' church. There is no disagreement on the point that church membership is deliberate and voluntary."

Voluntarism, of course, may be the claim of churches other than those that practice believer's (or adult) baptism. Certainly those traditions that combine confirmation with infant baptism may also make claim to a voluntary membership.

But the believers' church is not a people's church in the sense that the church belongs to the people. "The believers' church," says Littell, "though outwardly constituted by volunteers is Christ's church and not theirs." The church does not belong to the members. "It means that the members belong to Christ."

He added, "For the essential matter of the free church is the affirmation of the authority, the power, the sovereignty of Christ in all things religious."

The church hears Christ speaking to it through the Bible. This Word of God judges the church so that through the church, the Spirit can act.

"The Word judges, renews, and recreates the church," says Alfred T. DeGroot, professor of church history at Texas Christian University. "This Word is held in our hands for our reception and illumination today, being the continuation in time of the original focal revelation, the event of Jesus Christ. The Word is Christ, ever awaiting reception by men, who in receiving it become peculiarly and communally His people."

This community becomes, in DeGroot's term, a listening community. All the members commit themselves to listen, not just the leaders.

"The choice is clear," he says, "we believe in either a hierarchial, limited listening community, or, we accept a believing community, a people under the Word, as the divinely intended instrument of God's disclosure of His will in every age."

Covenant. The Anabaptists after their baptism pledged to support each other in living the Christian life. For this purpose the church separates itself from the world.

Says Littell, "The principle of separation from the world is basic although it has often been misinterpreted by critics and initiates. . . The spirit of separation, however, lies between those who live the life of hope of the coming kingdom and those who have been made captive by the spirit of the times."

The community of believers sharing their life together begins at the point where much preaching leaves off. Luther and others wanted to make it clear that salvation was faith in Christ alone. No work of man or activity associated with men can give salvation is the way this doctrine has been interpreted through the ages.

But the believers' churches have seen the church as a part of the work of God. Recent studies of the Bible are showing that the community of faith is in God's plan of salvation. Jesus proclaimed the coming of a kingdom which must refer not to individuals in isolation, but to groups of people living under the rule of the King. When Jesus called twelve disciples together, He was beginning a community.

Says John Howard Yoder, professor of theology at the Associated Mennonite Biblical Seminaries, "The work of God is the calling of a people, whether in the old covenant or the new. The church is then not simply the bearer of the message of reconciliation in the way that a newspaper or telephone company can bear a message with which it is entrusted. Nor is the church simply the result of a message as an alumni association is the product of a school or the crowd at the theater is the product of the reputation of the film.

"That men are called together to a new social wholeness is itself the work of God. . . . "

Witness. The people of the church have been called for a purpose. Jones called it witnessing "unapologetically to His power in every phase of the life of the world."

And he adds, "Our first responsibility is evangelism by all means and all media and especially to mass, depersonalized, urbanized man. We witness to him that the voice of Him who is, who was and is to come can be heard and known and that through obedience to Him, life can be transformed into a colony of heaven on earth."

Missionary fervor is certainly a mark of the believers' church. Says Littell, "It is no accident that today three fourths of the Protestant missionary personnel and support come from the churches of the free church line. And if we include the works of Lutherans under pietist influence, and Anglicans affected by the evangelical awakening, the percentage is jumped even higher."

And this is a mission that belongs not exclusively to the professional leaders. Remember that the believers' church focuses on the people.

"We don't just believe in the priesthood of all believers," says Jones. "We advocate the preacherhood of all. We seek

not to abolish the ministry, but to abolish the laity."

Is your church a believers' church? It can be, but its demands of commitment and discipline make it difficult.

"The believers' church in the pure sense will not become a widespread phenomenon of our time," says J. Lawrence Burkholder, Harvard professor of divinity. "Very few congregations of the American establishment are likely to be transformed into congregations which incorporate all or even most of the marks of the believers' church.

The believers' church is just too demanding for the masses. For most people today, the believers' church implies a level of commitment and sacrifice which exceeds in their minds the benefits of the church."

This gloomy, if realistic, evaluation makes the recapturing of the believers' church vision even more important. "If one observes the shallow life in the Protestant churches of North America today," asks J. K. Zeman, secretary of Canadian Baptist Missions, "is it not reasonable to suggest that the need for a distant believers' church is greater today than it has ever been?"

Watch for the fire of the believers' church. "Behold, I am doing a new thing; now it springs forth, do you not perceive it" (Is. 43:19)?

Reflections on Riots

By Howard Yoder

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7) is Paul's formulation of an inexorable moral law, repeated over and over in the law and the prophetic discourses, and confirmed by Jesus in the Sermon on the Mount and in His command to Peter in the garden, "Put up... thy sword... for all they that take the sword shall perish with the sword."

The riots that have torn our cities across the land this summer are the violent harvest of the violence that the whites of the United States have been sowing for two hundred and fifty years. For one hundred and fifty years we whites held the blacks in total slavery, beating them and killing them at will, working them to death and using their women to satisfy our sexual lust, breeding them like cattle and making establishment of families impossible, thus forcing upon the Negro a moral code and a family pattern which is a curse to them today.

In the last one hundred years the Negro in the South has been denied the most elemental forms of justice. Whites have cheated and beaten and raped and murdered blacks with impunity and the courts have been closed to the Negro. In both North and South the Negroes have been denied the opportunity to choose where they wanted to live and the choice in a job and the chance for a good education.

Everywhere the blacks had to do the most menial work and pay exorbitant rent for the wretched housing which was available to them. In the South six times as much is spent per child per day in educating a white child as for the education of the black children, and even in our rich northern cities predominantly black schools have been woefully lacking in equipment, school supplies, and educational materials.

Under such conditions is it any wonder that a spirit of hatred for whites, a disregard for the rights of property, and a lawless mentality has been developed among the minority of the Negroes who were without jobs, without possessions, without a meaningful family life, without education, without self-respect, and without hope, and is it any wonder that this minority should turn to violence and revenge since they had nothing to lose, evil and futile though the violence is? The fact that better situated blacks and whites joined in the pillage does not refute the cause of riots.

What About the Church?

What should be the position of the church on this violence? Is it the will of God? This question is not blasphemous or irreverent. I recently reread J. B. Phillips' version of the four prophets and am astonished at the number of parallels between the days of Amos, Hosea, Isaiah, and Micah and the present days, even to the violence in the streets, the lack of bird songs in the air, and the lack of fish in the streams.

The destruction of Israel and Judah is pictured by all four as the work of God's hand. If the law that the harvest of violence is violence is a moral law, then what we are experiencing today must be considered as God's justice.

The church cannot support or condone the violence because by this very violence the Negroes are sowing the seed of further violence against their own. In the same chapters that the prophets speak of God using Assyria and Babylon as the hammer which Cod was using to punish Israel and Judah for their wickedness they also predict the future destruction of these nations because of their wickedness. Not only did Jesus reprimand Peter for drawing his sword in defense of Jesus but never by word or example, did He commend the many Jewish organizations who were advocating violent resistance to Rome, though at least one of His disciples was previously a member of such a revolutionary organization. But the church must recognize the true cause of the violence.

We Are Involved

Second, the church, including the Mennonite Church, must recognize its own involvement in the violence of the whites toward the blacks. We do have a number of truly prophetic voices in the Mennonite Church and some who have truly dedicated their lives to better race relations. Virtually every branch of Mennonites has issued pious and lofty statements on race relations, the brotherhood of all believers, and the sin of reacial discrimination.

But to what extent have these statements been implemented in the lives and actions of the membership? What have we done to make life more meaningful for the Negro? As James says (Jas. 2:15, 16), "If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Co in peace, be warned and filled,' without giving them the things needed for the body, what does it profit?" It is, indeed, an open question whether the majority of members formally support the statements.

Third, the church will have to do some soul searching about its attitude toward those who reacted so senselessly in their desperation and fury. Congress and much of the press has reacted with an increase in violence: more laws with sterner punishment, more prisons, more police and harsher police methods. This the church cannot do and remain true to her Lord, who declared in His manifesto in the synagogue at Nazareth that He was anointed to preach good news to the poor, to proclaim release to the captives, and to set at liberty them that are bruised. Does one preach good news by threats or release to the captive and bruised by building prisons?

God Cares for the Poor

That God loves the poor is a consistent message of the Old and New Testaments and of the teaching of Jesus.

The number of references attesting this fact is too numerous to be cited in this article but anyone who will look up the references about the poor in a good concordance will be convinced of this statement.

In every controversy between the poor and the rich, the haves and the have-nots, God is on the side of the poor, and nowhere in the Old Testament or the Gospels or the history of the early church is there any qualification as to the cause of the poverty, whether it was due to accident or to exploitation or to inherited personal ineptitude. Only in Paul's letters can we find any support for the concept of the "deserving poor."

Is Jesus then in the streets with those who riot? I believe that I have to decide, after studying His teaching and promises, that He is. Certainly He is not in the police squad car smashing a handcuffed prisoner's face to a pulp with a rifle butt. Surely, also. He is not throwing Molotov cocktails, or breaking windows, or looting; but rather, He is there weeping and bleeding and suffering and praying for forgiveness for those who know not what they are doing.

In the desert He rejected violence as a means to produce the revolution in society that He came to bring about. And His church must also reject violence, but without rancor toward those who, galled by their oppression, respond with violence. Israel was worshiping the golden calves, their own creations, at Bethel and at Dan.

The church today must guard itself against giving its chief loyalty to any economic systems, either capitalist or revolutionary. The true church can live under any system because it is loyal to Jesus and can be a light to any

My Brother Klaus

By Hans D. Huebert

In 1960 my brother Klaus back in Germany registered with the Mennonite Central Committee to participate in their traince program. I looked forward to meeting him with great joy. I had just moved to New York on a L-W assignment, and was rather lonely in the big city and anxious to see one of my family after such a long absence. I wanted Klaus to be a traince for many reasons. Maybe he would also like it here and return as I did to make the United States his new homeland. But even more, I hoped that he might find Christ as his Savior during this year in the U.S. as I had in my traince year in 1956.

The time of Klaus's arrival came nearer and nearer when suddenly my parents wrote me that a growth had been discovered on his leg and he was in the hospital for observation. I was working at Francis Delafield Hospital, a cancer hospital, at the time and was quite obsessed with the suffering and dying I saw all around me. When my parents informed

me a few days later that Klaus's growth was malignant, I was stunned, terrified, and bewildered.

Soon each letter from home was more depressing. No, Klaus would not be able to come to the U.S. He had one operation after another. His radiotherapy treatment was so intense that his whole leg was infected, and soon his blood was poisoned by the radiation wounds. His leg glands had to be removed. His weight dropped from that of a healthy young man to 120 pounds. The doctors considered amputation, but rejected that plan because it would do no good. Klaus was too weak to stand the operation. His weight was now near 100 pounds. My brother was dying, and doctors told my parents to be prepared for the worst.

I was on my knees often in those days, pleading with God. Daily I saw people dying of the horrible disease at my job, often in intense pain. Lord, save his life, I prayed, but even more important, save his soul. If I may never see him again on earth, Lord, grant that I may see him at least in heaven.

I wrote many letters to Klaus, pleading with him to accept Jesus into his life. But he turned more bitter toward life and God. Doctors were concerned that he might try to take his own life, for he knew there was no hope.

Many, many people prayed for Klaus in those days. Some friends visited him and witnessed to him.

For several days there were no letters from home and I feared the worst. But then one day I received a letter addressed by Klaus himself. I was so excited I tore it while trying to open it. "Dear brother in Christ" were the first words. That couldn't be Klaus, I thought. He had spoken that way only mockingly before. "Dear brother in Christ" from my dying, worldly, godless brother? As I read on I trembled with joy. My brother had accepted the Lord. His bitterness had lifted; there was new joy and hope in his heart.

Today Klaus still limps and his huge scars are still partly open after seven years. But he is happily martiel, and after four years at seminary this is his first year as a full-time pastor to the Mennonite young people in southern Germany.

Our God answers prayer. He even heals the hopeless. Thank You, God. Thank You for my brother, Klaus.

Wit and Wisdom

The Madison, Wis., Capital Times printed these two headlines side by side:

"55 Roosters Stolen at Town of Oreson Farm" "Socialist Club to Hold Chicken Supper"

In a Sunday school class one day the teacher asked if anyone in the class knew who the twin boys were who were mentioned in the Bible. A little boy promptly raised his hand. "Who were they, Johnny?" the teacher asked.

"That's easy," said Johnny. "They were First and Second Samuel."

God's People in the World

God's love for the world was so great that He sent His beloved Son to call the world from sin to righteousness. Jesus gave His life in this cause and by faith in Him a person discovers release from himself to be what God had originally intended him to be. He is now free to do things for God and others. He knows that God's love is undeserved. He knows that if his life will count for anything it will be because God's power is at work in him.

So the greatest adventure in life is to continually yield one's life to God. Jesus said if a man tries to save his life he will lose it, but if he loses it for Him he will truly find life. He compared this to a grain of wheat. If it stays as it is it remains alone. But if it dies in the ground and loses its identity it will begin to grow and bear fruit.

God wants our lives to have a purpose and to bear fruit. This happens when we give our life to Him so that He can fill us with His love and concern.

What does God intend for us to do? If God has completely revealed Himself to men in Christ, then the first thing He wants men to know is this revelation. So it becomes the job of the people of God to tell others about Christ—about who He was, what He did, and what He is doing in the world today. Jesus said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you."

But the telling is ineffective if the teller lives a life inconsistent with the message. So he is to be a person of love and goodwill. Small and insignificant gestures are often the most convincing of love. Do unto others as you would have them do unto you remains a golden rule.

At the time of Jesus' birth the angels sang, "On earth peace, good will toward men." It was said of Jesus that He went about doing good. We need to continue that mission of peace and goodwill to all men.

The final test that God gives His people is not how great they were in the eyes of men, but how faithful they were in using their time, ability, and resources for God.

Action in God's cause will begin when we gain faith in Him. The fulfilling of love is discovered through faith. A boy may tell his sweetheart that he loves her. But the fulfillment of that love is discovered when he is ready to take the marriage vow to be faithful to her as long as they both shall live. We will discover anew the meaning of our love for God and His love in us when we venture out in faith in His mission of expressing His love.

-Willis L. Breckbill

CHURCH NEWS

CBS Presents Positive View

Mennonites had their day on national television Sept. 10. Some Mennonite leaders were afraid of what the critical and secular eve of the Columbia Broadcasting System might see in our church.

But "Mennonites-A Peaceful Revolution" was a sympathetic interpretation. The 30minute program was aired as part of the religious affairs program known as Lamp unto Mu Feet.

Stuart Novins, the program's moderator, found a Mennonite in New York who operates a taxi service. What is a Mennonite doing in the city? Aren't Mennonites a rural people?

Thus Novins begins to explore the movement of Mennonites from the country to the city. He discovers a philosophy of service in many of the people to whom he talks in Elkhart County, Indiana, John Howard Yoder tells him of a Mennonite desire to do "God's work in the world

In visiting an Indiana farm, the son told him, "I don't think I'll be a farmer."

But the daughter said, "I think I'd enjoy it, being a farmer's wife

And the father testifies to the fact that less than 10 percent of his congregation are living on farms.

Students at Goshen College ("a fertile ground for inner confusion," said one Mennonite commentator) indicate that a changing way of life is more than geographic. They discuss art and one student's interest in jazz. Can you be a Christian and witness? he is asked. He thinks it is not only possible, but also necessary.

Mennonitism is then a style of life, not a way of dress or a place to live. Mennonites are seen interacting in the world. An Amish man is working in a mobile home factory. Oaklawn Psychiatric Center ("a symbol of advanced Mennonite thinking") is another place where traditional isolation from the world has been left behind.

General Conference Mennonites will feel that they have not been given equal time. though the program did not get bogged down in using the Amish as the Mennonite norm, an all too frequent error in the mass media. It was probably enough that CBS acknowledged a variety of expressions within Mennonitiem

J. Daniel Hess, Goshen College professor of English, told Novins of the "ecumenical movement within the various Mennonite branches.

Hess also said that once young people saw

no future in the Mennonite Church. But the church has "had to adjust to accommodate the young Turks." All of it is a part of the peaceful revolution-a blending of the old and new. The program closes with folks singing in the chapel of Mennonite Biblical Saminary

Conjes of the television program will be available on film from various Mennonite agencies in the near future.-Maynard Shelly.

Board Adds Two **Administrators**

Mennonite Board of Missions, Elkhart, Ind., added two administrative staff members recently. Kenneth Smith was named director of short-term voluntary service and Steve Buerge, assistant in audio-visuals and deputation

Smith son of Mr. and Mrs. Norman O. Smith, Elida, Ohio, will plan summer service and senior VS projects. He has attended Ohio State University and Indiana University's South Bend extension. He was also a In Singapore lab technician at Miles Laboratories, Elkhart, for three years

Married to the former Brenda Miller. daughter of Mr. and Mrs. Albert E. Miller of Decatur. Ind., the Smiths are parents of a son, leffrey Wayne, ten months. They were voluntary service unit leaders at Rocky Ford, Colo., prior to coming to Elkhart. They are members of the Belmont Mennonite Church. Flkhart

Buerge will aid Harold Weaver in coordinating deputation schedules for returned missionaries and Board administrators. The son of Mr. and Mrs. Paul Buerge, Adrian, Mo., he is a 1967 graduate of Hesston College with a major in business. He is a member of the Sycamore Grove Mennonite Church, Garden City, Mo.



Ken Smith



Steve Buerge



OVERSEAS MISSIONARIES OF THE WEEK: Ira and Evelyn Kurtz went to Hong Kong, in August 1966 for their first term under the Eastern Mennonite Board of Missions and Charities, Salunga, Pa.

Both are graduates of Eastern Mennonite College, Harrisonburg, Va. Kurtz was in Voluntary Service in Honduras for two years. His wife had taught in elementary school for several years.

In Hong Kong, the Kurtzes are engaged in general missionary outreach.

Ex-MCC Worker Dies

Mr. and Mrs. Alpha J. Kauffman, Haven, Kan., and MCC share the loss of a son and former worker Carl Edward Kauffman 23. He died in a motorcycle accident in Singapore on Sept. 16.

His parents received word of their son's death from the State Department, Washington, D.C., Sept. 17. Details of the accident were not immediately available.

On Sept. 1 he had terminated a threevear MCC assignment. He spent his first year in Hong Kong as material aid representative. Kauffman was then transferred to the hospital at Nhatrang, South Vietnam, for the remaining two years.

At Nhatrang he was in charge of medical supplies and repair of hospital vehicles and machinery. "He was extremely well liked by both the staff at Nhatrang and the Vietnamese in the surrounding area," said Paul Longacre, acting director for Asia. Longacre represented MCC at Kauffman's funeral.

Kauffman planned to tour Hong Kong, India, and other parts of Asia for two months before returning home. Other Far East volunteers have also traveled before returning home.

The body was returned home. Services were at Kauffman's home congregation, Yoder Mennonite Church, Yoder, Kan.: Edward Yutzy is pastor.



18 VS-ers Attend Elkhart Orientation

The large number of volunteers attending the September orientation at the Mennonite Board of Missions, Elkhart, Ind., necessitated splitting the group into two schools.

In the first orientation beld Sept. 7-14, 18 VS-ers accepted the following assignments: Ruth Mishler, Lagrange, Ind., girls' club leader at Buckeye, Ariz.; Linda Fortner, Rock City, Ill., division secretary at Detroit, Mich.; Vivian Peachey, Belleville, Pa., day care nurse at London, Ont.; Vicki Admire, nurse aide at Hannibal, Mo.; Ruth Ann Musselman, Elora, Ont.: nurse aide at Albuquerque, N.M.: Verna Martin, St. Jacobs, Ont., secretary-bookkeeper at Pueblo, Colo.

Duane and Phyllis Stutzman, Hesston, Kan., mission assistants at St. Louis, Mo.; Esther and Ervin Miller, Bristol, Ind., unit leaders at Woodland Park, Colo.; Charlene and Dale Rhodes, Wellman, Iowa, houseparents at Anzac, Alta.; Jim Norton, pastor attending orientation

from Detroit Mennonite Church.

Karl Wenger, Lambertville, N.J., orderly at Eureka, Ill.; LaVon Kratzer, Dalton, Ohio, maintenance at Hannibal. Mo.: Edwin Basinger, North Lima, Ohio, boys' club leader at Buckeye, Ariz.; Ronald Gayer, Cleveland, Ohio, rescue mission cook at London, Ont.; Fred Kauffman, Wichita, Kan., agriculture-recreation leader at Botijas, P.R.; and Karl Birky, Elkhart, Ind., inhalation therapy at Richmond, Va.

Dean and Son Leave for Round-the-World Trip

Dr. Ross T. Bender, dean of the Associated Mennonite Biblical Seminaries, and his son, Lynn, 15, left on Sept. 10 for a twomonth trip to Asia and Africa to learn more about emerging Christian churches.

For Dean Bender the trip is a major part of a two-year study on the education of Christian ministers in the "free church" tra-dition. By "free church" is meant those groups which believe strongly in separation of church and state and in voluntarism in matters of faith. Historically, the "free church" theology has been represented in such denominations as the Baptists, Disciples, Brethren, Friends, Brethren in Christ, and Mennonite and related groups.

For his son, Lynn, who has been admitted to Goshen College as a freshman but will postpone college entrance until second semester, the trip means his first look at indigenous churches in young, independent nations, each with its own national culture, society, economics, and politics. Lynn has earned enough credits to receive a diploma from Goshen High School.

Pays His Own Way

To pay his own expenses, Lynn has worked this summer and will work until about Feb. 1 when he returns. His parents will give him assistance if he needs it.

Dean Bender's ticket and expenses will

come from resources made available by Lilly Endowment, Inc., a year ago. The Indianapolis foundation awarded \$60,000 to Associated Mennonite Biblical Seminaries for the project, "Model for Theological Education in the Free Church Tradition." Dr. Bender is director of the project, a joint venture of the two schools-Goshen College Biblical Seminary and Mennonite Biblical Seminary. which together are in the cooperative relationship known as Associated Mennonite Biblical Seminaries

Meet with Missionaries

As part of the project, Dean Bender will talk to missionaries, many of whom are alumni of the two seminaries. He will also talk to national church leaders and to officials of Protestant theological schools in the nations he will visit.

The itinerary calls for two weeks in Japan, one week each in Taiwan and Indonesia, brief stops in Hong Kong and Saigon, 10 days in India, and a month in Africa, with stops in Kenya, Uganda, Tanzania, and Ghana. If political conditions permit, he and Lynn will also visit the Republic of Congo for a week

In Japan Dr. Bender will visit Mennonite missionaries, churches, and national pastors on the northern island of Hokkaido, and their counterparts in the General Conference Mennonite Church on the southern island of Kyushu. In Indonesia he will visit both the Japanese Christian Church and the Muria Christian Church.

In India he will attend the annual fall conference of the Mennonite Church at Dhamtari, M.P. In Eastern Africa Donald Jacobs of the Eastern Mennonite Board of Missions, and Paul M. Miller, on sabbatical leave from Goshen College Biblical Seminary, will meet with him and assist him in his visits.

Valuable for Three Rescons

Dean Bender said the trip will be valuable to him for three reasons. First, it will give him perspective on all the questions he is exploring about the "free church," and specially about the younger Christian churches that have not had centuries of Western tradition and opportunity to identify with the power structures in their societies.

Second, he will be able to study the emerging patterns of education of ministers. Third, he will be able to study what kind of preparation is required for prospective missionaries, how seminaries in the United States can help prepare national church leaders, and the implications of preparing leaders for the North American church.

Not limiting himself to branches of the Mennonite Church, Dr. Bender will counsel with many Protestant groups on his trip. In Uganda, for example, he will be an observer at a week-long interdenominational meeting at which most of the participants will be Anglicans.

When he returns the middle of November. Dr. Bender hopes to have a vast amount of information on problems the young national church is facing, as well as the challenges and opportunities before it. Without a feel for the emerging church, he said, one cannot put the older, more established churches-within and without the "free church"-in proper perspective.

Anti-Smoking Spots Aired By MBI

Positive help on how to quit smoking is the thrust of special programs by Mennonite Broadcasts this fall

The Mennonite Hour series "You Can Quit" offers a free booklet with several proved methods in helping smokers to stop. David Augsburger, Mennonite Hour speaker, points out, "We know how anxious many people are about smoking, and we want to offer constructive help.

Augsburger said that faith in Christ can open the door for the spiritual resources needed. "Smoking is a very difficult thing to break," he pointed out. "Anybody who wants to quit needs all the extra strength he can get!

Also in production is a series of minute

broadcasts dealing with smoking and its hazards for health. A recent Federal Communications Commission ruling has asked radio stations now advertising cigarettes to give a proportion of their commercial time to health hazard warnings.

Although the ruling is being challenged by the National Association of Broadcasters, it is anticipated stations will be required to balance cigarette commercials with some comment from the "other side."

Minute Broadcasts uses the punch line, "God gave you only one life to live; why let it go up in smoke?" Dialogue situations, tongue-in-cheek humor, and personal testimonials deal not only with the hazards of lung cancer and other diseases, but also with the difficult problem of "how to out."

The series of spots will be sent to stations now taking Minute Broadcasts regularly—currently more than 500 stations in the U.S. and Canada.

Mennonite Broadcasts Publishes New Magazine



Bob Davis, art director, and Jim Fairfield, editor, discuss first issue of Alive.

With the first issue of Alive, Mennonite Broadcasts' new publication, now circulating, a number of responses are coming in, acording to Eugene Souder, managing editor.

"Congratulations on the first issue of Alive. I read my copy on the way from the post office to the car . . and finished before driving away," reported Eugene R. Witmer, executive vice-president of Inter-Church Evangelism, Inc.

"I like your approach," Witmer continued.
"It is thoughful contemporary, neally done, and just provocative enough to make simple fellows like me think, but not to go beyond and lose us in a maze of philosophical largon."

Not all the comments on the first issue were positive. A North Plainfield, N.J., reader took exception to inclusion of an excerpt from a speech by Martin Luther

"Why have you been so gullible to fall for a communist like Martin King? If I had my way, he along with Rap Brown and Stokely Carmichael would be executed for treason. Please remove my name from your mailing list"

As well as going to a paid list of subscribers, Alive is intended as a follow-up to the various ministries of Mennonite Broadcasts, Inc., the division of mass communications of the Mennonite Board of Missions and Charities.

Editor is James Fairfield; managing editor, Eugene Souder; and art and layout, Bob Davis, Executive director for MBI is Kenneth

"We see Alfoe being a source of encouragement-to-faith for our readers," said editor Fairfield. "We aren't going to spell out formulas. Instead, by a mixture of personal-experience stories and problem-solving articles we hope to show faith in action. And God in action."

The 24-page magazine is pocket-sized and makes vigorous use of color and graphics. It is published six times yearly.

Buenos Aires Churches Hold Institute, Lectures

Activities of Mennonites in the Buenos Aires area within the past month included a pastor's institute, stewardship lectures, and the dedication of a new chapel at Moron, a Buenos Aires suburb.

The pastors' institute was attended by 15 Argentine pastors who discussed "The Significance of the Priesthood of All Believers" and "The Position of the Mennonite Church in the Face of Changes in the Catholic World"

The stewardship lectures were prepared by A. F. Darino, secretary of stewardship in the Argentine Mennonite Conference. Missionary Mario Snyder reported, "They served to awaken and revive several oldtime members."

The chapel at Moron is an outgrowth of the ministry of Darino. The first service included a communion, singing, prayers of dedication, and messages by Darino and Snyder.

The Argentine Conference is studying the possibilities of beginning mission work in Spain and Belgium, pending the report of president Raul Garcia, a delegate to the World Conference in Amsterdam.

Hesston College Shows Sizable Increase

Leonard Lichti, acting dean and registrar, reports a total of 445 students registered at Hesston for the fall term. Of these, 427 are full time and 18 part time. This is a 19 percent increase over the full-time enrollment of 359 last fall. In the freshman class there are 257, and 171 in the sophomore class. These figures compare with 221 and 138 last year. "More complete statistics will be available later," Mr. Lichti said.

All dormitories are filled, with ten men living in private homes in the community. Expansion plans call for a new dormitory for 184 women to be completed by September 1968.

Construction on the remodeled Administration Building is proceeding on schedule. Two classrooms and two offices were available for use when classes began. Some additional space will be ready for occupancy the last of September with the balance completed in October. Administrative offices are now headquartered in the administration section of Kauffman Court, the men's residence hall. Nursing offices are located in the Mary Miller Library.

Hesaton is the only junior college operated by the Mennonite Church. Its growth has been phenomenal, moving from an enrollment of 234 in 1963 to 427 in 1967, an increase of 82 1/2 percent in five years. A majority of the students continue their education at senior colleges after completing their two years at Hesston.

In the fall of 1966 an Associate in Arts Nursing Degree program was started. The first class of 18 students will complete their work in August 1968 and will be prepared to write examinations for licensure as registered nurses. This associate degree program is popular among students today who are interested in a service occupation. There are 25 registered in the second class which began this fall.

Rempel Edits Student Paper

The joint student services committee of the three largest North American Mennonite conferences will publish In the Arena, a monthly which will replace Student Serotees Neusletter. John Rempel, Kitchener, Ont., and a student at Goshen College Biblical Seminary, is the editor.



John Rempel

"One of the primary things we want to do," said Rempel, "is to provide a forum for action and discussion." To illustrate, he noted that the first issue contains several responses to a Mennonite graduate students' seminar in Fresno, Calif., an article on status groups among Mennonites, and an analysis of churches in Eastern Europe.

Rempel said that he also hopes to make the publication attractive to Mennonite students on church-related campuses as well as those at other colleges. "The church campuses are taking a much more aggressive look at their relation to the world around them." he commented.

Rather than being the conscience of the student or the church, Rempel said that he wants to provoke thinking on issues that should be discussed by both. These will be examined in relation to the Mennonite students' unique cultural development and ethical distinctives.

Rempel's inter-Mennonite background qualifies him for his new assignment. A member of the Ottawa Street Mennonite Brethren Church in Kitchener, he was active in cooperative youth work for the Kitchener-Waterloo Mennonite congregations and Conrad Grebel College.

A graduate of the University of Waterloo in 1966 with a BA in history and philosophy, Rempel is rounding out his formal education by studying toward a BD at Goshen. This past summer, he was a member of MCC's summer seminar which visited the church in communistic Eastern Europe.

In the Arena will be inserted in Gospel Herald, The Mennonite, and The Christian Leader monthly for Mennonite students on non church-related campuses.

Hospital I-W Invents Therapy Device

Harold King, a I-W from the Rainbow Boulevard Church in Kansas City, has been working for a year and a half in the Denver General Hospital occupational therapy department.

In his work he learned about the problems of patients who have difficulty walking. Even though the patients, many of them older people, were using "walkers," they were having difficulty on stairs, stepping up on curbs, and walking in other uneven places.

After studying the situation Harold designed and built an adjustable walker to be used on uneven ground, ramps, and stairways. The drawings of the walker with its adjustable legs have been made and the patent has been applied for.

A manufacturer has also been contacted, a marketing survey has been completed, and there appears to be a market for the invention. Production is planned and the idea may soon be a help to a great many people.

In talking about "inventing" King recalled some of his earlier attempts to devise new products and some of the efforts of his friends. He noted that people who think up new things for possible production and marketing usually don't have a chance to see their ideas carried out unless they are fortunate enough to get help in three other areas besides the area of inventing or thinking of a new idea.

He reported that without the help of a marketing agency, a manufacturer who is willing to accept the idea and take financial risk, and the help of a patent attorney who can give proper protection to the inventor, the idea may never get out of the inventor's basement workshop.

The person who is having difficulty performing some of the therapeutic routines may think King's friendly look of concern is for himself and might later discover that really King was thinking about a number of possibilities to devise a better therapeutic tool

Apparently, however, King does not daydream on the job as Thomas Edison used to do when he was thinking about a different way to do things. Edison lost the hearing in one ear when he was punished for pursuing his other off-duty interests. King still has two every good ear.

Two Attend Congress

Kenneth Weaver, secretary for mass communications for the Mennonite Church, and Lester T. Hershey, director of Spanish broadcasts, both attended the Third Congress on Evangelical Communications in Huampani. Peru. Sept. 16-23.

Sponsored by two cooperating evangelical agencies in South America, the Congress aims to bring together people active in the field of evangelical mass communication for the purpose of exchanging ideas and discovering new approaches.

Between 300 and 400 publishers, editors, artists, broadcasters, film producers, and pastors attended the meeting. Jacob Loewen, anthropologist and linguist, discussed Latin-American man and various means of communicating to him.

Three periods were allocated for small group discussions, and the Congress held 20 workshops covering various areas of production.

Weaver and Hershey also visited Bogota, Colombia, and Quito, Ecuador. They also conferred with missionary Paul Wyse.

FIELD NOTES

Charles B. Shoemaker, Scottdale, Pa., long time treasurer of the Mennonite Publishing House died Sept. 23. Obituary will follow

The Conservative Mennonite Bible Institute begins its third year of operation on Nov. 27. This year the Institute is extended to a fourten-week period divided into three terms. The first and third terms are each four weeks of concentrated study. The second is a term of six weeks and runs simultaneously with the six weeks of Winter Bible School, but separate from it as to the courses and class periods. A student may attend any or all three terms and receive credit for his work.

The second term of the Institute and the Winter Bible School both begin Jan. 1, 1968. The third term of the Institute begins Feb. 12.

For further information write David E. Showalter, R. 1, Plain City, Ohio, For application and reservation write Abe E. Miller, R. 3, Plain City, Ohio, or phone 614 873-36882.

Norman Lyndaker was installed pastor of the North Main Street Church, Nappanee, Ind., Sept. 3. The service was in charge of

Calendar

Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.School for Ministers, Goshen College Biblical Seminary, Feb. 6-23.

Spring Church Extension Convention, Sycamore Grove Church, Garden City, Mo., Mar. 22-24. Richard Yoder.

Wilbert Nafziger, after six years as pastor of the Salem Mennonite Church, Salem, Ore, has accepted a call to serve in the administration of the Mennonite Home for the Aged at Albamy, Ore., beginning Oct. 1. John Heyerly, a graduate of the Seminary at Goshen last spring, has been called by the Salem congregation to serve as pastor. Present plans are for his installation Oct. 8.

Harvey W. Bauman, Earlington, Pa., a teacher at Christopher Dock Mennonite School, was licensed as minister for the Line Lexington Mennonite Church. The service was in charge of Curtis Bergey.

The Mellinger District of the Lancaster Conference will be observing its 250th anniversary with an anniversary and home-coming meeting, Oct. 20-22. All services to be held at the Mellinger Church except the Sunday morning service when each congregation will be having its own service. J. C. Wenger, Gohen, Ind., and David Thomas, Lancaster, Pa., will be the visiting speak

Results of elections in the recent sessions of the South Central Conference at Harper, Kan., were: moderator, James Hershberger, Hesston, Kan.; associate members of Executive Committee, Daniel Kauffman, Leonard Mo., and Peter B. Wiebe, Hesston, Kan.; Publication Board member, Harold Sommerfeld, Hesston, Kan.; Board of Education member, Meryl Grasse, Calico Rock, Ark.; member of Finance Committee, Lawrence Schrock, Harrisonville, Mo.

New Gospel Herald Every-Home-Plan

congregation: Mt. Joy Mennonite Church, Mt. Joy Pa.

The Kishacoquillas Valley Mennonite churches, Belleville, Pa., recently contributed 8532.77 to MCC in Israeli-Arab relief work. This amount of money represented the balance beyond expenses of the Missions Conference held Sept 6-10.

The annual Holmes County Christian Workers' Conference will be held at the Berlin Mennonite Church, Oct. 13-15. Willard Mayer, Pigeon, Mich., will be the

guest speaker

guest speaker.
Change of address: John R. Kraybill
from Elizabethtown, Pa., to 1520 Harrisburg
Pike, Lancaster, Pa. 17601. Wilbert R.
Nafziger from Salem, Ore., to R. 3, Box
1120, Albamy, Ore. 97321. Tele:: 503 9287232. John Heyerly to 4068 Straw Drive,
N. Salem, Ore. 97303. Tele:: 503 3642751.

New members by baptism: one at Blenheim, Ont.; fourteen at Vincent, Spring City, Pa.; two at Smithville, Ohio; seventeen by baptism and one by confession of faith at Howard-Miami, Kokomo, Ind.; two by baptism and one by confession of faith at Newtown Gospel Chapel, Sarasoda, Fla.; four at Perkasie, Pa.; two at Martinsburg, Pa.

Special meetings: William R. Miller, North Liberty, Ind., at Oak Grove Chapel, Wasepl, Mich., Oct. 4-8. Harold Fly. Schwenksville, Pa., at Newtown Gospel Chapel, Sarasota, Fla., Oct. 22-29. Lester Hoover, Pottsville, Pa., at Chestnut Hill, Columbia, Pa., Oct. 22-29. Myron Augsburger, Harrisonburg, Va., at Centennial Crusade, Strafford, Ont., Oct. 22-29. Paul Hummel, Berlin, Ohio, at Yoder, Kan., Oct. 25 to Nov. 1.

Correction: The dates for the meetings to be held by Fred Augsburger at Meadville, Pa., have been changed to Oct. 16-22. They were announced as Oct. 8-15 in the

Sept. 26 Gospel Herald.

The Menno-Haven Nursing Home, Chambersburg, Pa., which is operated by the Franklin County Mennonite churches, has opened a new addition to accommodate an additional 41 patients, making a total of 102 patients. Within two weeks from the time the first patient was taken the facility was filled and again has a waiting list. There is such a need in this area for the care of the aged nursing patient. This home is operated by a board of 16 men through their administrator, M. B. Wyse. This is one of the most modern and newest homes using modern hospital equipment and facilities. It is just three years ago when the hone was opened for the first patients.

Milton Vogt, Palamau, Bihar, India, reported, "We have had very good rains—infact, the last week or more we have too much rain." He said that Indians are now harvesting gondali, a seedlike substance that is eaten like rice. "Corn looks very good and the prospects for rice are good," he added.

Mrs. Stan Friesen wrote from Accra.

Ghana, that some personnel who transferred from Nigeria are still relocating and working at new assignments. The Friesens' new address is Presbyterian Seminary, P.O. Box 10. Abetifi. Ghana.

Paul Wyse, Lima, Peru, summarized some of his daily activities. Twenty-five peripheral stations report regularly to the radio 'tower' that he mans. They transmit orders, doctor schedules, linguistic data, and other information. 'Besides this,' he said, 'there are from two to six airplanes flying every day, and they rely on the tower for safety.'

Ray Bair, pastor of the Belmont congregation in Elkhart, Ind., and J. C. Wenger, Goshen, Ind., were guest speakers at the 47th annual meeting of the Illinois Mennonite Conference, Sept. 16, 17. The theme was "The Church—God's Own People."

Address changes: Robert Stetter, Ruc No. 5, Dar Naama (El Biar), Alger, Algeria; Marian Hostetler, No. 2 Ruc 5, Dar Naama (El Biar), Alger, Algeria; Merlin Swartz, Near East School of Theology, P.O. Box 235, Beirut, Lebanon; and Joan Sauder, c/o Dilcon Boarding School, Winslow, Ariz. 86047

Omar Eby arrived in the States on Sept. 14. He will be secretary of information services at Mennonite Central Committee, Akron, Pa. On his way home from Tanzania, where he had been a teacher at the Musoma Alliance Secondary School, he visited McCo projects in Algeria, Israel, and Germany. His wife and daughter did not accompany him on this trip. The Ebys are living at 76 Greenfield Road. Lancaster. Pa.

Dora Taylor returned to Route 2, Elverson, Pa., after completing a term as nurse in the clinic at San Felipe, British Honduras. Prior to this, she had served three terms as nurse in Honduras.

Leo and Mary Yoder arrived in Musoma, Tanzania, Sept. 15, for their first term of missionary doctor service. Their address is Shirati Hospital, Private Bag, Musoma, Tanzania.

Rebecca Herr returned to Honduras on Sept. 4 as a missionary nurse beginning her third term.

Harvey Millers returned to Bienenberg Bible School following termination of summer camp in Luxembourg. Their address is Rheinstr. 63, CH 4410, Liestal, Switzerland.

Landis and Ada Weaver have been temporarily assigned to the Pine Grove Academy in Tegucigalpa. They will return to Orange Walk, British Honduras, in November when permanent houseparents arrive in Tegucigalpa.

Jacob B. Reimer, chairman of Menno Colony, Chaco, Paraguay, has requested help in finding a German-speaking Christian doctor who would be willing to serve the 5,200 people living in the colony. A general practitioner with experience or special training in surgery would be desirable. Menno Colony recently completed the expansion and renovation of its hospital.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I have just finished reading the lead article in the Sept. 12 issue, "Even the Righteous Commit Suicide." It is a very timely subject and I'm so glad to see something in print.

There have been many good articles in the Gospel Herald. God bless you and your staff as you allow His Spirit to lead.—Clara Jutzi, Kitchener, Ont.

Your editorial in the Sept. 12 issue of the Gospel Herald is very much to the point. The editorial is being shared with members of our MCC Executive Committee.

I am hoping that the Mennonite Central Committee can give even more time to the problem of hunger in the underdeveloped countries. I feel that we must turn our attention to providing skilled personnel and know-how in the raising of food although there is still the immediate need of feeding those who are bungry at the moment. I hope you continue to write on these large subjects of interest to the church. It is my hope that the Mennonite Central Committee may, in some measure, provide some assistance in the hunger problem.—William T. Swyder, Alkom, Rs.

Thank you very much for printing the letter that the Ceneral Conference sent to President Johnson concerning the ills of war abroad and also at home. I think it is time that the Mennonite Church came out of its shell. It is our Victerong brothers and sisters who are being killed daily. Let us not forget our American boys who are exposed to the filth of war daily.

We as a church which hates everything bad in the world must unite and give Christ to the double standard world. We must use everything that is peaceful to do it. This means our cluster that is peaceful to do it. This means our clusters church must use peaceful demonstrations and boycotts, giving our taxes to a charity in lieu of the government. We must also pray constantly for a strength that will see us through. Christ gave everyone we meet and show the world that true love is the answer.

Again I say Amen to the letter the General Conference sent to President Johnson. I back it 100 percent.—Joe Evans Polland, New York, N.Y.

In June our teenage daughter read the article and poem in the Gospel Herald regarding famine conditions in Bihar. She was moved. That same evening she decided that all of her waitress tips (for part-time employment at a nearby restaurant for a period of three months were to be devoted to the needs of Bihar. That night my wife decided that probably we could survive a few slight changes in our eating patterns. Each week, she thought, we could do without a specific food item. The first week it would be no soft drinks; the second week-no potato chips; the thirdno cookies; the fourth—no ice cream; the fifth—we would endure one meatless supper. The amounts saved could then be put aside for Bihar. She approached the family the next day with these revolutionary food-consumption ideas, and everyone agreed to the cutbacks. And so the Bihar lar came into being,

The next two evenings our daughter brought home \$4.20 and \$3.85 for three-hour shifts, Sed-dom, if ever, had her tip totals been so high. Into the Bihar Jar they went. Our teenage son put in \$15.00 as tithing from his paper route carnings. And our twelve-year-old son added tips he had received for mowing laws. Tonight (Sept. 6) we

counted the money in the jar. It totals \$61.03. On Oct. 1 we will send the total to the Elk-hart Board and designate it for Bihar. Anyone else for a Bihar Jar?-Stanley Shenk.

Goshen, Ind.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3

Beek, Ronald and Carol (Kauffman), Arch-

Lynn, Sept. 4, 1967. Bruning, Stanley and Carol (Schweitzer), nickley, Neb., third child, first daughter, Julie

Diane, born Aug. 17, 1967; received for adoption, Sept 6 1967 Detweiler, Marvin J. and Patricia (Mollhagen),

Pocomoke, Md., first child, David Ioel, Aug. 20, Fuhrman, Earl R. and Eleanor (Bechtel),

Hanover, Pa., fourth child, third son, Kenton Robert, Aug. 27, 1967.

Glick, Roger K, and Sondra (Yoder),

Aibonito, P.R., first child, Kenton Wade, Aug. 3, 1967

Godshall, Paul D. and Catherine, Mexico City, Mex., second son, Eric David, Sept 7, 1967. Good, Edwin and Gloria (Shaefer), Westover, Md., second daughter, Gina Renee, July 13, 1967 Hochstetler, Jim and Anna (Frevenberger). Kalona, Iowa, second son, Darin James, Aug. 90 1067

Kurtz, Eugene R. and Catherine (Malin). Westover, Md., second daughter, Iris Diane, Aug. 16, 1967

Landis, Robert R. and Esther (Frederick), Hamburg, Pa., second child, first daughter, Donna Starr, July 14, 1967.

Lichty, Delmar and Doris (Roth), Kitchener, Ont., first child, Rhonda Diane, Aug. 22, 1967.

Mover, Stanley G. and Carol JoAnn (Rhines), Kansas City, Mo., second child, first daughter, Heidi Jane, Aug. 17, 1967.

Rupp, Roger L. and Peggy (Nafziger), Wauseon, Ohio, third child, first daughter, Sheri Ann, Sept. 7, 1967.

Rychener, Thomas and Carol (Gillespie),
Archbold, Ohio, first child, Liane Rae, Sept. 1,

1967 Stutzman, Kenneth L. and Marlene (Bergev),

Kutztown, Pa., fourth child, second son, Jon Eric. Sept. 6. 1967. (One son deceased.) Yoder, Gene E. and Sue (Good), Woodland

Park, Colo., first child, Leann Joy, July 25, 1967.
Yoder, Monroe and Rachel (Miller), Brooklyn, N.Y., second child, first son, Keith Lamar, born May 28, 1967; received for adoption, Sept. 13,

Zook, Gordon and Bonnie (Baer), Bird in Hand, Pa., second child, first son, Matthew Alan, Sept. 13, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bartel-Stauffer.-Erwin Bartel, Orrville, Ohio, and Linda Stauffer, Wooster, Ohio, both of Salem cong., by Richard F. Ross, Sept. 2, 1967.

Beck-Gingerich.-Duane Beck, Hesston (Kan.) cong., and Lois Gingerich, Parnell, Iowa, West Union cong., by Herman E. Ropp, Aug. 26, 1967. Denlinger-Yoder.-David L. Denlinger, Lancaster, Pa., Mellinger's cong., and Judith Yoder, Akron, Pa., Monterey cong., by Gordon Zook, Sept 9 1967

Dyck-Wenbold.-Henry Dyck, Telford, Pa., Zion cong. and Barbara Ann Wenbold. Harleysville, Pa., Worcester cong., by James Derstine and Alvin Beachy, June 24, 1967.

Eshleman—Rutt,—Gerald Wayne Eshleman, Au-...Eshleman—Mutt...-Cerald Wayne Eshleman, Au-gusta, Ga., Hephzibah cong., and Lauretta Mae Rutt, Lancaster, Pa., Rohrerstown cong., by Benjamin C. Eshbach, Sept. 9, 1967. Frey—Hilsher..--Robert L. Frey, Chambers-

burg (Pa.) cong., and Dorothy M. Hilsher, Elizabethtown, Pa., Good's cong., by Clarence E. Lutz. Sept. 9, 1967

Gerber-Yoder,-David Gerber, Smithville, Ohio, Orrville cong., and Fern Yoder, Louisville, Ohio, Beech cong., by J. Lester Graybill, Aug.

26 1967 Gingrich—Snyder.—Clifford Gingrich, Elmira. Ont., Floradale cong., and Linda Snyder, Doon, Kitchener cong., by Robert W. Johnson.

Aug. 12, 1967. Goertzen-Detwiler.—Hartan Goertzen Hesston, Kan., Hebron cong., and LuAnn Detwiler, Hesston (Kan.) cong., by Peter B. Wiebe, Sept. 2 1967

Halteman—Bishop.—James G. Halteman, Har-leysville, Pa., Salford cong., and Jane L. Bishop, Hatfield, Pa., Line Lexington cong., by Willis Miller, Sept. 2, 1967

Heatwole—Swartz.—Mahlon Heatwole, Day-ton, Va., Bank cong., and Colleen Swartz, Turner, Mich., Riverside cong., by Alvin Swartz, Sept 9 1967

Hinton-Wideman.-Tom A. Hinton, Sedgwick, Kan., Christian Church, and Mary Frances Wide-man, McMinnville (Ore.) cong., by Paul Little, Aug 31 1967

Hoover-Barge,-Carl L. Hoover, Elizabethtown, Pa., Bossler's cong., and Janet H. Barge, Ronks, Pa., Paradise cong., by Clair B. Eby, Sept. 9 1967

King-Erb.-Keith King, Kouts, Ind., Hopewell cong., and Phyllis Erb, Goshen, Ind., Benton cong., by Irvin Nussbaum, Sept. 2, 1967 McGallicher—Harnish.—Merle 1967 McGallicher. Manheim, Pa., Brethren in Christ Church, and

Carol Anne Harnish, Lititz, Pa., Neffsville cong., by John R. Martin, Sept. 16, 1967. Miller-Bender.-Ezra M. Miller and Norma Bender, both of Kalona, lowa, Lower Deer Creek cong., by J. Y. Swartzendruber, Aug. 18, 1967

Miller-Carpenter.-Orvan D. Miller, Middlebury, Ind., Lawrence Street cong., and Janice Carpenter, Goshen, Ind., Yellow Creek cong., by

Mahlon Miller, Aug. 12, 1967.

Miller—Yoder.—Lyle Miller, Kalona (lowa) cong., and Ruby Yoder, Wellman, Iowa, West Susnier—McDowell.—John Wesley Mishler, Lagrange, Ind., Plate cong., and Mary McDowell, Ft. Wayne, Ind., Brookside cong., by Donald W. Roth, Aug. 20, 1967. Union cong., by Herman E. Ropp, Aug. 5, 1967.

Skiles-Hershberger.-Marvin Daniel Skiles, Elkhart, Ind., and Donna Lee Hershberger, Wakarusa, Ind., both of Holdeman cong., by David Cressman, June 10, 1967.

Slabaugh—Yoder.—John Slabaugh, Ship-newana, Ind., and Sarah Yoder, Ligonier, Ind., both of Plato cong., by Willis C. Troyer. Trover-Yoder.-Edward Trover, Sugarcreek

Ohio, Farmerstown cong., and Suzanne Yoder, West Liberty, Ohio, Oak Grove cong., by Eldon King, assisted by Homer Kandel, Sept. 3, 1967. Trub—Bechtel.—Heinrich August Trub, Rumlang, Switzerland, Vincent (Pa.) cong., and Freda Mae Bechtel, Spring City, Pa., Vincen by Norman H. Bechtel, Sept. 9, 1967. Wenger—Baird.—Glen Wenger, Colu Vincent cong.,

Columbiana, Ohio, and Ethel Baird, Salem, Ohio, both of Midway cong., by Ernest Martin, Aug. 26, 1967.
Yamamoto—Beck.—Hiroshi Yamamoto and Carol Beck, both of Tokyo, Japan, by Carl Beck, father of the bride, June 4, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Derstine, Clayton F., son of Mr. and Mrs. Mahlon Derstine, was born at Souderton, Pa., Aug. 17. 1891: died at his home in Kitchener, Ont. of a severe coronary attack, Aug. 31, 1967; aged years, serving at Altoona, Pa., and Eureka, Ill., before going to Kitchener. He was predeceased by his first wife (Gertrude B. Haney), May 23, 1926. On July 5, 1927, he was married to Mary E. Kolb, who survives. Also surviving are 2 sons (John R. and Clayton K.), 5 daughters (Mrs. Esther H. Smith, Ruth-Mrs. George Hostetter, Margaret-Mrs. Robert Becker, Grace-Mrs. Paul Brunner, and Eyvonne-Mrs. Lawrence Harries), 2 brothers (Clarence and Lloyd), and 10 grandchildren. He was preceded in death by one brother and one sister. Funeral services were held at the First Mennonite Church, Sept. 3. with J. B. Martin, A. J. Metzler, and Robert N. Johnson officiating.

Detweiler, Elmer Y., son of John A. and Eliza (Yoder) Detweiler, was born at Telford, Pa., Aug. 8, 1882; died at Grand View Hospital. Sellersville, Pa., Sept. 4, 1967; aged 85 y. 27 d. His first marriage was to Katie Stoll, who died in 1925. His second marriage was to Katie Young, who died Aug. 21, 1967. Surviving are 2 children (Weston S. and Laura-Mrs. Maurice Cope), 2 stepsons (Harold N. and Laverne N. Young), 4 grandchildren, and 5 great-grandchildren. He was a member of the Rockhill Church, where funeral services were held Sept. 7, with Merrill Landis and Clinton Landis officiating.

Harnish, Clayton C., son of Samuel G. and narmsn, Clayton C., son or Samuel C. and Clara (Harnish) Harnish, was born in Lancaster Co., Pa., July 19, 1890; died at Lancaster Ge-eral Hospital, Aug. 12, 1967; aged 77 y 23 d. Surviving are his wife (Elizabeth H. Thomas), 5 Surviving are his wife (Elizabeth H. Inomas), 5 sons (I. Paul, Elvin T., C. Lloyd, A. Thomas, and J. Nelson), and 15 grandchildren. He was a member of the New Danville Church, where funeral services were held Aug. 15, with David Thomas and Jay C. Garber officiating.

Martin, Aaron, son of Jacob and Maria (Weaver) Martin, was born near Gap, Pa., Oct. 24, 1875; died at Lancaster General Hospital, May 29, 1967; aged 91 y. 7 m. 5 d. On Nov. 30, 1902, he was married to Susie Weaver, who died Apr. 1, 1946. Surviving are 6 children (Weaver, Etta-Mrs. Joseph Weaver, Lena-Mrs. Paul Dombach, Anna Mary, Aaron, and Daniel I.), 26 grandchildren, and 20 great-grandchildren. Five children, 2 infant grandchildren, 4 sisters, and 2 brothers preceded him in death. He was a member of the Old Road Church, where funeral services were held June 1, with Clair Eby and Richard Buckwalter officiating.

Mellinger, Jacob K., son of Amos K. and Anna R. (Kreider) Mellinger, was born near Willow Street, Pa., Mar. 26, 1915; died suddenly at his home in Soudersburg, Pa., July 31, 1967; aged 52 y. 4 m. 5 d. Surviving are his wife (Bertha D. Leaman), one son (J. Harold), 4 daughters (Erma J.—Mrs. Enos H. Shirk, M. Ellene—Mrs. Mervin H. Myer, Lois, and Martha), 6 grand-children, 3 brothers and 4 sisters (Mrs. Roy K. Weaver, Mrs. Abram H. Snavely, William G., Amos K., Alvin K., Mrs. A. Herman Buckwalter, and Mrs. Charles J. Lefever). He was a member of the Andrew's Bridge Church, where he was ordained a minister in 1946. Funeral services were held at Mellinger's Church, Aug. 2, with Paul G. Landis and Edwin H. Ranck officiating; interment in Andrew's Bridge Cemetery.

Vrolijk, Louise K., daughter of Byron and Blanche Nice, was born May 24, 1926; died after a short illness at Riverside Hospital, Newport News, Va., May 5, 1967; aged 40 y. 11 m. 10 d Surviving are her husband (Dick), 2 daughters (Judy and Joyce), one son (Linwood), her parents, and 2 brothers (Lloyd and Frank E.). She was a member of the Warwick River Church, where funeral services were held May 8, with Truman H.

Yoder, Dan C., son of Ezra B. and Lydia
(Zook) Yoder, was born in Champaign Co., Ohio, Apr. 26, 1886; died at the Springfield (Ohio) Community Hospital, Sept. 6, 1967; aged 81 y. 4 m. 11 d. His first wife (Maude Allgyer) preceded him in death in 1929. On Mar. 16, 1938, he was married to Belle Stoltzfus, who survives Also surviving are 2 daughters (Geneva-Mrs. Lloyd Hartzler and Marie-Mrs. Winfred King), 4 sons (C. Richard, J. Warren, Everett, and Daniel C.), 26 grandchildren, 7 great-grandchildren, and one sister (Mrs. Anna Yoder). Two brothers and 5 sisters preceded him in death. He was a member of the Oak Grove Church, where funeral services were held Sept. 9, with Eldon King and Ray Eshleman officiating.

Items and Comments

The Arkansas Baptist Newsmagazine, published in Little Rock, Ark., said in an editorial that the United States has fulfilled its commitment in Vietnam and ought to pull

The magazine is the first Southern Baptist state paper to take a specific stand against the war. Most have generally endorsed the U.S. policy or have taken no stand.

The statement, written by editor Erwin L. McDonald, charged that the Ky regime in South Vietnam, which he called a military 'dictatorship," had discredited itself in its

"strong-handed manipulation" of the election. So we can thank Ky and Company," Mr. McDonald said, "for further opening the eyes of Congress and the American people to the utter futility of our continuing to pursue a war for the liberation of a people so completely dominated by military junta as are the South Vietnamese.

The editorial pointed out that the number of American troops in Vietnam has risen from about 20,000 when President Johnson was elected to more than 450,000 now, with a call for more.

It stated that President Johnson promised at the time of his election not to widen the

Any commitment we may have had in this fight has been met a thousand times over." Mr. McDonald asserted.

There may have been a time when the big question for us was how to get out and save face. If that time ever was, it does not exist today. The question now is how we can save our soul if we stay in.

Membership in churches of the Assemblies of God rose more than 20,000 since 1965 to a new total of 576,058, according to a report given at the denomination's biennial convention in Long Beach, Calif.

The Reverend Bartlett Peterson, general secretary, reported that the total number of ministers increased 602 to 16.505 during the biennium. Of the total, 413 were ordained and 189 licensed ministers

The number of churches, he said, went over the 8,500 mark for the first time in lune, to a total of 8,506.

It was also reported that the denomination is operating some 86 foreign ministerial training schools. The schools have produced 13.-400 national ministers, who in turn have

brought the foreign membership of the church to nearly 1.7 million.

M. B. Netzel, general secretary, told the convention it has taken about \$29 million to run the denomination's affairs during the bi-

A new mission program, Mobilization and Placement Service (MAPS), has created a great deal of interest in the denomination, said Thomas F. Zimmerman, general superintendent.

MAPS has involved some 90 youth, mostly in their late teens and early 20's, in 30-day evangelistic campaigns in Caribbean and Central American nations.

Billy Graham Centennial Crusade, a oneday rally in Toronto, Sunday, Sept. 3, drew 40,000 people, largest crowd ever to attend a single event at the Canadian National Ex-

The 3:00 p.m. starting time was postponed ten minutes at Dr. Graham's request because thousands of people were still pouring into the Exhibition grandstands as the opening time drew near. The grandstands and the bleachers were filled to capacity-32,000thirty minutes before the opening. Approximately 8,000 more people sat in roped-off sections on the large grassy area in the center of the football field.

In a "post-denominational" age the task is not to deny, but to transcend denominations, Dr. E. Elton Trueblood, Quaker philosopher, told the International Christian Leadership Conference in Anchorage, Alaska.

We are living in the post-denominational age," he asserted, "Denominations didn't last very long as effective forces. . . . When they did exist, they existed vestigially. The scheme has gone out of this particular approach to the spread of the gospel."

Dr. Trueblood referred to the work of Dr. Abraham Vereide, founder of International Christian Leadership, "as evidence of how the living Christ can work through men.

Here we have found a level of unity that doesn't deny denominations, but transcends

More than 500 Christian leaders from the U.S. and nine foreign countries attended the ICL conference there. The interreligious organization sponsors prayer breakfasts and luncheons for businessmen and government



in the years immediately following the Rottenburg horror

One cannot read this book without feeling the tension

and involvement which those early Christians faced

because of their belief. Through the story the reader comes

leaders.

"Church union is almost as out of date as denominationalism," Dr. Trueblood continued. "That isn't where the power is.

"Don't fight denominations. Don't reject your own. Just move on into a new level of Christian force."

e e

A noted British husband-wife evangelical team was tragically broken up when Mrs. Roy Hession was killed instantly in a freak accident in the Bristol suburb of Clifton, England. Her husband was injured in the crash.

The accident occurred when a 3-ton container fell off a passing truck and landed atop their car. Mr. and Mrs. Hession were returning home after leading the Christian Holiday Conference which they had organized annually for many years at nearby Clevedon. They had planned to visit the U.S. in October.

Hebrew Day Schools in New York City and neighboring Nassau and Westchester counties have an enrollment of 48,000 students for 1967-68.

Dr. Joseph Kaminetsky, national director of Torah Umesorah, National Society for Hebrew Day Schools, said the figure represents a 3 percent increase over the previous year. According to Kaminetsky, five new schools were established in the metropolitan area during the summer, bringing the total to 159.

Ireland leads all the nations of the world in the number of Roman Catholic missionaries it has in the mission field, a spokesman for the Mission Activity Center in Dublin claimed in a broadcast by the Irish Radio.

At present, the broadcast said, there are 12,000 Irish priests in the missions.

The spokesman said that the center constantly receives more applications for mission service but that it has difficulty financing further efforts.

Members of the Presbyterian Church in the U.S. (Southern) increased their giving for all causes during 1966 by nearly \$5 million over the previous year, for a total of \$117,636,460.

According to figures released by the Stewardship Department of the General Council, the total represents a 3.84 percent increase in per capita giving, from \$119.10 to \$123.67.

The 955,000-member denomination has 4,002 churches in 16 southern and southwestern states. The churches are grouped into 16 synods and 79 presbyteries.

The average American Negro has twice as good a chance of going to college as does the average European. In Europe (counting all races) there are only seven students in college for every 1,000 people of the total population; but in the U.S. there are 15 Negro students in college for every 1,000 of total Negro population, according to U.S. Neus & World Report.



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Cover photo by Philip Gendreau. "The Prophet Amos" from an old engraving by Gustave Doré.

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The Coppel Herald was cubblished in 1908 as a successor to Gospie Winner (1905) and Herald of rutu'i (1864). The Gospie Herald is a religious periodical published weekly by the Memonitie Publishing House, Southern 1909 and the Published Weekly by the Memonitie Publishing House, Southern 1909 and the Herald He

Volume LX, Number 40



This Do in Remembrance of Me

By Elmer G. Kolb

Memory is a remarkable faculty. The present is enriched from the experiences of the past. Its usefulness and benefits depend on appropriate stimulation of the knowledge acquired and emotions experienced.

Possibly no worship service depends on our memory for a meaningful experience as does the sharing of the bread and cup at the Lord's table. It is a feast of remembrance. To be occupied with God's thoughts of us and plans for us. To experience divine love. To be reminded of our true nature under sin's reign. The grace that places us as heirs of God and joint heirs of Jesus Christ. The anticipation of Christ's coming to effect the culmination of history. These thoughts are among the loftiest ideas of which man is capable.

This event symbolizes one of the greatest mysteries of the Christian faith. We may forget without the intention to do so unless there are occasional reminders.

The Deed--This Do

The simplicity of it. The daily and simple act of eating and drinking is familiar to all. Eating and drinking are physical habits acquired early. The elementary way in which this act is acquired requires no training. It does not require intellectual preparation to receive the benefits. The knowledge of elements may enrich our understanding but does not affect the benefits. A formal participation at the Lord's table may provide varied benefits. However, the value does not lie in the act but in the purpose for which the practice was commanded. It is the remembrance of a person, not a mystic presence. Neither mysticism nor materialism should mar the simplicity of the emblems. No miracle affects the physical elements. No grace is imparted by the act. Our benefit is derived from the knowledge and discernment by which we appropriate the work of Christ on our behalf. We should be on guard lest holy institutions become unholy by perversion. By misuse blessings may become a curse.

The significance of it. Deeds are ideas expressed. They enable us to put our concepts in tangible form. They translate into visible form our motivations. Our understanding and creative abilities seek expression. An interesting sight at this service is the curious gaze of little children. Innocent inquiries reflect the penetrating effect of simple acts. "What

Elmer G. Kolb is pastor of the Pottstown, Pa., Mennonite Church and secretary

mean ye by this service" (Ex. 12:26)? To be able to give an answer for our deed clarifies and confirms our reason for doing it. This enables others to be informed and enlightened concerning that which has meaning for us. The act is simple, yet the meaning profound.

The satisfaction of it. We have many hungers. Bread satisfies our famished feeling. The cup quenches our thirst. Our powers of assimilation determine the benefits derived from any given quantity of food. The health of the body contributes toward the ability of the several digestive processes to release the nutritive values. Strength for labor and staying power are realized from eating bread. Cheer and renewal of purpose result from proper nourishment. Sickness and invading infections are resisted.

Man does not live by bread alone. Bread cannot nourish our souls. Things do not satisfy. They disappoint us if we do not get them or if we do get them. To engage in this memorial service is most satisfying, strengthening, and cheering, Our guilt is all gone. Our faith is renewed. Our joy is increased.

The Memory-In Remembrance

The extent of it. The birth of Christ was an event in history. We are able to date His death. This, however, was only His manifestation in flesh. In past generations ministers frequently would narrate God's redemptive work in Hebrew history at this service. Types and figures were developed in great detail. Jesus' teaching and work are not all recorded. If they were, the record would be voluminous. However, our interest in this service centers on the Lamb slain from the foundation of the world. To know we were chosen in Him before the foundation of the world. To be included in a plan shared by Father, Son, and Holy Spirit in the glory even before the world was. While memory can only utilize the facts known, yet the knowledge we have of eternity past our memory on the stretch and involves our meditations on the thoughts of God. This elevates the function of our memories above the ordinary. It enables us to place a proper perspective on life, its purpose and meaning.

The excitement of it. Over and over again have we been cheered by the memory of events, persons, and ideas. Without memory we could only be aware of the fleeting present. Memory enriches or haunts us depending on the depository

of life's events and experiences.

It is at the Lord's table that we are confronted with the greatest news in history. We who sinned away our rights and became enemies of God. No desire or intention to return. Here we learn of God's reconciling love. Here we personally are invited back, not as runaway slaves but as sons. Our repentant words accepted as we acknowledge our sins. Any further readiness to accept a servant role goes unheeded. It is God's love that makes us sons and magnifies His grace. Imparting to us a nature that wants to do the things we ought to do.

Through Christ's death we are enabled to reckon ourselves dead unto sin. The shedding of His blood provides the ground on which our wrong deeds may be forgiven. Before Jesus came, the sacrifices were a reminder of sins. Our memorial service recalls the one sacrifice for sins forever. Our priest no longer stands, daily ministering. He now having "by himself purged our sins, sat down on the right hand of the Majestvo on high."

This mood reflects itself in relation to our fellowmen. Here we exalt the grace that rescued us from sin. The forgiven now forgives. Occasionally this service brings into it the spirit of judgment on others. We tend to deny to others that which has been so undeservingly bestowed on us. This limits our ability to rejoice in God's forgiving grace. "For with what judgment ye judge, ye shall be judged." Only as we know the ground on which we stand at the Lord's table are we able to recognize fully the relation to others as created by the Spirit. There is one Lord and one body. To profess union with Christ and disregard union with members of Christ's body is a contradiction of nature. It is not insignificant that the teaching of the Lord's Supper was given to the church noted for its factions.

The projection of memory. The future is unknown except by revelation. Our memory reminds us that what God has promised He is able to perform. The table of the Lord has prophetic dimensions. This memorial act has an expiration date. There is an event toward which all history is moving. God's redemptive acts have not been completed. This table reminds us of transition. Frequently this service is conspicuous by the absence of those who attended former services. We miss their presence. God has only one family. Part are now in heaven, part on earth. We long for the day when "the good shall meet above."

"And thus that dark betrayal night,
With the last advent we unite
By one bright chain of loving rite,
Until He come!"

The Person---Me

His body. That Deity should assume a body is a mysterious phenomenon. "Great is the mystery of godliness: God was manifest in the flesh." The creation of man included those possibilities that would enable the Word to become flesh. This was a self-emptying experience. To accept a body that death now ruled over was a very humiliating act. To undergo death as a criminal was the lowest of the low. "Became obedient unto death, even the death of the cross."

God's plan was to redeem man, not angels. Every man was under the sentence of death. No one could redeem himself or his brother. Any redeemer would need to come from one over which death had no power. Deity could not die. Voluntarily accepting the incarnation made possible a death by which atonement could be made. "Being put to death in the flesh." An Identity with man, vet without sin.

Assuming a body also provided for us an understanding high priest. One who is "touched with the feeling of our infirmities." He can now be mereful to us. His deity assures us of His faithfulness. Man may express one trait to the neglect of the other.

His blood. God has invested sacred meaning in blood. 'The life of the flesh is in the blood," Blood has had a special meaning in sacrifice. In a sophisticated society blood appears repulsive. Consequently any reference to blood offends. This aversion may be overcome by giving or receiving blood in transfusion. When life has been extended, the blood may be held in respect as a saving thing. When the sacrificial nature of blood is understood, it is not difficult to esteem its value. It is reported that former president Harry Truman remarked on attending the funeral of a guard who was slain while protecting the life of the president from an assassin: "It is a strange feeling to know someone died for you." This feeling is partly shared by us as we realize the death of Christ on our behalf. However, illustrations are often limited in illustrating. This one is no exception. This guard would have taken life to save the president rather than give his life. The guard's death had no beneficial value to the eventual death of Mr. Truman. Christ's death on our behalf stands solitary and alone in its

How in conception the Trinity could be united to the genital life of Mary, no one knows but God. The human embryo forms its own blood. Jesus was not born by human generation. "Conceived of the Holy Ghost." This qualified the blood of Jesus to be redemptive. At the same time it enabled Him to be a person in this physical world. The shedding of this blood then ended His life in relation to this physical world.

The blood of Jesus should always be regarded as precious. It gives us throne rights at the mercy seat. It makes possible the moment by moment cleansing we need.

A number of things affect and threaten our reverence for the precious blood. We may be uninformed and consequently ignorant of its nature. We then do not include it in our faith and veneration. Also we may have a feeling of inherent goodness from whatever advantageous source, that senses little or no need of it. The worship our Lord receives in heaven may help us to recognize the appropriate response for us now. "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1.5).

Each opportunity for this memorial service should be accepted. We need to be discerning and prepared to come to the Lord's table. But we are always wrong in staying away. Examination is not designed to keep us away but to prepare us to come in a worthy manner. "This do in remembrance of me."

Alert Stewardship

As responsible stewards of the gospel, I believe we are required to use our possessions to the best advantage. We should endeavor to make our contributions as effective as possible by using the best methods of giving as allowed by our government and available to everyone. In today's world of complicated tax regulations, we must be alert for methods which will give the maximum amount to charitable causes.

I would like to suggest the advantage of donating property to your church program. Let us direct our attention to the tax advantages in donating farm crops. Last fall I met with the farmers of our area to explain to them the advantages of making a donation of corn to the local church. Since we live in the heart of the corn belt, this turned out to be real plus giving in the budget of our church. There is also the added saltsfaction that we are actually returning to the Lord some of the crops which result from His blessings.

This technique of giving is rather simple. The Internal Revenue Service has passed regulations whereby a contribution in grain raised on your farm receives favorable tax treatment (Rev. Ruling 55-138). Corn which you raise can be donated to your church with the government, in effect, matching from 30 to 50 percent depending on your tax bracket. For an example, let us assume you consign 900 bushels of corn (market value \$1.000) to your local elevator to be credited to the account opened in the name of your church. (1) You will not have to include this \$1,000 in your income for the year which will save you from \$200 to \$400, again depending on your tax bracket. (2) You will be allowed a charitable deduction for the contribution of \$1,000, less the cost of producing the corn. In our experience last year the actual cost of making a contribution of \$1,000 was from \$284 to \$600 depending on the bracket range from 22 to 40 percent. The government's instruction from Form 1040 requires that if a contribution is made in property, including grain, a statement should be attached setting forth (1) description of the property, (2) date of contribution, (3) method of valuation, (4) manner of acquisition (in case of crops the cost of producing the grain donated).

This method of contributing property is effective also in donating securities which have increased in value. If we want to be good stewards, we should always seek the best methods possible. Our government makes these provisions available to all taxpayers, and the use of these methods is in no way considered tax evasion.

Let us examine our stewardship of possessions and make certain that we are making our contributions as effective as we can. This is our responsibility.

-Clayton Eigsti

My Prayer

Our Father. From whom we receive All we have and hope for. Give strength For our daily duties And wisdom For our responsibilities. With increased insight And learning Give growing love For truth and others. May the unrest We sometimes sense Give us greater awareness That our true rest Is in You. When sufferings sap our strength. May we find afresh The grace and power Of Your all-sufficiency. Amen



Gospel Hill Church

Standing on a hill near Fulks Run, Va., is the Goppel Hill Mennonite Church. The first services in the area were held in a schoolhouse in 1907. The present building was built in 1909, with a new entrance and several Sunday school rooms added in 1908. Isaac Risser and Harvey Chupp are now serving as pastors. The membership is approximately 58.

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683

Dare We Pay Taxes for War?

One tenth of the entire gross national product of the United States goes for defense. This means \$1,400 for the average family of four each year. It means that we are spending \$20 for defense for every \$10 spent for public education and \$12 for defense for every \$20 spent for groceries.

According to the New York Times the production of military arms is "the single biggest manufacturing industry in the world." And the United States has been the principal source of arms for the whole world. In the recent Israeliandards bearing the states of the theorem and the states have the arms for the whole world. In the recent Israeliandard Sherman tanks. The awful fact concerning reports made about American aid to other countries is that military aid figures are included with other forms of aid, giving the impression that the United States is liberal in its non-military aid, such as food, peace corps, and other resources. The aid given by the United States other than military is at present below the average given by other industrialized nations. This is to say that approximately A of one percent of the aid given by the United States to other countries is nonmilitary, which is a small past indeed.

Huntley and Brinkley in the Times report said that the total personal income tax paid into the federal treasury during the year was 862 billion. However, the U.S. channeled \$70 billion through the Pentagon during the same time. This means that according to how you look at it, every dollar of your income tax money, and more, went for military purposes. What the Defense Department spends each year to "protect" the United States would produce the means to blow up the world several times over

Estimated defense budget for 1968 is \$73 billion. But it now appears that five or six billion may have to be added to the estimate for 1968. Yet there is less debate in Congress on this gigantic military budget than on programs proposed in housing, education, economic opportunity, and oversea aid, all of which lumped together are insignificant in comparison. Apparently even congressmen dare not speak out on the military expenditure lest they be labeled doves or communist sympathizers.

According to a recent speech by Ira Moomaw, veteran Fast missionary and author of the book, Vietnam Summons, we are doing well in Vietnam military. "We have dropped 90 pounds of bombs and napalm for each inhabitant in the entire country and have spent \$10,500 for every Vietnamese family North and South in conducting the war."

Describing the effects of a napalm bombing which Moomaw and his wife witnessed, he said: "There could come a time when the survivors may envy the dead.'

According to Charles Bartlett and Edward Weintal in Facing the Brink (Charles Scribner's Sons). 'The irony of the epic struggle in Vietnam is the little-known fact that in 1954, when President Eisenhower was deciding whether to intervene with American military power to save the besieged French forces at Dien Bien Phu, the most vehement protest came from the Democratic Senate Majority Leader Lyndon B. Johnson. One observer recalls that the Texan pounded on the president's desk to underline his refusal to support any move that might commit American troops to Asian intends.'

Raising any kind of new tax to fight the Vietnam war will certainly find considerable reaction. In the discussion of the report of the Committee on Peace and Social Concerns at Mennonite General Conference, delegates asked for direction on the matter of paying taxes designated for war purposes.

A resolution was passed which calls for "the committee to aid us in making a fresh study of the biblical teaching concerning the payment of taxes collected explicitly for war purposes and such other similar involvements in the war effort that they may find among us inconsistent with our profession as a peace church committed to Christ's way and to suggest such remedial measures that will underscore our conviction and witness."

I think such guidance is needed promptly. What should we do in our witness against war? Is withholding tax money a Christian witness? What should we do if a tax is required which is primarily or solely for the support of the war machine? The answer certainly is not an easy one. One must wonder what would happen by way of witness against the wrongness of war if 10,000 or more Mennonites would protest war by refusing to pay a percentage of income tax and give the amount withheld to causes which feed the hungry, clothe the naked, and bring the gospel to our needy world.

Some in our brotherhood seem bothered that we are speaking so much to the Vietnam concern. Certainly we must continually say all war, not just the Vietnam war, is wrong and we must be alert to other close and equally serious sins. Yet it happens that this war is being carried on at present and now is the time to speak And where the government has made the manufacture of military arms such a major business then certainly a peace church should have something to say about the futility and sin of this approach.—D.

The Marks of a Missionary Congregation

By Maynard Shelly

"It is no accident that today three fourths of the Protestant missionary personnal and support come from the churches of the free church line," says Franklin H. Littell, president of Iowa Weslevan College.

"And if we include the works of Lutherans under pietist influence, and Anglicans affected by the evangelical awakening, the percentage is jumped even higher."

He was speaking about the marks of a believers' church.

'Mission and witness are key concepts to the believers' church and all members are involved.

And then he added. "It is sometimes said, incidentally, that certain of the more radical of the free churches have no clergy. A truer report would be this: several of them have eliminated the laity in its usual passive condition."

Littell opened the Conference on the Concept of the Believers' Church held last June on the campus of Southern Baptist Theological Seminary, Louisville. The closing speaker also touched on the mission of the believers' church.

Evangelism and Service

Louis P. Meyer, secretary of evangelism for the Church of God, said, "The believers church is the direct result of God's action and initiative. It is God's plan and God's act... God's instrument brought into being by the Creator to serve His will and His purpose. . . . The church is God's pilgrim people, servants of Christ at God's disposal for whatever mission He chooses."

It cannot be said that such a congregation has a mission.

Maynard Shelly, Newton, Kan., is editor of *The Mennonite*. This is the second of a series consisting of a report on the Conference on the Concept of the Believers' Church, held in Louisville, Ky., June 26-30.

Such a fellowship with these marks is itself the mission, the proclamation of the gospel.

This congregation has a call to serve the total needs of the total man. T. Canby Jones, professor of religion at Wilmington College and a member of the Society of Friends, lamented the separation of missions and social service in church agencies "into opposing camps served by separate agencies and motivated by different philosophies."

He gave the following analysis: "Quakers are known over the world for service and humanitarian concern in action. This is a wonderful thing. The Brethren Service Commission patterned after the American Friends Service Committee enjoys the unique distinction of having brought into being

... Church World Service. But the balance between selfless service to war victims, refugees, and the needy, and evangelism and mission to bring men to Christ has been preserved by the Mennonite Central Committee."

Meyer mentioned world peace as an important concern for the believers' church. "I think there is no more important issue . . . that faces the United States and the world than the issue of peace," he said. "The believers' church movement has been deeply concerned about this issue down through the years. However, in light of the current Vietnam conflict and other confrontations, many Christians under the banner of 'to fight communism' or some other, even those who are of the believers' church tradition, are finding it extremely difficult to separate their Christian convictions from the contemporary culture."

Said Jones, "Justifying the participation of Christians in the armed forces of any nation fighting today's tribal wars based on tribal ethics is treason to Christ the King. . . . We are citizens of His kingdom first."

Not all agreed. Robert R. Soileau, a professor of theology at New Orleans Baptist Theological Seminary, rejected the "appeal to the literal words of Scripture." He found that it is "sometimes the duty of mankind to restrain a tyrant" through the use of military force. In such a situation "restraint is the highest virtue."

The practical problems facing the missionary congregation, obviously, need further discussion. But before assigning the work for the believers' church, we should try to find out what it is. If the church understands itself, it may begin to understand is task.

The original model for the believers' church comes from the New Testament. More recent models are found in the history of the Anabaptist movement which applied New Testament ideas to a world not unlike today.

Living in the sixteenth century, the leaders of the Anabaptists, including Conrad Grebel and Menno Simons, heard the call of Martin Luther to study the nature of the church in the Bible. The entire Protestant Reformation, of course, was the call. It began more specifically with the posting of the ninety-five theses on the door of the Wittenberg church in October 1517. This was a call to discuss the nature of the church. That was four hundred and fifty years ago this year.

A Novel Idea

The Anabaptists developed a pattern of church life built around a voluntary fellowship of believers pledged to aggressive discipleship. It was a novel idea four centuries ago and still is. Luther and the other reformers felt they went too far. What was ou unusual about their view of the church

This fellowship had certain distinct marks because it was a missionary community. Menno Simons, an Anabaptist leader, listed four: holy living, brotherly love, unreserved testimony, and suffering. John Howard Yoder, professor of theology at Associated Mennonite Biblical Seminaries, described these marks.

The ethical character or holy living of the believing community makes it stand out from other points of view. Both Puritan and pietist churches, being concerned about society, want to limit the evils of society. Their standards of conduct are for the leaders and rules:

Their models for the ethics of leaders do not come from the Bible, because the models of New Testament life are drawn from "the underside of social relationships—the wife, the child, the slave, the subject. And what the father or the ruler or the banker is to do in Puritan or pietist ethics is not derived from either the words or example of Jesus but from what any honest and responsible person would do."

For the believers' church, ethical demands apply to the people of the Christian fellowship. Because they lead a holy life they can be a missionary community.

"The moral nonconformity of the Christian is an indispensable dimension of their visibility," says Yoder. "If the church is visible in that these people keep their promises, love their enemies, enjoy their neighbors, tell the truth, as some others do not, this may communicate something of the reconciling, i.e., the community-creating, love of God."

And ethics can also be its own proclamation. "Ethics is mission in the sense pointed to by the advocates of the new worldliness. Civil rights advocacy, responsible concern for peace in the United Nations or for food in Mississippi or India can, in given circumstances, not only be prequisites for the credibility of preaching, but actually be themselves the necessary proclamatory actions.

Brotherly love, as a mark of the missionary community, is only possible in a voluntary fellowship. "You can make people come to church, but you can't make them love each other."

Concern for Each Other

Discipline within the brotherhood is never punishment but an effort to win a brother. "This very quality of aggressive concern for the brother is a dimension of mission most regrettably lacking in modern Christendom," says Yoder.

This expression of concern for members in the fellowship is expressed for those outside as the fellowship expands itself in unreserved witness. The believers' church needs to witness because its own survival is at stake. But witnessing is also its business regardless of the outcome.

"In Menno's interpretation of this faithful witness, the accent does not fall upon the subjective response of the hearers," says Yoder. "Whether many will hear and be converted or any does not enter into the discussion of this mark. . . . What is central is that the witness be pro-claimed without compromise in the face of opposition."

Faithfulness goes before technique and content, problems which are often raised in discussions of evangelism. "By concern for who says what to whom, a hopeless polarity has been set up in lay witness. For the individualist, it means buttonholing people about their souls. To the Purltan, it means speaking to relevant issues from a Christian perspective. For Menno it is both, but neither is the unique focus. For the crucial issue is not that there must be one particular idea content, but that the witness must avoid his testimonies being diluted and distorted by what men want to hear."

The cross is the final mark of the believers' church for whom it has a special meaning different from other traditions. The cross means suffering.

This suffering, says Yoder, "is not the result of misbehavior but of conformity with the path of Christ.... The suffering of the church is not a passing tight spot after which there can be a hope of a return to normalcy. It is, according to both Scripture and experience, the continuing destiny of any Christian community."

But in the suffering of the cross, as in all things, pietism takes the internal view. "The cross is an inward experience in which the self struggles with doubt or with pride until it is brought to that brokenness and surrender which permits the mystical vision."

For others, the cross comes from external sources and is something to bear. "For the Puritan world and for pastoral care across the ages, to have a cross to bear means to live with an incurable illness or to have a difficult mother-in-law or poverty," said Yoder. "In other words, it is the kind of suffering built into one's social situation for which one may or may not be partially to blame, but which is mostly the simple result of where one finds oneself and not of a particular moral commitment."

The cross has a much more narrow meaning. "It is that kind of suffering which comes upon one because of his loyalty to Jesus and his nonconformity to the world," said Yoder.

He quoted Ethelbert Stauffer as saying, "Suffering is not simply the regrettably unavoidable cost of holding for those positions that merit salvation, but is rather a participation in the victory of Christ over the powers of this age."

The Rise of Bookrack Evangelism

By James Fairfield

Eugene Garber knows what bookrack evangelism can do. In 1962 he placed the first rack of evangelical paperbacks in a store in lowa City. When he moved to International Falls, Minn., two years ago, bookrack evangelism had already become an effective tool for the Iowa-Nebraska Mission Board.

The record: bookracks in Iowa City, Burlington, Des Moines, Cedar Rapids, Mt. Pleasant, and Washington. Stores like Kresges, Ben Franklin, Harrison's 5 & 10, Eagle Food Centers, Claytons Variety. One rack alone moved nearly 1,000 books, located in the Benner Food Center, West Iowa City.

In the summer of 1965, Carber and his family moved to charter a new congregation in International Falls. Point of Pines congregation now numbers 19 members in the resort area four miles from the Falls.

"In the first year and a half since we came," reported Garber, "a quick count of the books sold here in the Falls shows over 1,100 books, mostly through two drugstores. Of these, over 160 were in the Living Letters series, a modern version of the New Testamet."

In the North Central Conference, where Carber also serves as field evangelist, other men have volunteered to serve with him in bookrack evangelism. Morris Kauffman of Clendive, Mont., is placing a rack in the junior college there, and is anticinating placing racks in ten stores in the area.

"This is a layman's ministry," Garber insisted. "I've run onto quite a number of people that have had a desire in the back of their mind for this kind of mission."

And it is a mission. One of the declared purposes of bookrack evangelism is to place evangelical literature where the non-Christian can see it—perhaps for the first time.

As Garber pointed out, "Urie Bender (writer and former literature secretary for Mennonite Board of Missions) once commented that in most cities under 100,000 population, a Christian bookstore can hardly make a go of it. Even where there is one, the same people we can't see coming inside the church door are not very likely to go out of their way to get

to a Christian bookstore.

"In one store where I delivered a quantity of new books,"
Carber continued, "the cashier who checked them in pulled
a Living Letters off the pile and said she wanted to buy
that right away. A friend had seen the cashier's previously
purchased copy and ordered one whenever fresh stock came
in".

Besides the Living Letters series, the paperbacks offered include fiction such as Not My Will, by Elizabeth St. John; Hutt in the Heart, by Urie Bender; biographies such as Cross and the Switchblade and Twelve Angels from Hell, by David Wilkerson; Peace with God, by Billy Graham; and I Am a Woman. by Ella May Miller.

"I have contacted some store managers with real vision for better literature," said Garber. "But it is easier for them to sell the kind of thing they shouldn't even be displaying. So it isn't going to be easy for us—we'll always have to face these unblanned forces of evil."

The North Central Conference is one of eleven Mennonite conferences now actively involved in bookrack evangelism. Many have begun in the last year. Recently a Methodist district conference ordered materials in Bristol. Tenn.

The General Conference Mennonite Mission Board is currently setting up the organizational machinery to take part in bookrack evangelism in communities served by their congregations.

Other active leaders in district efforts are Orrin Eichelberger, Ohio and Eastern; A. Lloyd Swartzendruber, Iowa-Nebraska; Ronald Shenk, Lancaster; Ezra Beachy, Indiana-Michigan; Norman Martin, Washington County, Md.—Franklin County, Pa.; Abram Wismer, Franconia; Eldon Miller, Conservative Mennonite Mission Board in Kentucky; and Mark Martin, Virginia.

To date a working arrangement with Canadian publishers has not developed. Mennonite Broadcasts' Darrell D. Jantzi, who coordinates the bookrack evangelism project, is working now with publishers. "I hope that we can have bookrack evangelism at work in Canada in the new year," Jantzi stated.



Mark Martin, Harrisonburg, Va., places books on a rack in a local grocery store.

Bishop Clayton F. Derstine

By J. B. Martin

God had a work to be done in the Mennonite Church and farther afield through C. F. Derstine, and he accepted the challenge. In 1964 he was presented with a bronze plaque, "In recognition of 50 years of dedicated service to the Mennonite Church of North America, as evangelist, teacher, writer, and lecturer." The occasion was the fortieth anniversary of his assuming the pastorate of First Mennonite Church.

Two weeks after his conversion, in October 1911, he started his Christian service by teaching a Sunday school class of 25 boys. In December of the same year he was baptized by Bishop Jonas Mininger in the Skippack Creek.

He was in the first graduation class of Eastern Mennonite Academy, and was instrumental in starting young people's meetings in the Franconia Conference in 1912. "Who's Who Among the Mennonites' lists four other schools he attended, as well as his occupation as clerk and printer in his hometown of Souderton and in Philadelphia.

In 1913 he moved to Altoona, Pa., where he accepted mission work. As a licensed minister, he became an associate of the late J. L. Stauffer. In 1914 he was ordained to the ministry by Bishops J. N. Durr and Abram Metzler.

He became pastor in Eureka, Ill., in 1915 and remained until 1924. During this pastorate he was ordained bishop in the Illinois Conference in 1921 and served as moderator of that conference. There too he started young people's meetings and continued the evangelistic work which had already becun in Altoona.

He, with his family, came to First Mennonite Church, Kitchener, in December 1924, at a time of difficulty and crisis. Here he demonstrated spiritual integrity and wisdom. He was pastor for 40 years and bishop in the Ontario Conference since 1925.

For 25 years he was instructor in the Ontario Mennonite Bible School. He taught Gospels, Public Speaking, Missions, and Mennonite History. "He helped to train a whole generation of men and women who are now fathers and mothers of a lot of people in the area." He taught Public Speaking at Waterloo College for one year. In 1951 Bob Jones University, Greenville, S.C., conferred on him the honorary degree of Doctor of Divinity.

He was editor of the Christian Monitor for eight years and continued as World News Editor for the same paper for the next seventeen years. In 1925 he compiled Sheet

Music of Heaven, a book of 300 hymns and meditations. He also wrote 15 booklets. "His writings bore testimony to the effectiveness in maintaining he biblical ideals of the Mennonite Church, besides helping his readers to a deeper spiritual life."

Bishop Derstine started the first community summer Bible school in Canada in 1928. He was founder and director, except for two summers, from its inception until 1964

He was one of the six men who launched the Inter-Varsity Christian Fellowship in Canada and assisted in drafting the present basis of faith. He was on the Council of Reference and on the Board of Directors, as well as a frequent speaker in high schools, universities, and at a number of their conferences. He spoke at Youth for Christ rallies, not only in Kitchener and Brantford, but in numerous cities in the United States.

Bishop Derstine helped to expand the ecumenical spirit through his community contacts, with the ministerium of the city. He served in the executive capacity and cooperated fully. "His contact led his people into a wider circle of Christian fellowship, and created in others a deeper respect and love for the Mennonites."

His evangelistic and Bible conference work was international. His files contain more than 1,000 sermon outlines. And his five record books covering his ministry record the 618 revival series and 299 Bible conferences which took him in Canada from Alberta to New Brunswick, and to 45 states of the U.S.A. He conducted 50 evangelistic series in his home church, and for 14 years held children's meetings before the Sunday evening sermon. He had the privilege of preaching to three generations.

Bishop Derstine was chairman of the board of the House of Friendship for 25 years and in 1963 was presented with a bronze plaque and made honorary life chairman.

His own personal testimony was very brief. "I am a sinner saved by grace. Despite the tremendous energy consumed and the intense drain on the nervous system, I wouldn't want it changed. Under God, I would do it all over again."

His friendly disposition, his wise counsel, his patience with the erring, and his marvelous spirit of forgiveness will always be cherished. In the passing of Bishop C. F. Derstine, pastor-emeritus of First Mennonite Church, a lamp of truth and goodness has gone out, but not before it kindled other lamps.

Christians in the Great Society

By Roy S. Koch

President Johnson's speech writer coined the phrase "The Creat Society." Fortuitous coinage, excellent! I wish I had coined it. The problem is to realize this high-flown goal in actual life. It still needs a bit of doing before we can say we have arrived.

Actually, there is a specific class that is furthering the Great Society best; these are the Christians who have renounced the world and have seriously dedicated themselves to build the kingdom of God.

Eph. 4:17-32 sets forth a progression of moral advance in three clear steps: the Walk of the Unsaced (17-19), the Walk of the Saced (20-24), and Specific Characteristics of the New Walk (25-32).

The Walk of the Unsaved (17-19)

Christians must not live like the unsaved (17). "Stop it!" said Paul, "Stop it!" This command is made emphatically ("affirm and testify"—RSV). The Great Society must begin with the denial of those things that hinder its success.

Shall we actually break with the evil in our culture, or shall we seek to Christianize it? Sin cannot be Christianized; it must be forsaken. The good-for-nothing notions" (NEB) of pagans must be given up. "Have done with lesser things," said the noet.

The characteristics of unregenerate society (17-19) are not overplayed. Modern society is characterized by futile thinking (17), darkened understanding (18), alienated from spiritual reality (18), and calloused to clean moral standards (18). That is how Paul described unregenerate living in his day.

Do not television, the radio, the press, and all our mediums of communication scream the same things at us today? Relativism in our moral standards is spued at us by so-called Christian thinkers. Obsession with sex and semiality is rising like a stench into our nostrils. Actors who have never been divorced are considered squares. Our crime rate is skyrocketing as though with a million pounds of thrust causing our social scientists to develop wrinkles in their souls. No. Paul did not exaggerate, nor are we exaggerating today.

The Walk of the Saved (20-24)

Our experience with Christ has changed us (20, 21), claimed Paul. Are you a Christian? Then you know what Paul meant. Conversion instinctively washes the pollution of sin out of our hearts. We can't stand it anymore.

Roy S. Koch is pastor of the South Union Mennonite Church, West Liberty, Ohio This article is the eighth of a series of articles on Ephesians. Our command from the apostle challenges us (22-24). Our old life should be treated like a worn-out, filthy coat, thrown away with disgust and revulsion. Don't give it to relief! Garbage it! That's right, Paul, let's have it straight.

Now, put on your new suit! Here is the changed life. If the heart is right, make the outside right too! The new life starts with a new mind. In repentance we changed the mind: in conversion we renewed the mind.

Remember, this is addressed to Christians. No one can quite succeed to live by this holy standard if he is not truly converted. The old life will show at all the seams. If there is any doubt, get back to the source, the new mind.

Specific Characteristics of the New Walk (25-32)

Strange how specific we have to be with bad habits. Up to this point Paul was rather general, but from here on he becomes specific, painfully so. Notice how he gives us a series of contrasts, six of them.

Truthfulness must take the place of lying (25). There are different levels and forms of lying. Cet rid of them all! Do you have trouble with "white" lies, with a falsified (income tax form), with outright untruth, or even with legal oaths? You are a Christian now; so lying must go. Why? Because human relations cannot prosper on deception. Moreover, you yourself have become transparently honest.

Righteous anger must replace unrighteous anger (26, 27).

'But,' you may ask, 'is anger ever righteous?' Yes, it may
be if it is leveled against sinful conditions rather than
against persons. Righteous indignation may be needed to
clean up our pornographic newstands and other social ills.
Even lessus was angry at times.

But when I curse someone with my headlights or permit anger to settle into a grudge, look out—trouble lies ahead. Most of what I want to call righteous anger is probably far from it.

Honest labor must displace stealing (28). It is nothing short of miraculous how conversion changes a parasite in society into a productive, giving Christian. Shoplitting is the modern norm of stealing unless it is employees chiseling time from their employers. But whatever form stealing may take, it is beneath a Christian to do so.

Clean conversation takes the place of polluted conversation (28). Smutty, suggestive talk and words with deliberate double meanings are polluted conversation. So are gossip and slander. Our tongues should soon discover that the heart is converted. Can conversation really be converted? Certainly.

Now we please the Holy Spirit instead of grieving Him

(30). The Holy Spirit wants to make us over into the likeness of Jesus Christ. Anything I do that hinders that goal grieves Him. In fact, He wills this change os strongly that His desire is called "lust" in Gal. 5:17. He wants to make Christ real to me and in me. Help Him now that you are a Christian.

Cultivate Christian characteristics instead of sinful characteristics (31, 32). What an unlovely nest full of vipers in verse 31! Better throw them out before someone gets hurt. These are the sins of the spirit that tear down the Great Society, the family, the community, and the nation. No Great Society here.

What, bitter Christians? Wrathful Christians? Regretfully yes, sometimes. Instead of these liabilities, practice some true nonresistance, not on the battlefield, but at home. Remember, if you are not very kind, you are not very soiritual.

Always our goal is Jesus Christ who is the epitome of loveliness. Copy Him and follow Him and you shall be a builder for eternity.

A Case for Senior VS

By Omar and Katie Shetler

"Did you know that the relief and service committee of the Mennonite Mission Board offers an active VS program for retired and semi-retired persons?"

"What? You mean we older folks can enter the same Voluntary Service program as these young sprouts'?"

"Sure-why not?"

For several years we had considered something like Voluntary Service, and plans recently worked out so that we could give a year of our time.

As we kept thinking what line of service we could undertake, we decided to do that which we felt best qualified for. Being a plumber by trade, I decided a maintenance job at a hospital or school would be best for me. My wife would keep house and do odd jobs as they arose.

When we finally decided the time was right, we filled out a questionnaire sent to us by the Mennonite Mission Board. We also received correspondence from Hesston College, as they heard we were considering VS.

We left our home in Pigeon, Mich., on Feb. 6, 1967, and spent ten days at Elkhart in orientation school. This has been one of the highlights of our first seven months. We were assigned as a maintenance couple to Hesston College, Hesston, Kan.

Arriving at Hesston following orientation, we felt right at home, as three of our children previously attended college here. Now after seven months we find ourselves right in the middle of things and are enjoying our work very much.

Both of us agree we are in better physical condition as we are engaged in more physical labor than when at home, and it seems to agree with us. We've improved mentally as we continue meeting new faces, and this keeps us on our



Omar and Katie Shetler

toes attempting to match names with personalities. We've also been blessed spiritually as we reevaluate ourselves while meeting new challenges. This has given us a new outlook on life itself.

A Christian life must be one of service. The motto "service above self" suggests that one must see the great needs existing around us in this age of such prevalent selfishness.

Some will ask, "But can't I serve by giving of my tithes and offerings?" Yes, of course. But don't most of us give of our abundance without really sacrificing? Shouldn't we also give of our time?

While at Elkhart, the Mission Board stressed the great need for Senior VS couples. Read the article in the Aug. 8 Cospel Herald entitled "VS Units Experience Personal Shortage." We agree with secretary for relief and service Ray Horst that "the opportunity is here now, and the church must awaken to it." Senior VS-ers may play a vital role in this "great awakening."

VS presents one of the greatest challenges the Mennonite Church has ever had to express its Christian witness. Wouldn't you like to share in this unique opportunity?

Prayer Requests

For a Christian professing youth who has gone into the world to drink deep of the enticing promises of Satan for a thrilling life. Beseech God that this young lady may become so disillusioned concerning the disappointing future of a life lived for self and for the lust of the flesh, that she will flee this life to find real and satisfying life in Jesus Christ.

For a church that is without a pastor—that the Lord of the church may call forth a man after His own will to become a shepherd of this flock.

For a Christian couple who are praying about the Lord's will for their lives. Pray that God will open the door for their gifts to be used where it is most effective in His work.

Nursing and Nursing Education for Mer



Nursing Among Mennonites

Nursing is a favored occupation among Mennonites, in keeping with Mennonite interest in occupations that serve. A larger proportion of Mennonite girls express an interest in nursing than do other Americans. It is estimated from information gathered by the Mennonite Nurses' Association that there are about 2,000 Mennonite registered nurses, and at least an additional 1,000 licensed practical nurses. There are Mennonite schools that provide the education required for nursing, although a large proportion of Mennonite nurses have been and are being educated in non-Mennonite schools. Mennonite missions, hospitals, retirement homes, and other institutions employ nurses; and many Mennonite nurses express their Christian spirit in their service as nurses in hospital and in other health service settings in our society.

Nurses Are Needed

In the Elkhart General Hospital, after completion of a much-needed new addition, a 25-bed wing was left standing idle for over a year because of a shortage of nurses. Elkhart is but a local instance of a widespread shortage of nurses,

Paul Bender, Goshen, Ind., presents here the first in three articles he has written on nursing and nursing education for Mennonites. The other two will follow

which in many places has been more acute than at Elkhart. Everywhere, health service demands are outstripping the supply of trained people to perform the services.

The National League for Nursing reports that in 1967 there are 621,000 nurses employed in this country, while the need is for 746,000, or a shortage of 125,000. They report further, "Authorities set the goal for 1970 at 850,000 to 1,000,000 active RN's." By that time the shortage may reach one third of the total need, it is estimated. The federal government has set up refresher courses and recruitment programs in an effort to persuade inactive nurse to return to practice. This should help a bit. But the major moves to meet the need probably will include both an increase in the numbers of new nurses trained and a readiustment in nursing service practices.

A shortage of licensed practical nurses also exists. The total number now employed is placed at 282,000, while the need is for 311,000.

Mennonite institutions employing nurses, both in this country and in mission and relief efforts abroad, have shared in this shortage, with too few nurses as well as with inadequately prepared nursing personnel.

Counsel for Prospective Nurses

Young women, and young men as well, who are considering nursing as an occupation, need facts about the current practice of nursing and about the education required to prepare for nursing. Here are presented first a description of the recently developing trends in nursing services, and then a description of the new education programs that lead to these nursing services, with special reference to nursing education opportunities in Mennonite schools and to nursing service in Mennonite institutions.

Trends in Nursing Services

The nursing shortage results from two major trends: first, a growing demand for skilled workers to perform the many and improved modern health services, and second, a widening of the gap between the numbers of new nurses being trained and the demand for their services.

To meet this double difficulty, the nursing profession is undergoing a marked change. On the one hand, nurses are being called upon to take on greater professional responsibility in an increasing variety of circumstances; and on the other hand, less demanding tasks are being assigned to others on health service teams with less education and pro-

Senior Citizens' Retreat

By Coffman Shenk

nonites

By Paul Bender

fessional status. These trends are making for a diversity in the status and responsibility of nurses.

To distinguish between types of nursing responsibility, new designations are emerging. A major distinction is between the nurse technician and the professional nurse, both of whom must be registered nurses. Registration as a nurse is a legal device whereby a state safeguards the public by requiring a certain minimum standard of skill for the nurse practition; but designation as a registered nurse, RN, is not sufficient to distinguish the present wide variety of nursing skills and practices.

The nurse technician has learned nursing skills and works in a position, such as a staff nurse in a hospital, in which the nurse is under supervision, usually by a responsible professional nurse. The majority of nurse practitioners are nurse technicians as here defined, and the major numbers of nurses needed in the future will continue to be the nurse technicians.

The professional nurse must also have the basic nursing skills, but is qualified to take independent responsibility for understanding health needs and for making decisions. The professional nurse may be a hospital nursing supervisor, or a specialist in some area or technique of nursing within the hospital setting. Also, the professional nurse may carry independent responsibility outside the hospital, such as in public health nursing, and may work in a community, a school, or an industry. The teaching of nursing is another duty for professional nurses, as is also research into new methods and techniques of nursing.

To relieve the skilled staff nurse of many of the routine service tasks, various nurse helpers are being used more and more, especially in hospital situations. Thus the nurse is released to do the tasks requiring the skills of the technical or professional nurse. These helpers include the licensed practical nurse, orderlies, and various kinds of nurse aides.

The licensed practical nurse, LPN, has found a rapidly growing usefulness. This person is taught limited skills of health services and becomes an important part of the health service team. The states provide a special license for this limited level of nursing skill. In addition, various other nurse addes and orderlies are used, who carry out routine tasks under supervision and after brief on-the-job training. These various helpers do much to fill in the gaps of nurse shortages and to release the skills of those trained in nursing to perform their special skilled services.

Sixty senior citizens enjoyed four days of association, recreation, and inspiration at Laurelville Church Center, Mt. Pleasant, Pa., during the week ending Sept. 2. In charge for the week was Moses Slabaugh, Harrisonburg, Va., who ably and interestingly steered the course for the period's activities.

To name some highlights of the week we would come first to the Bible studies each morning by Bro. Slabaugh from 1 Peter which were highly interesting and profitable; also the daily talks on health matters of special interest to older folks by Dr. Noah Mack of Morgantown, Pa. Dr. Mack's talks were appreciated for their helpful down-to-earth practical style.

Other worthwhile interests and/or diversions were ceramics, in charge of Lois Messner; quilting—Fannie Heatwole; fancy cooking—Bertha Beery; woodworking—Evan Miller; and a display of handmade rugs by Adam Baer. Visits to the Smith Glass Factory at Mt. Pleasant and our Publishing House at Scottdale also deserve highlight rating. On Wednesday forenoon Bro. E. C. Bender spoke on how senior citizens can serve most usefully in some areas of VS work and on several evenings we were treated to interesting slide pictures and movies.

There was an interest in discussions on the role of seniors in the present-day world and more of this is already in the planning stage as a feature of future senior retreats.

One factor of senior life recognized is this, that there are more and more seniors in the national picture and less and less admand for their services. Some there no doubt are whose retirement ambitions are satisfied by easy chairs and shuffleboard courts, but they were not too much in evidence at Laurelville last week. The feeling seemed to prevail that so long as our God-given mental and physical powers remain, they should be usefully employed. For this, some degree of resolve and ingenuity, and an unwillingness to be laid on the shell is necessary. Respect for gray hairs is no longer taken for granted, and if there is to be respect, it must more and more be earned; and neither should we mildly accept the present-day fashion of rejecting or discarding anyone on the basis of his greater accumulation of birthdays.

Some bits of wisdom picked up:

You can teach an old dog new tricks.

You can keep on learning.

Age has a contribution to make.

Recognize change and adjust to what you have.

Maintain interests and set goals.

The things we worry about?—most of them never happen!

Appreciated were these lines from an anonymous writer of the past:

"Lord, Thou knowest that I'm growing older. . . . Keep

me from becoming talkative and possessed with the idea that I must express myself on every subject. . . . Teach me the glorious lesson that occasionally I may still be wrong. Make me thoughtful, but not nosy—helpful, but not bossy. With my vast store of experience it does seem a pity not to use it all. But Thou, Lord, knowest that I want a few friends in the end."

And from Olive Higgins Prouty, in effect, that "though not at the front, we still fight and despite limitations have a role to play."

All in all the week seemed a profitable exercise in the matter of adding both years to our life and life to our years, and along with that a consistent degree of service to our Lord and the church

Our Peace Witness-In the Wake of May 18

By Guy F. Hershberger

7. Why was it proposed to induct conscientious objectors into the armed forces? The first answer to the question is that Congressman William G. Bray of the sixth Indiana district had vigorously proposed it, for the reason, as bevalained later, that this might be a means of controlling "phony" conscientious objectors who get themselves classified I-W and then don't do the work they're supposed to do. He knew of one such case, he said. If such were inducted, they would be under military discipline and subject to court-martial.

A second and more fundamental cause of the Committee's action was the "temper" of Congress at the time the bill was being formulated. As explained under Questions 5 and 6, Congress was unhappy about things which the Supreme Court and the Department of Justice had done, or had not done. And it was unhappy about the "peacenisks" sitting-in at the Pentagon during the very days when the draft bill was being written.

There was little that Congress could do about the Supreme Court. The Committee on Armed Services could, however, and did ask Fred M. Vinson of the criminal division of the Department of Justice to testify at the hearing. In a session that seemed more like a court trial than a Congressional hearing, Vinson was questioned about flag burnings; about the flight of men to Canada to escape the draft; about anti-war speeches and demonstrations; about peace literature describing the legal rights of conscientious objectors; the questions seeming to ask why the Department of Justice had not prevented all these things from happening in the first place, or if not that, why the perpetrators of these acts were not now in fail.

The Committee chairman explained that Congress would shortly pass a law making it a criminal offense to burn a flag. In such a case could fugitive flag-burners be returned from Canada for trial? When the assistant attorney general calmly replied that as long as Canada has no such anti-flag burning law extradition was out of the question, the chairman though this a ridiculous situation.

Then Mr. Vinson said: "I think, reading the newspaper and magazine accounts of this exodus, that you might get an exaggerated idea, really, of the extent of the problem." "The FBI advises that they are aware of only 71 investigations they have made concerning people who have gone to Canada. I think the pictures of the bearded ones in Canada have given all of us an exaggerated impression of the extent of the problem." Then Mr. Vinson proposed that less attention be given to the "outrageous ulterances" of a few radical students and that attention be focused on the "99 percent-plus" of Americans who are loyal to their country.

On the matter of speeches and literature explaining the rights of the conscientious objectors, opposing the Vietnam war, and the like, the questions asked would suggest that some Committee members favored legislation greatly restricting such activity. And a few congressmen seemed dangerously close to advocating a denial of freedom even for a peace church to teach its peace doctrines.

Mr. Vinson, however, took a firm stand for freedom of speech and freedom of religion as guaranteed by the First Amendment to the Constitution, whereupon one member of the Committee said: "Let's forget the First Amendment."

In reading the reports of the hearings, the questions, the answers, and the expressions of exasperation, one gets the impression that in its desperation to do something about current happenings that it didn't like, the Committee without thinking went along with the induction proposal as if "throwing the book" somewhere would produce some hoped-for good result. In other words, it would seem that the induction proposal was largely a fruit of the Committee's irritation and frustration, due to public discontent with the Vietnam war, and that conscientious objection was the victim.

Happily, however, when it came to be realized what the effect of induction would be, possibly the imprisonment of thousands of loyal religious objectors willing to engage in constructive alternative service, the Committee reversed itself.

(Next week: What do the events surrounding May 18 teach us concerning a chauvinistic spirit in American life?)

Whitaker Chambers said, "Communism is no stronger than the failure of other faiths." All of our adversaries are no stronger than the failure of the church to rise to its duty. —Vance Havner in Why Not Just Be Christians? (Fleming H. Revell Company).

Missions Today

Problems from Paradoxes

By Boyd Nelson

"A cup of cold water . . . is enough. . . ."

"The only important thing is concern for men's souls. . . .

"Health and social service distract us from our church's most important business....

"We serve the whole man...

"Salvation is social and comes through changing the power structures in society. . . .

"The church's business is to preach the gospel. Let it stick to its business and stay out of telling government what to do. . . .

Opinions like these are common today. Why have we such opposed opinions about the ministry and mission of the church? Several reasons suggest themselves.

1. Each of us sees his concerns and loyalties as the model for other Christians and the entire church. Mine is the ideal pattern and direction, we seem to say. All good Christians should think and do as I do. My fragmented and fractional knowledge becomes absolute.

2. With Plato we think of men as bodies and spiritsshadow and substance. McLuhan says that Greeks also started man thinking about himself apart from his tribal or social structure. The Greeks may influence us more than Christian theology

3. Our limited scientific understandings parrow our understandings both of man and God. We think of man as a product of all his experiences and relationships. He is a cog in a nature machine God started. Nothing man can do can change the speed or direction of his treadmill.

Having started the universe machine, God Himself cannot stop it, change its direction or speed, we think. If anything is to happen, we must take matters into our own hands

and straighten affairs out.

4. The paradoxes of Christian truth create their share of our problems. Here are some: Salvation is both individual and social. It requires the work of both God and man. It uses both the Christian church and other human social structures.

Communication of the good news requires both lowly service (the cup of cold water) and its interpretation (proclamation or preaching, if you will).

God and man are limited (God by His own choice) by the reality God has created and which man has distorted through sin. But neither God nor man is limited in initiative and power to the degree we seem to believe. Man can be both victim to social forces and victor over them.

The church is responsible to help both God and man in announcing the good news and in struggling against the evil which ruins man.

Jesus said:

"He has anointed me to preach the Good News to the

He has sent me to proclaim liberty to the captives. And recovery of sight to the blind.

To set free the oppressed.

To announce the year when the Lord will save his people!"

And He said. "So send I vou. . . . "

A Toy Is More Than a Toy

Some toys do more than occupy a child's time and bring him temporary happiness. The most popular toys are reproductions of things used by adults. These toys not only give the child an identification with today's adult world, but more important, they become tools of learning which aid in establishing behavior patterns and values that will be followed when he has grown older.

We are concerned about today's alarming crime wave and the senseless killings in our country. We are concerned about our country's tendency to resort to military action to solve international problems. In short, we are greatly concerned about the lack of conscience against killing and the low esteem shown for human life in our nation.

These problems are complex and solutions are not easily found. We feel a place to start, however, is to share our concerns relating to the many "war toys" and other toys of death and destruction being sold for use by the children of our community. Some of the most popular toys today are replicas of nearly all machines of violence, destruction, and discord that have been devised by the human mind. Our concern is especially vital today since the use of them is so vividly illustrated in the television programs frequently watched by children.

We realize that merchants must take advantage of open markets in today's competitive business world. However, they also have a responsibility to instill higher values in the hearts of the people they serve. Does the success of their business really depend on selling these toys?

Parents, the major responsibility is yours. You can buy a bazooka, tank, exploding grenades and mines, choose from a vast array of guns, a GI Joe doll that "can be made to assume every soldierly position," or you can choose from the very fine selection of creative and educational toys that are available. Remember, what your child becomes and the attitudes he forms will be influenced to a degree by the toys he has been given.

This Christmas season we encourage you to promote "Peace on earth, goodwill toward men" through wise and careful selection of gifts for children. It is our wish that the Prince of Peace" be given proper honor and recognition by our holiday celebrations.

This statement was a newspaper paid advertisement by the young adults' Sunday school class of the Perkasie, Pa., Mennonite Church.

A Prayer

By Elaine Sommers Rich

"Pray for a young man who is determined to marry a very young girl of an entirely different background, home environment, and training. Pray that God will speak to him before it is too late" (from Aug. 1, 1967, Gospel Herald).

God, are You not speaking to this young man now? Of course You are. May he hear what You are saving. And the very young girl? May she hear whatever You are saying to her. Let me hear whatever You are saving to me. What kind of background, home, and training has this girl had? May she experience the great love and acceptance of the Christian community. Grant that the maker of this request love the young man enough to respect his freedom to choose, even as You respect our freedom to choose. When is it too late? I thank You that as long as people are alive it is not too late. I thank You, Lord, that out of suffering You can bring joy. I do not doubt that You can create an enduring marriage out of unlikely material. Grant to the maker of this request the faith to believe this also, if need be, and the wideness of heart to accept and love, although it be painful. Amen.

CBA and Herald Press

By Urie A. Bender

A book carnival! That's what one could call the annual convention of the Christian Bookseller's Association. A good carnival. Or should one say, a good books carnival?

At least, a hint of carnival atmosphere fills the air. Free soft drinks, free plastic bat and ball to the first 150 "comers, free wooden incikles, free brochures, pamphlets, books, autographed and unautographed from a variety of publishers, add flavor, and free shopping bags to carry home the "loot." Here and there, booth attendants wear special jackets or hats designed for the occasion. Everywhere displays line the aisles. And publishers and supplier representatives vie for the attention of the booksellers who crowd the convention. Some booksellers browse, others pass almost casually; many stop to chat or pick up an autographed copy of a free book or take advantage of the occasion to place orders.

Amid the promotional glitter and bustle the Herald Press display maintains its quiet dignity. Enthusiasm is there but with restrained good taste. Nor is promotion missing, but this is promotion with a difference. A gracious welcome, encuragement to browse, courteous answers to questions, and a quick response when the customer is ready to order—all characterize the Herald Press booth. Availability and service are two words which represent the spirit of the display as

well as the attendants. And always they're offered with a smile.

The booth, at annual CBA convention, reflects Herald Press philosophy. Publications with a purpose—distinctive in content and appearance—refresh the jaded conventioner. Even the favorable comments on the Herald Press display point back to the publisher and his publishing program.

Among producers of books, Herald Press stands as a significant contributor. Its successes in the past should bring forth further thoughtful and courageous steps in the future. And the church which has charged its publication board with a significant task can do no less than to challenge that board anew through literature to fulfill its mission on tomorrow's frontier.

Vignette of Love and Sorrow

By J. Mark Stauffer

This dear, elderly lady was a faithful attendant and listener in the services. She is the widow of a man who headed the largest law firm in New York City; he had served three presidential administrations as a legal adviser. She knew the highest society—the luxurious life of the upper class with servants, trips abroad, and the most elite social appointments.

She told me that she lost her faith when her famous husband died, but that she was beginning to find it again through the simple messages I was trying to bring from the Gospel of John. She confessed that she had given too much of her life to the gay, vain pleasures of the world. She said, "I've been a very worldly person." She continues to wonder and hope that God will forgive her for the past.

On the stand beside her chair in her room is the Episcopal Prayer Book, Hosteller's "Invitation to Faith," and Gockel's "What Jesus Means to Me." Her interest and attempts to find and embrace the Christian faith seem genuine and sustained. She is a lovable person seeking hard after God.

There is a curious blend of love and sorrow in her life—sorrow for the "wasted" years of her sojourn in the cultured, glittering life of the wealthy famous. But there is love—love for the Cod she is able to comprehend and for her two daughters. Some time ago she read to me a letter from one of her daughters. This daughter is separated from her husband and is now working on her doctor's degree in an American university. One phrase in the letter especially caught my attention, the daughter wrote her mother and said, "The future looks like a dusty road." As long as I live, I can never forget this; I have met the daughter and I know God dearly loves her—she who sees nothing but a dusty road ahead.

Father, we pray for the many who are lonely, disappointed, and troubled. Send leving, Christian personalities across their path and let them feel Thy love through them. Call them tenderly to Thyself, through Christ our Lord. Amen.

CHURCH NEWS

Graduate Students Hold Seminar

The campus of Pacific College, Fresno, Calli, served as the setting for the fourth summer seminar for Mennonite graduate students from Aug 20 to 31. Associated directions will be added to the form Aug 20 to 31. Associated Gereninaries, and John Toews, of Pacific College, planned the 12-day program which was sponsored by the Student Services Committees of the three major Mennonite conferences. In keeping with the hopes of the directors, twenty-three students from fourteen different schools participated in the seminar. The disciplines represented were: medicine, sociology, psycholoey, engineering, and history.

During the first week the Bible studies were led by Millard Lind of the Associated Seminaries. John Howard Yoder made five presentations concerning the restatement of Christian belief, beginning each morning with John Robinson's Honest to God. In the afternoons and evenings church renewal and contemporary theologians were introduced to the seminar by faculty of the host college and seminary and by guest speakers from the area. The same pattern was followed the second week. Bible studies were led by Vernon Neufeld, director of Mennonite Mental Health services, and discussion on Anabaptism by William Klassen. In the afternoons the nature of the three sponsoring conferences was studied and in the evenings Anabaptism in relation to communism and the right wing were examined.

The spirit of brotherly dialogue, which was wished us by Mennonite Brethren Biblical Seminary president J. B. Toews during the first week, pervaded the common life of the seminar members during the formal sessions and also during the late evening discussions. It was soon obvious that people had come because they had searching questions to direct to their peers and also to the speakers. The nature and mission of the church provided the framework for many questions on ethics, salvation, the uniqueness of Christianity and whether Mennonitism was a live ontion in present-day Christianity, Klassen's lectures on Anabaptist perspectives: the Bible the brotherhood the new life and the power of binding and loosing presented the case with conviction

"When I went to graduate school," said one of the students. "I felt as if the church had left me." Part of the purpose of the seminar is to bring the concern of the church to bear on the complex problems of the academic world. The seminar provided a rare opportunity for university students to study the urgent questions confronting the Christian church in depth and under the leadership of an impressive array of Mennonite scholars. The enthusiasm of those present reinforced the decision of the sponsors to hold a similar seminar again next year on the campus of the Associated Seminaries at Elkhart.



OVERSEAS MISSIONARIES OF THE WEEK: Harold and Barbara Reed began their second five-year term in Somalia, East Africa, under the Eastern Mennonite Board of Missions, Salunga, Pa. Reed is an ordained minister.

A 1961 graduate of Eastern Mennonite College, Reed has also studied at Princeton Theological Seminary, Mrs. Reed is a registered nurse.

The Reeds are parents of three children: (left to right) Galen, 10; Gwendolyn, 4; and Grace 8.

MCC Aids Jordanian Refugees

The six-day Middle East War left more than one million people homeless. For many of the dazed victims, this is the second time in 20 years they have been made refugees.

Most fled to the East Bank of Jordan. Unfortunately, for those forced to live on the East Bank, two thirds of productive Jordan is on the Israeli-occupied West Bank. Jordan, as it now stands, finds itself with a severe economic deficiency.

According to William T. Snyder, MCC's executive secretary, this is one of the most difficult relief situations MCC has dealt with in recent history.

Many of the refugees have only the clothes they were wearing when they fled. They had expected to return after a few days. Now, however, returning is very difficult, if not impossible.

The refugees are living in tent camps. Often the camp locations are lacking proper sanitation. Water is not readily available. The tents are lightweight, not made to withstand the sand-filled, gusty winds of the desert

David Kanagy, MCC director in Jordan, has reported that one of the best ways MCC can help on the East Bank is to provide warm clothing, heavy bedding, and someone to be responsible for the distribution of the goods.

Harry E. Martens and his wife Ulga have accepted a one-year MCC assignment to establish a program on the East Bank. They will be leaving during October.

Mennonite Central Committee will ship approximately 35 tons of warm clothing and blankets and Christmas bundles to Jordan.

An additional \$40,000 will be needed for the Jordan budget to meet this emergency. Contributions can be sent to conference offices or MCC headquarters.



Map of Israel



Elkhart Orientation Numbers Fifteen

Fifteen volunteers attended the second September voluntary service orientation at Mennonite Board of Missions, Elkhart, Ind. This is the first time in history two orientations were held in one month. Fijebreen attended the first one. The volunteers and their assignments follow:

May Nice, Sweet Home, Ore, registered nurse at La Junta, Colo, Alta Kiser, Fisherville, Va., child care worker at Berwyn, Pa; Helen Rosier, Cumberland, Md., day care worker at Olman, Neb.; Juanita Rodman, Elkhart, Ind., nurse aide at Richmond, Va.; Lorraine Moyer, Fhiladelphia, Pa., licened ornectical nurse at Maumee, Ohio.

William (Army Devell, Jr., Columbiana, Obio, child care worker at Berwyn, Pa, Tom Brubaker, Litity, Palicacher at Otasco, Martien Terry Miller, Archbold, Ohio, N-ray orderly at Pueblo, Col-Paul Gingerich, Coihen, Ind., supply messenger at Hannibal, Mo., Bruce Miller, Lakeside, Calif., attendant at Manuser, Ohio.

Larry Beachey, Arthur. Ill., orderly at Carlsbad, N.M.; Dennis Stoll, Crabill, Ind., orderly at Carlsbad, N.M.; Brian Bender, Tawistock, Ont., spychiatric aide at London, Ont.; Norman Net Carloville, Iowa, bookkeeper at Pueblo, Colo.; and Carlin Lehman, Orrville, Ohio, maintenance at Englewood, Chiesgo, Ill.

Mennonites Praise Communications Congress

More than two hundred specialists in evangelical mass communications met near Lima, Peru, at the Third Congress on Evangelical Communications. Mennonites attending the Congress included Lester Hershey, Kenneth Weaver, David Hosteller, Kenneth Swartzentruber, and Marta Alvarez, speaker for the Spanish Heart to Heart broadcast.

According to Hostetler, most Latin-American countries were represented as well as the United States and Canada. Spain also had a delegate, and two observers were from England.

Jacob Loewen, Mennonite Brethren linguist and anthropologist, was the keynote speaker. He spoke of the Latin American as a "receiver" of the Christian message in his environment. He said that man cannot be reached when his environment and station in life are incorred.

Also included in the Congress were seminars and intensive short courses on writing, publishing, and distributing literature, radio program format, and radio technology.

The responses were positive. Weaver, secretary for mass communications in the Mennonite Church, said that he didn't "realize how much work is going on in Latin America." Swartzentruber, manager of the bookstore in Campinas, Brazil, stated that it was truly a missionary conference. He added, "I am impressed by the inspiration one gets from mutual sharing."

Hershey, president of one of the sponsorformat and a study of radio stations in South America. The interchange with others working in the same field was invaluable, he said.

Cleveland VS-ers Leave Hough Community

The Mennonite Voluntary Service Unit located at 1872 E. 97th Street in Cleveland, Ohio, has relocated temporarily at 4588 E. 174th Street in the Lee Heights area because of inadequate staffing.

After a series of discussions involving the Hough community, the VS workers, and secretary for relief and service Ray Horst and district director Kenneth Seitz, the unit members moved to the new location. They have continued on the job at Mt. Sinai Hospital and will relate to the local church program.

The community service program in the Hough area has been discontinued.

Wilbur and Helen Yoder are the Cleveland

Lancaster School Studies Program

Lancaster Mennonite School has begun its 26th year with 562 students, an increase of about one percent over last year. Of this enrollment, 151 live in the dormitories five days a week. Students come from Delaware, Florida, Georgia, Maryland, Missistapi, New Jersey, New York, North Carolina, Virginia, West Virginia, and Jamaica in addition to Pennsylvania. The senior class is largest, with 193 students.

H. Howard Witmer was installed as the new principal on Sept. 7. He succeeds Clay-ton L. Keener in this office. Other new factulty members for this year are: Lowell Detail valued in the correct social studies; Carol Cehman, school onnurse; Rhoda Grayball, English, Norman Kolb, Bible; Doris Martin, English; Rosa Moshier, Library; Paul Reed, science; Sue Rohrer, physical education; and Barbara Shenk, English.

During last school year a committee of five was asked to evaluate the school's overall program. The committee consisted of Paul E. Bender, J. Lester Brubaker, J. Paul Gravbill. Paul N. Kraybill, and Roy W. Lowrie, Ir. They studied, evaluated, and made recommendations in areas of administration, school purpose, student needs, instruction, and teacher welfare. On Sept. 14. Paul N. Kraybill. secretary for the Evaluating Committee, presented the report to the faculty. This appears to be the most significant study that was ever made of Lancaster Mennonite School. The way has been payed for strengthening the school's program and effectiveness in serving youth. To this end we commit ourselves

Lapp and Hackman Appointed Officers

Walton Hackman began service as an implose of Mennonite Ceneral Conference as secretary of the Committee on Peace and Social Concerns on Sept. 1. He will serve one day a week in the work of the Peace Section of Mennonite Central Committee. Because of his service to both the Peace Section of MCC and Mennonite Ceneral Conference, and in order to work closely with Bro. John Lapp, a veteran on the Committee on Peace and Social Concerns, and also to counsel with the executive secretary of the MCC Peace Section, his office will be located for the present time in Akron in one of the offices of the Mennonite Central

Committee building.

Bro. Hackman is a 1967 graduate of Eastern Mennonite College where he served as an officer in several student organizations.

He was a native of Lansdale, Pa., and a member of the Plains congregation. In June 1965 he was married to Karin Helenanne Erdmann, who was originally from Germany but had emigrated to Canada in 1953.

Various experiences have had a part in preparing Bro. Hackman for this assignment to which the Lord has called him. He served in voluntary service for two years among the Indian reservations in northwestern Ontario. He served two years on the Intercollegiate Peace Fellowship during his college career. He has had a growing interest in peace and social concerns.

John E. Lapp of Lansdale, Pa., well known throughout the Mennonite brotherhood for his many years of service in various capacities, now serves the Committee on Peace and Social Concerns as an employee of Mennonite General Conference on a quartertime basis. He will serve as the committee's executive officer with Bro. Hackman serving ac his associate

The church is grateful to Paul Peachev for the services he gave to the church as executive secretary of the committee the past two venre

We appreciate the gifts God has given to the Mennonite Church. May we pray for the brethren Lapp and Hackman as they serve the brotherhood in the interests of peace and social concerns.

Rockway Has New Superintendent

The Rockway Mennonite School Board Kitchener Ont announces that Clayton Swartzentruber has been engaged to serve as school superintendent. This is a new administrative position which the board feels is necessary as the school strives to expand and leenen its program in an attempt to better serve the needs of the constituency both within the Mennonite Church and in the large community.

George Bechtel will continue to serve as principal and academic headmaster. The superintendent's responsibilities will lie in the area of program development, public relations and promotion, student recruitment, and solicitation of funds

Clayton Swartzentruber comes to us well qualified to serve in this new assignment. He was graduated from Eastern Mennonite College, Harrisonburg, Va., in 1949 with a BA. He holds the ThB and BD degrees from Goshen College Biblical Seminary, Goshen, Ind. In 1958 he received an MA in Ed. Adm. from Willamette University, Salem, Ore.

He has been teacher and administrator in elementary and secondary schools in both public and parochial systems. He has also had extensive experience as pastor and counselor. He comes to Ontario from Kidron, Ohio, where he has served since 1958 as superintendent at Central Christian High School.

Dedication Marks Hospital Transfer

A service of dedication Sept. 17 marked tration indicates the real importance of the the transfer of the Bob Wilson Memorial Hospital, Ulysses, Kan., from the Catholic Sisters of St. Joseph administration to that of Mennonite Board of Missions Elkhart Ind Roy Just, president of Tabor College, delivered the dedicatory address.

In Just's address he characterized the health ministry as one of compassion. He compared this to Iesus' compassion for individuals

Mennonite Board of Missions is administering the hospital in cooperation with and at the request of the Mennonite Brethren Board of Missions and Services. The Mennonite Board is providing a structural framework for operation; the Mennonite Brethren, personnel and chaplain service.

At the service letters of greeting were read from several state officials.

Kansas governor Robert Docking wrote, This kind of congenial transfer of adminis-

impact the ecumenical movement has had at the grass roots level. The members of these churches and the people of this community are to be commended for this effort."

Senator Frank Carlson stated, God's continued blessing on you, the officials and staff of the Bob Wilson Memorial Hospital, as you continue to serve the good people of your community.

Each of those who have committed themselves to this humanitarian obligation "wrote congressman Bob Dole, "is to be commended most highly. In this spirit of Christian service I am sure this venture will succeed.

President of the board of directors is Jake Karber, and Howard Fast is the secretary. Don MacNeil, pastor of the local Mennonite Brethren congregation, will double as hospital chaplain. Luke Birky, secretary for health and welfare, represents the Mennonite Board of Missions



The board of directors of the Bob Wilson Memorial Hospital, Ulysses, Kan., recently met for their first meeting. They are (left to right) Howard Fast, secretary; Clayton Bender, administrator; Keith Grice; Robert Martin; Jake Karber, president; Luke Birky, Mennonite Board of Missions; Isaac Harms; Don MacNeil, chaplain; Pete Funk.

Hesston College

The curriculum for the 1967-68 school year of Hesston College calls for a class in data processing. Because of community interest an evening class is being offered in addition to the afternoon session. Dean Leonard Lichti reports that the enrollment has reached 45

Acting Dean Leonard Lichti reports that the results from the preenrollment testing program showed that Hesston's freshman class ranks the 62 percentile in relation to the national average freshman enrollment.

Several Hesston College faculty members are teaching part time at Bethel College. Vincent Krabill is teaching a course in science education, and Lowell Byler is teaching advanced voice students.

Because of new courses, larger enrollment, or heavier demands in certain areas, a number of instructors are serving on the Hesston College faculty on a part-time basis.

Larry Penner and Homer Schmitz, both of Hesston, are each teaching a course in data processing the first semester. Mr. Penner is working in the field of data processing at Hesston Corporation and Mr. Schmitz is an instructor at Wichita State University. Professor Schmitz will also teach a course in economics the second semester.

James Juhnke, of Bethel College, is teach-

ing two courses in history. He is taking the place of Paton Yoder, who is on sabbatical leave.

Randy Zercher, also of Bethel College, is teaching a music course and some individual voice students.

Mrs. Hilda Voth, a public school teacher in Moundridge, is teaching German II and Mrs. Sophia Unruh, a teacher in the Newton public school system, is teaching the elementary German course.

Vernon Friesen, of McPherson College, is teaching a calculus course since Mr. Leonard Lichti is giving a considerable amount of time as acting dean of instruction.

Mrs. Lennea Nikkel, of Hesston, is teach-

ing a class in communications.

Mrs. Carole Malin, of Newton, is teaching one section of accounting

Christopher Dock Begins Fourteenth Year

The Christopher Deck Mennonite High School, Lansdale, Pa., began its fourteenth year Wednesday, Sept. 6. The student enrollment of 281 in grades nine through twelve includes 65 seniors, 85 juniors, 85 sophomores, and 46 freshmen. Following a brief period of orientation to the new school year, students attended a full day of classes on Sept. 6.

Several new courses have been introduced in the school curriculum this year. They include a new science course offered in grade nine—the earth science curriculum project (ESCP), which promotes a basic investigation-inquiry approach to the study of science. The program is experience-centered for the student and uses biology, chemistry, mathematics, and physics to develop concepts and define processes in earth science. A semester course is offered in journalism and a semester in speech as part of the new offerings from the English department. The school's offerines in art are also expanded this year.

A Christian Life Week will be held on the school campus from Oct. 9 to 16. Cerald Good, pastor of the Floradale Mennonite Church, Ontario, Canada, will be the guest speaker for the week. The speaker will conduct the morning chapel services and will speak in various class periods throughout the day as well as serving as a religious counselor to the student body.

A fall businessmen's dinner was held on Saturday evening, Oct. 7, in the school dining room and auditorium. George R. Brunk, dean of Eastern Mennonite Seminary, Harrisonburg, Va., was the guest speaker for the evening. The Franconia Male Chorus rendered several musical selections. The dinner meeting was the occasion to introduce the solicitation plan in behalf of the fall campaign for the building fund of the school. The public was invited to hear Brunk's address at the eight o'clock meeting on Oct. 7.

MCC (Canada) Sends Clothing to N. Vietnam

One hundred children's outfits are on their way from the Mennonite Central Committee of Canada to the Red Cross in North Vietnam. They left Winnipeg during the week of Sept. 10.

The Vietnamese-style clothing for children valued at \$50 was sent in two packages, one by parcel post and the other by way of Air Canada to Moscow and from there by Russian air service to Hanoi.

The 21-pound parcel post package was accepted by the post office in Winnipeg without questions. However, clearing the 16-pound parcel for shipment by Air Canada took several hours.

The cost of sending the air parcel was \$55, and for the parcel post package it was \$5.

J. M. Klassen, Executive Secretary of MCC (Canada), has written to the Red Cross in Hanoi, asking that the shipments be acknowledged as soon as they arrive.

Further funds for parcels to North Vietnam will be solicited only if these first two packages get through without difficulty.

Efforts are continuing to send an MCC (Canada) representative to Hanoi but North Vietnamese officials have turned down or ignored each application for entry. Their of-

ficial reason for refusing entry is that because of the intense bombing they cannot guarantee the safety of foreigners.

Greetings from World Conference

"To our Mennonites co-workers and missionaries serving in more than thirty countries around the world, we send greetings from the 8th Mennonite World Conference

"Those sharing in the Mission Section of this conference pray with you that God may grant the extension of His church and that many may find hope and peace through the ministry of the Word and in your Christian service.

"We pray that the Holy Spirit may strengthen your hand, lift your vision, and open many hearts to the gospel message. Your service to our fellowmen is remembered by those gathered here in Amsterdam. The mission agencies of our brotherhood and all of your fellow servants in this conference pledge our continued support and prayer interession for you and your fellow Christians in your congregations and fields of labor. "We send these treetines in the name of

our Lord and Savior, Jesus Christ."

This greeting was adopted by the Eighth
Mennonite World Conference in Amsterdam

FIELD NOTES

Eastern Mennonite College School for Ministers, Jan. 29 to Feb. 9. Ministers' Week, Jan. 22-29.

Mareus Bishop has resigned as pastor of the First Mennonite Church, Denver, Colo., effective Dec. 31, 1967. Bro. Bishop has served as pastor since February 1956. While his plans are still being made, le intends to continue his education and will maintain his home in Denver. A Pastor's Selection Committee with the area overseer will seek to find his replacement.

The time for the migration to the warmer climes of the south has come. As you so-journ in the pleasant surroundings of this winter season, the Bay Shore Mennonite Church in Saraota, Fla, and the Southmost Church in Florida City, Fla, are extending a hearty invitation for you to worship and participate in services during the time you are there.

Rosemary Wyse, librarian of Evangelical Seminary in Montevideo, Unguay writes: "Because of the month-long mail strike which still seems without solution, we are asking that all important letters which may have been sent to the mission personnel in Uruguay within the last six weeks be repeated and sent at a later date. The police have taken over the mail system and are dispatching a minimum of letters. If your letter to us has not been answered, it is because it has not yet been dispatched or it has been lost."

Lloyd Martin was ordained as associate pastor at the Conservative Mennonite Church, Lebanon, Pa., on Sept. 3, with Fred Hostetler and Valentine Nafziger officiating.

Irvin C. Yoder, Middlebury, Ind., was installed as pastor of the Calvary Mennonite Church, Pinckney, Mich., Sept. 24. The installation was in charge of E. J. Leinbach.

The fall inspirational meeting of the Lancaster Homebuilders will be held at Mt. Joy Mennonite Church, Oct. 19, at 7:00 p.m. Mrs. Anna B. Mow will speak on the subject, "Angles in the Family Circle." Mrs. Mow and her husband spent some time as

Calendar

Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21. Ministers' Week, Eastern Mennonite College, Jan. 22-

26. School for Ministers, Eastern Mennonite College, Jan. 29 to Feb. 9. School for Ministers, Goshen College Biblical Seminary, Feb. 6-23.

Spring Church Extension Convention, Sycamore Grove Church, Garden City, Mo., Mar. 22-24. Roanoke, Va. She has written the books Your Child and Your Teen-ager and You.

Annual meeting of the Allegheny Christian Education Conference will be held at the Blough Church, Hollsopple, Pa., Oct. 13, 14. J. Hostetler, Peoria, Ill., is speaker.

Fifteenth annual Christian Literature Meeting to be held at the Paradise (Pa.) Mennonite Church, Oct. 28, 29,

Chaplain and Mrs. Samuel M. King of Mennonite Hospital, Bloomington, Ill., began a round-the-world trip late in September. The Kings will visit the Philippines and India, where they served for a number of years as teachers and missionaries. Other stops on their agenda include Japan, Taiwan, and Africa, Another high spot is a visit to Nigeria to visit their son Stanley and his wife. Their travels are expected to last at least four months.

lerry S. Miller and wife have received a one-year leave of absence from the Marlboro Mennonite Church, Hartville, Ohio, to serve as houseparents for teenage boys at the Adriel School in West Liberty. Ohio. Elmer S. Yoder was installed to serve as pastor of the Marlboro Church

Change of address: Irvin C. Yoder from Middlebury, Ind., to Pinckney, Mich. 48189. Valentine Nafziger from Milverton, Ont., to Millbank, Ont. Tele.: 519 595-4038. Jerry S. Miller from Hartville. Ohio, to c/o Adriel School, West Liberty, Ohio 43357. Wilmer R. Martin from Chambersburg, Pa., to 800 King St. E. Kitchener, Ont. Paul Y. Benner from Spring City, Pa., to Topley, Box 100. British Columbia. Canada

Edgar Metzler from Akron, Pa., to c/o Peace Corps, Kamaladi, Katmandu, Nepal. Warren B. Metzler from Souderton, Pa. to Box 276, Worcester, Pa. 19490 Tele. 215 584-6629. James Burkholder from Springs. Pa., to 600 Southern Ave., Penn Hills, Pittsburgh, Pa. 15235. Tele.: 412 243-4345. I. I. Hostetler from Dayton, Ohio, to 11821 Old River School Rd., Downey, Calif. 90241.

New members by baptism: sixteen at Beemer, Neb.; seven at Warwick River, Denbigh, Va.; one at Moorepark, Three Rivers, Mich.; one at Benton, Goshen, Ind.; three by confession of faith at Howard-Miami, Kokomo, Ind.; one by confession of faith at Salem, Waldron, Mich.

Special meetings: Roy Newswanger, Chester, Pa., at Krall's, Lebanon, Pa., Oct. I-15. William R. Miller, North Liberty, Ind., at Rich Valley, Kokomo, Ind., Oct. 12-22, Melvin Nussbaum, Grantsville, Md., at Otelia, Mt. Union, Pa., Oct. 13-22. Martin L. Brandenberger, New Haven, Ind., at First Mennonite, Meversdale, Pa., Oct. 22-29. Waldo Miller, Belleville, Pa., at Martins-

burg, Pa., Oct. 29 to Nov. 5. Howard Witmer, Manheim, Pa., at Mechanic Grove, Quarryville, Pa., Oct. 29 to Nov. 5, Noah L. Hershey, Parkesburg, Pa., at Hershey, Kinzers, Pa., Oct. 28 to Nov. 5. Arnold Cressman, Mt. Pleasant, Pa., and Keith

missionaries in India and are now living in Esch. Scottdale. Pa., at Elmira, Ont., Nov.

Lena Graber wrote from United Mission Hospital, Katmandu, Nepal: "Right now we are starting a new class of nurses. I had hoped to have a big class, but only five girls came. Nursing still is not too popular a profession in Nepal. There were no trained nurses in Nepal until 1962. There are still only about 100 nurses who have been qualified since that date. We have 12 girls in training at present. Since this school was started, we have graduated 22 fully qualified nurse-midwives.

Cyril Gingerich, Abiriba, Biafra, reported, "Everyone here is working hard to keep things running smoothly. . . . The time passes rapidly. But we do miss letters and magazines. . . We are all well and happy. Pray for the peace of this troubled land

(Nigeria).

Peter Sawatsky in Sao Paulo, Brazil, confirmed that a lot has been purchased in Vila Guarani for construction of a tabernacle. Interest is high among local churches for the support of this project.

Mary Jane Brenneman, Woodstock School, India, wrote: "Four new staff apartments at Midlands are in the process of being built. It is hoped that some of the other building projects will be initiated in the near future.

Robert W. Otto said that he is looking for ways to increase attendance at the Foyer Fraternel, a fellowship in Brussels, Belgium, "We are currently working on some ideas for getting something for our vouth " he added

Lloyd I. Fisher, Accra. Ghana, reported, "I'm on another 'trek,' this time in Northern Ghana. As is true in North Nigeria, there are signs of more poverty in the North than in the South." These include insufficient clothing, poor roads, and more intense heat

Pray that the Lord's will and blessings will be sought in each one for the following meetings in M.P., India: Oct. 13-17, Camp for girls at the Sankra Church: Oct. 19. Nursing School Commencement at the hospital; Oct. 23, 24, Women's Annual Retreat, Mrs. J. G. Yoder, speaker, at Sankra Church: Oct. 25-27, Annual Church Conference. Peliculas Luz (Films of Light) is part of

the services provided by Mennonite Broadcasts' Spanish office in Puerto Rico. Lester T. Hershev, Spanish broadcast director, began the film library in 1962. It now circulates 13 films at nominal rentals among island churches

Over 120 film showings have been scheduled by Spanish-speaking churches in their local ministry. In selecting films for the library, priority is given to evangelistic films and special seasonal films.

Ronald Kennel, graduate from Goshen College Seminary, was installed as pastor of the Wellman Mennonite Church, Wellman, Iowa, Sept. 3.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Dunn-Kropf,-Robert E. Dunn, Waterloo, Ont., United Church, and Katherine Kropf, Water loo, First Mennonite cong., by R. H. McColl. Sept. 16, 1967.

Good-Horst.-Murray Good and Marlene Horst, both of St. Jacobs (Ont.) cong., by Glenn Brubacher, Aug. 4, 1967.

Guengerich—Lapp.—Ronald Dean Guengerich, Harrisonburg, Va., Park View cong., and Ruth Marie Lapp, Lansdale, Pa., Plains cong., by John E. Lapp, father of the bride, Sept. 4, 1967.
Harshberger — Kuhns. — David Harshberger. Hollsopple, Pa., Kautman cong., and Joyce Kuhns, Harrisonburg. Va., Lindale cong., by Moses Slabaugh, Sept. 2, 1967

Jutzi-Yantzi.-John Howard Jutzi, Godshill, Ont., Poole cong., and Elva Darlene Yantzi, Shakespeare, Ont., Hillcrest cong., by Henry Yantzi. father of the bride, Sept. 15, 1967.

Over-Birkey,-lerry Over, Gibson City, Ill.

Oyer—Birkey.—Jerry Oyer, Gibson City, Ill., and Susanne Birkey, Paxton, Ill., both of East Bend cong., by Alton Horst, Aug. 6, 1967. Smith—Kandel.—Stanley Smith, Hesston, Kan, and Rita Kandel, Fisher, Ill., East Bend cong., by Alton Horst, Aug. 12, 1967. Smith—Plank—Karl Z. Smith, Star Lake, N.Y.,

First Mennonite cong. (New Bremen), and Rebecca Plank, West Liberty, Ohio, Bethel cong., by Ralph M. Smucker, Aug. 26, 1967.

Smucker,—Voran.—Alvin Smucker, Smithville (Ohio) cong., and Betty Voran, Hesston, Kan., Garden Township cong., by Ralph M. Smucker, Aug. 25, 1967. Stapleton-Shantz.-Lloyd Stapleton, Kitchener.

Ont., and Yvonne Shantz, Kitchener, First Menno nite cong., by Robert N. Johnson, Sept. 16, 1967. Swartzendruber-Miller.-Winston Swartzendruber, Pigeon River cong., Pigeon, Mich., and Corinne Miller, Phoenix, Ariz., Sunnyslope cong., by Melvin L. Ruth, Sept. 8, 1967.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:5)

Beachy, Marvin J. and Dorothy (Yoder), Mac-Dowell Lake, Ont., second son, Dwight Eugene,

July 11, 1967. Benner, Richard L. and Marlene (Keller), Lig-nier, Pa., first child, Joy Maria, born June 30. 1967; received for adoption, Sept. 15, 1967.

Birky, Roger and Sue (Desmond), Speedway, Ind., first children, Lorinda Sue and Sherina Lynn, Aug. 17, 1967. Clemens, Abram P. and Naomi (Yoder), Dover.

N.J., fifth child, third son, Peter Jon, Aug. 18, 1967. Clemmer, Paul M. and Ronda Jean (Shank).

Lansdale, Pa., first child, Janelle Ferne, July 28, Gehman, John and Mabel (Sensenich), Brewton,

Ala., fourth child, first daughter, Sharon Renee, Sept. 15, 1967. Gerber, Delford and Ethel (Weidman), Tavistock, Ont., seventh child, fourth daughter, Janette

Jovce, Sept. 10, 1967. Helmuth, Henry J. and Esther (Headings),

Puerto Viejo de Sarapiqui, Costa Rica, second daughter, Cheryl René, Aug. 22, 1967. Hunsberger, Donald and Sarah (Godshall), Uls ter, Pa., fifth child, fourth daughter, Katrina Jill,

Sept. 16, 1967. Landis, Roy and Joan (Derstine), Blooming Glen.

Leikvoll, John and Sharon (Sommer), Heyworth Ill., first child, Kimberly Dawn, Sept. 13, 1967. Miller, Paul E. and Louise (Smoker), Burr Oak, Mich., second child, first son, Kurt Douglas, Aug.

Nafziger, Leslie and Anna Marie (Federau). Archbold, Ohio, first child, Scott Arlan, Sent. 2

Newswanger, Aaron and Marian (Herr) New Holland, Pa., second son, Keith Herr, Sept. 4.

Nice, Floyd D. and Joanne (Kratz), Telford, Pa., first child, Andrew Jon, born Apr. 7, 1967;

received for adoption, Aug. 21, 1967.

Reber, Robert and Pamela (Hartley), Paxton. Ill., first child, Robert Todd, Sept. 6, 1967

Sauder, Lawrence and Elda (Wagler), Kitchener. Ont., first child, Steven Lawrence, Sept. 12, 1967 Stull, Paul and Ruby (Vernon), Scottdale, Pa., third daughter, Marie Carla, Sept. 1, 1967.

Trover, Bill and Christine (Kurtz) Harrison-

urg, Va. second daughter, Lori Maxine, Sept. 19.

Wegner, Tofiel and Eileen (Boettger), Fort Mc-Murray, Alta., first child, Glenn Leroy, Sept. 11.

Zeiset, Ernest D. and Leona (Martin), Bow-mansville, Pa., third son, Michael Andrew, Sept.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Anders, Wilson Fretz, son of Jeremiah and Fannie (Fretz) Anders, was born in Montgomery Co., Pa., Oct. 16, 1903; died at North Penn Hospital, Sept. 13, 1967; aged 63 y. 10 m. 28 d. In January 1927, he was married to Mary Ellen Moyer, who died March 1951, On Nov. 4, 1951. he was married to Esther Mover, who survives Also surviving are 7 children (Arlene—Mrs. Norman Freed, Doris-Mrs. Harvey Kolb, Emma-Mrs. Earl Keeler, Wilson M., Esther—Mrs. Garrett Nice, Mary Ellen-Mrs, Arlin Kriebel, and Gloria Jean-Mrs. Laverne Detweiler), 4 stepchildren (Harold M. Moyer, Arlene-Mrs. Paul Halteman, Cleta-Mrs. Elwood C. Derstine, Jr., and Dennis M. Mover). 34 grandchildren, and 8 brothers and sisters. He was a member of the Rockhill Church. where funeral services were held Sept. 18, with Merrill Landis and Clinton Landis officiating; interment in Franconia Mennonite Cemetery.

Fitzwater, Ollie S., son of William and Mary (Dove) Fitzwater, was born at Bergton, Va., Dec. Sept. 9, 1967; aged 80 v. 8 m. 25 d. In 1912 he was married to Ida Nesselrodt who survives Also surviving are one son (Coolidge) 2 daughters (Mrs. Daphna Caldwell and Mrs. Bessie Lantz), 7 grand-children, 14 great-grandchildren, and 2 brothers (Victor and Frank). He was a member of the Mennonite Church. Funeral services were held at the Mountain Crove Brethren Church, Fulks Run with Marvin Metzler and A. T. Rollins officiating; interment in Oak Grove Cemetery

Greaser, Mary L., daughter of Levi and Sarah (Landis) Clemmer, was born in Franconia Twp., Pa., Sept. 30, 1892; died at Grand View Hospital. Sellersville, Pa., Sept. 12, 1967; aged 74 y. 11 m. 13 d. She was married to Howard Z. Greaser, who survives. Also surviving are one daughter (Sara C.), 2 sons (Harry C. and Floyd C.), 8 grandchildren, one great-grandchild, 2 sisters (Mrs. Alice Nyce and Mrs. Katie Ruth), and 2 brothers (Clayton and Levi). She was a member of the Souderton Church, where funeral services were held 16. with Richard C. Detweiler and Russell B. Musselman officiating; interment in Franconia Mennonite Cemetery

Heiser, Silas, son of Peter and Ada (King) Heiser, was born at Foosland, Ill., Mar. 9, 1898;

Pa., second child, first son, Roy Brian, July 11. died at Gibson City, Ill., Sept. 5, 1967; aged 69 v. 5 m. 27 d. On Sept. 28, 1931, he was married Elizabeth Zimmerman, who died in August 1958. Surviving are one son (Lowell Dean) and 2 grandchildren. He was a member of the East Bend Church. Funeral services were held at the Lamb Funeral Home, Sept. 7, with Alton Horst

Heishman, Enhraim, son of Thomas I and Sarah (Barb) Heishman, was born near Wardensville, W. Va., Oct. 19, 1880; died at his home Sept. 3, 1967; aged 86 y. 10 m. 15 d. He was married to Florence Ryan, who survives. Also surviving are 2 daughters (Mrs. Virginia Brill and Mary), 2 sons (Rodney and Thomas), 2 brothers (William and Henry), and one sister (Mrs. Lydia Kline). Funeral services were held at the Crest Hill Church, Sept. 6, with A. T. Rollins and Andy Hartzler officiating: interment in Wardensville

Cemetery Leidig, Reuben G., son of Joseph and Sarah (Gsell) Leidig, was born at Morrison, Ill.; July 13. 1887; died at Country Lawn Nursing Home, near Harmon, Ohio, Sept. 1, 1967; aged 80 y. 1 m. Teuscher, who died in 1944. In 1950 he was married to Martha Weaver, who preceded him in death in March 1967. Surviving are 5 children (Wilbur, Gladys-Mrs. Herman Ropp, Melvin, Bernice, and Hazel-Mrs. Don Yoder), 18 grandchildren, 2 brothers (Henry G. and Harvey G.), and 4 sisters (Hattie Newcomer, Tillie Simons, Elsie Newcomer, and Ella Smith). One son (Clarence Edward), one granddaughter, 3 brothers, and 2 sisters preceded him in death. He was a member of the Martin's Creek Church, where funeral services were held Sept. 4, with Roman

Mover, Jacob M., son of Enos and Mary (Moyer) Moyer, was born at Souderton, Pa., May 31, 1891; died at Eastern Mennonite Home, Souderton, Pa., Aug. 19, 1967; aged 76 v. 2 m. 19 d. He was married to Ida R. Detweiler, who died in June 1964. Surviving are 3 sons (Jacob D., Nelson D., and Paul D.), 3 daughters (Esther-Mrs. Curtis L. Bergey, Anna—Mrs. Claude G. sister (Mrs. Maggie Godshall). 18 grandchildren. and 4 great-grandchildren. In 1914 he was ordained to the ministry, serving at the Souderton Church. In 1947 he was ordained as bishop of the middle district of the Franconia Conference. Funeral services were held at the Souderton Church, Aug. 23, with Arthur D. Ruth, John E. Lapp, and Richard C. Detweiler officiating.

Stutzman and Warren Miller officiating.

Musselman, Laura W., daughter of Jacob and Annie (Wenger) Good, was born Aug. 18, 1877; died at the Harrisburg (Pa.) State Hospital, after an illness of 10 years, Sept. 18, 1967; aged 90 y. I m. She was married to Amos Musselman, who preceded her in death. Surviving are one daughter Mary—Mrs. Floyd S. Graybill), one son (David G.), 14 grandchildren, and 26 great-grandchildren. She was a member of the Groffdale Church, where funeral services were held Sept. 20, with Curvin Buchen and Charles Wert officiating

Peachey, John Henry, son of Christian and Nancy (Yoder) Peachey, was born at Belleville, Pa., Nov. 19, 1893; died at his home, from a heart attack, Sept. 19, 1967; aged 73 v. 10 m. In 1912 he was married to Sadie Catherine Sharp, who died in October 1943. On Mar. 6, 1945, he was married to Esther Gertrude Horst, who survives, Also surviving are 6 children (Mrs. Glenn A Martin, Christian C., Martin L., John W., Joseph S., and K. Blaine), one brother (Christ Y.) 2 sisters (Mrs. Arle Yoder and Mrs. Dorothy Glick), 21 grandchildren, and 2 great-grandchildren. Two daughters (Beatrice and Martha Ann) preceded him in death. He was a member of the Cedar Grove Church, where funeral services were held Sept. 22, with Nelson L. Martin officiating; interment in Locust Grove Church Cemetery.

Reesor, Kevin Daniel, son of David and Marv (Bontrager) Reesor, was born at Markham, Ont., Apr. 13, 1961; drowned after a fatal fall near his home, Aug. 21, 1967; aged 6 v. 4 m. 8 d. Surviving besides his parents are 2 brothers (Steven and Donald) and one sister (Anne). A graveside service was conducted by Amzie Brubacher and Emerson McDowell at the Wideman Church

Rosenberger, David, son of Isajah and Priscida Rosenberger, was born in Wilmot Twp., Ont., Jan. 23. 1903: died in University Hospital, Saskatoon Sask Sept 11 1967: aged 64 v. 7 m 19 d On June 26, 1929, he was married to Irva Spider who survives. Also surviving are 3 daughters (Inex. Blanche-Mrs. Donald Bowman, and Velma), 2 grandsons, one brother (Chester), and 5 sisters Mrs. Ada Hawes, Mary-Mrs. Herb Kehl, Clista, Leana-Mrs. Leighton Schmitt, and Alda-Mrs. Milton Gascho)

Roshong, Henry C., was born Nov. 25, 1887: died at Rockhill Mennonite Home, Sellersville, Pa., Sept. 9, 1967; aged 79 y. 9 m. 15 d. Sur-vivors include 3 children (Elmer Albert and Mrs Haines). He was a member of the Spring Mount Church. Funeral services were held at the Holcombe Funeral Home, Trapp. Pa., Sept. 13, with Paul L. Ruth officiating; interment in Schwenksville Cemetery

Shoemaker, Charles B., son of Joseph S. and Elizabeth (Brubaker) Shoemaker, was born near Freeport III. Feb 2, 1890: died at Friek Community Hospital, Mt. Pleasant, Pa., Sept. 23, 1967; aged 77 y. 7 m. 21 d. In 1921 he was married to Cora Miller, who survives. Also surviving are 2 daughters (Elizabeth and Evelyn-Mrs. C. Nevin Miller), 3 grandchildren, and 2 sisters (Stella—Mrs. A. E. Kreider and Mrs. sisters (Stella—Mrs. A. E. Kreider and Mrs. Louella Sanders). He was an employee of the Mennonite Publishing. House for 42 years. In 1926 he was ordained deacon of the Scottdale Church. He was preceded in death by 4 sisters (Cora-Mrs. A. L. Buzzard, Bertha-Mrs. Charles Sieber, Elta-Mrs. Frank Unsicker, and Fannie-Mrs. Levi Mumaw) and 2 brothers (Edwin B. and Arthur C.). He was a member of the Scottdale Church, where funeral services were held Sept. 26, with Gerald C. Studer and A. I. Metzler officiating.

Stauffer, Jacob C., son of Jacob and Philippina (Guth) Stauffer, was born at Millord, Neb., Ian. 20. 1892; died at his home in Milford, Sept. 10, 1967; aged 75 v. 7 m. 21 d. On Feb. 5, 1913, he was married to Lavina Miller, who survives. Also surviving are 6 children (lone-Mrs. Perry Schweitzer. William, Lola—Mrs. Lester Kennel, Vern, Wallace and Ruth-Mrs. Lyle Schweitzer), 12 grandchildren, 2 great-grandchildren, and one brother (Chris). Preceding him in death were his parents. one granddaughter, one brother, and 7 sisters. He was a member of the East Fairview Church where funeral services were held Sept. 13, with Oliver Roth and Sterling U. Stauffer officiating.

Weaver, Verda A., daughter of David and Ellen (Plank) Garber, was born at Elkhart, Ind., Mar. 25, 1894; died suddenly ol a heart attack at Good Samaritan Hospital, Lebanon, Pa., July 5, 1967; aged 73 v. 3 m. 9 d. On Oct. 31, 1917. she was married to Martin E. Weaver, who sur-Also surviving are 4 daughters (Helen-Mrs. Elmer Showalter, Lois—Mrs. Lester Eber-sole, Ruth—Mrs. Paul S. Stoltzfus, and Alice— Mrs. Ezra Beachy), 3 sons (Marlin, John, and Richard), 30 grandchildren, one brother (John F.), and one sister (Ruth-Mrs. Amos Erb). She was a member of the Krall Church, where funeral services were held July 9, with Simon Bucher, Aaron Shank, and Robert Martin officiating.

Yoder, Iva L., daughter of William and Louise Patterson) Duncan, was born in Holmes Co., Ohio, Feb. 17, 1889; died at Pomerene Hospital, Millersburg, Ohio, Sept. 16, 1967; aged 78 y. 30 d. On Feb. 19, 1910, she was married to Albert W. Yoder, who died Dec. 20, 1964. Surviving are 4 sons (Delmar, Ralph, Roy, and Paul), 4 daughters (Elsie-Mrs. Andrew Beachy, Irene-Mrs. Daniel Chupp, Gladys—Mrs. Jose Nunez, and Louella), one brother (Arthur), 34 grandchildren, and 6 great-grandchildren. One brother preceded her in death. She was a member of the Walnut Creek Church, where funeral services were held Sept. 19, with Paul R. Miller officiating.

Items and Comments

Drinking in the United States is at an all-time high, with consumption of all alcoholic beverages averaging out to almost a barrel a year for every person over 21, it was reported to the 93rd annual convention of the Woman's Christian Temperance Union in Philadelobar.

Mrs. Fred J. Tooze, of Evanston, Ill., the national president, said that although an estimated 35 million Americans are abstainers, alcoholic beverage consumption has become "astronomical in cost as well as a special property of the state of the state

The 1966 figures, she said, came from the U.S. Department of Commerce and the Internal Revenue Bureau.

She also quoted John W. Gardner, the U.S. Secretary of Health, Education, and Welfare, as estimating that "as many as 25 million Americans" live with the problem of alcoholism, either as alcoholics or as members of families of alcoholics, and said that this branch of government needs to be encouraged in its efforts to prevent and control alcoholism.

Claiming that the number of drinking youth has climbed by 270 percent in the past five years, and relating this to a 47 percent increase in crime, another resolution appealed for "adequate education in total abstinence, and the effects of alcohol and tobacco, in both church and school."

In her presidential address, Mrs. Tooze called "drinking something worse than war ... ruining more homes, creating more degradation and poverty, causing more heartaches, and destroying more lives than any other curse in the world."

Twenty-three Roman Catholic priests in Kansas City, Mo., have indicated their opposition to President Johnson's proposed 10 percent surtax because "we could not in conscience pay a tax earmarked for deeper involvement in the (Vietnam) war."

The clerics expressed their view in identical letters sent to the two Missouri senators, Stuart Symington and Edward V. Long, both Democrats

The letters were circulated for signatures by two members of the "junior clergy" (priests ordande less than five years), but signatures of several chancery officials and department heads, assistant heads, and pastors were included. All but one of the 23 priests are from the Diocese of Kansas City-St. Joseph.

"While realizing the difficult decision facing you in the vote on the proposed 10 percent surtax," the letters stated, "we feel it imperative to voice publicly our disapproval of the tax... The upheavals our nation has faced in recent weeks have emphasized the need for such a grave response on our part at

such a critical moment."

The priests disavowed "the policy of escalation of killing" and supported "the escala-

lation of killing" and supported "the escalation of our domestic and foreign commitment for the improvement of life." Their letters added:

"Our reliance on violence to force the enemy to the peace table has been reflected in the same policles in Negro communities to obtain their objectives. The 11 percent rise in crime during the past year has shown how well the lesson has been learned by all our communities."

A motel owner, John Carson, of Louiswille, Ky, decided that travelers should have a chapel available to them and with the cooperation and support of 16 businessmen, he furnished a small chapel in the mortel known as the All-Faith Prayer Chapel. It seats 40 people and is open around the clock for meditation as well as for regular clock Sunday services conducted by a different clergyman each week. An organ was purchased by the motel owners and motel employees provided the hymbooks.

A proposal that suggested Pennsylvania state aid to parochial schools be financed through cigarette taxes collapsed with House passage of a 5-cents-a-pack increase in the levy for general fund purposes.

Rep. Martin P. Mullen (D.-Philadelphia), who sought to earmark two cents a pack of the tax for non-public school aid, failed to get his amendment added to the tax bill prior to final passage.

"There's not a dime in here for the Cath-

olic school children in your district," Rep. Mullen told the House prior to the tax vote. The House passed the tax increase without the parochial school proviso.

The school committee of St. Joseph Parish, Strongsville, Ohio, has recommended a minimum offertory collection of \$7.50 per week for all families having one or more children in the parish school.

This has the effect of establishing a tuition rate for all those giving less. The parish is believed the first in the Roman Catholic Diocese of Cleveland to establish tuition for elementary school.

An audience at the Southern Baptist assembly center was told that "the most monstrous obscenity of our time is the glorification of war and the glamorizing of the military tradition."

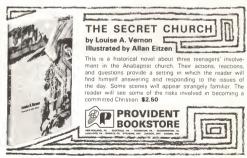
Dr. Kyle Haselden, editor of Christian Century, ecumenical weekly, said "sexual obscenity—even the worst kinds of pornography —is a mere nuisance compared with the glamorizing of war."

Dr. Haselden, a Baptist, said that too many Christians become so preoccupied with sex as obscenity that they ignore those obscenities that are far more dangerous to mankind.

He called sexual obscenity only one of the threats to morality. Equally as evil, he claimed, are vicious defamation of character because of race or religion, slander about national leaders, and diatribes against church groups "spewed over the country by radio's anostles of discord.

"In one week, Carl Melatire's program the Twentieth Century Reformation Houry spreads more vile and deadly obscenity over this country in his relentless accusations against responsible and conscientious churchmen than a dozen girlie magazines do in a vear." the editor declared.

The worst of all obscenities, he added, is



the glorifying of war because "war is the most dehumanizing of all human enterprises, not only in its effect upon those who are killed and wounded but also in its effect upon those who do the killing and wounding.

"Every television program, every movie, every bit of literature that exalts war and dulls our awareness of its horrors is the most deadly kind of obscenity."

. . .

The federal government has cut off further financial aid to Bob Jones University because the school has refused for three years to agree to the Civil Rights Act of 1964 and admit Negro students. To date the school has received \$774,442 in student loan funds.

The official magazine of Soviet atheism published an article in Moscow showing 21 percent of those questioned in a large Russian city admitted they are religious. A report in Nauka i Religiua (the magazine) said the survey was made over a period of two years in Kazan, a city of 900,000, some

450 miles east of Moscow.

Of the 4,710 people questioned, 989 said they believed in one religion or another. But the survey, made by students at the city's university and medical institute, also showed that:

—Only 3 percent of those calling themselves religious were 30 years of age or less;

—Religious parents were described as the main reason for being "religious" by 80 percent of the believers:

—Of the believers, 81 percent were

-Forty-two percent of the "religious" were men and women on old-age pensions

and 17 percent were housewives.

Particularly surprising was the discovery that 34 percent of the believers belonged to the working class, considered to be the bulwark of the communist state.

The term "missionary" is dying out in many areas for "political reasons," Anglican Archbishop Frank Woods of Melbourne said.

Speaking on his return from the meeting of the Central Committee of the World Council of Churches in Crete, Archbishop Woods said that the term is disappearing because many countries will no longer grant visas to "missionaries."

Terms now in favor include "educationalist" and "agriculturalist," he said.

According to the Census Bureau, some time in the middle of November 1967 the population of the United States will reach the 200 million mark. The Bureau's "statistical time clock" shows a population growth rate of more than four persons every minute, about 260 persons every hour, and about 6.240 ever day.

R 4 ELKHAFT

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Cover art by Jan Gleysteen; p. 916, Elkhart Truth.

JOHN M. DRESCHER, Editor
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J. C. Wenger, Ellrose D. Zook, Consulting Editors

The Gopel Herald was established in 1908 as a successor to Gopel Winess (1905) and Herald of Truth (1884). The Gopel Herald is a religious periodical published weekly by the Mennonier Publishing Boune, Sextidale, Pan, Society and Comparison prior (in U.S. dollari); \$15.00 per year, three years for \$13.25. For Every Home Pannis 4425 per year mailed to individual addresses. Change of address abound be requested as weeks in advance. Send all materials for publication to Gopel Herald, Societies, Pan 1958. Lithographed in Ontired States.

GOSPEL HERALD

Tuesday, October 17, 1967

Volume LX, Number 41



International Mission at Home

By Stuart W. Showalter



Director Kamleker Dandeker (right) receives keys to International Guest House from Perry Brunk, administrative committee chairman, at Mar. 12 dedication. Pastor Kenneth Good looks on.

Most home mission programs are geared to the plight of the down-and-outer, the have-nots in a society that is mired in affluence. But not International Guest House, 1441 Kennedy Street, Washington, D.C.

Located in quiet, residential northwest Washington, the Guest House is headquarters for a ministry that has expanded to natives of more than 25 nations. Near the Guest House are the embassies of five foreign countries and two university campuses. There is an international population numbering almost 500,000 in the nation's capital. But the three-storied, brick, Georgian structure was not always a haven for visitors from other lands.

The idea germinated in the mind of Kenneth G. Good, pastor of the fast-growing, suburban First Mennonite Church of Hyattsville, Md. "We had a meeting of five agencies—the Eastern Seaboard Interest Group—in 1900 when the possibility was first discussed," said Good. "Nothing really happened until several years later when we had a brainstorming session again."

But not until December 1965 did the plan for a new ministry to internationals begin to crystallize. Several members of the Hyattsville congregation had been entertaining guests from International Students, Inc., and they became attracted to the idea. "Internationals are the most gracious, wonderful people to be hosts to," commented the enthusiastic pastor, "and I told members of my congregation that unless they wanted to become addicts, they had better not start entertaining them."

Meeting of Kindred Spirits

However, Good realized that he could not organize a program single-handedly. "The India Christian Fellowship met

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at our church in 1963, and the only one I could remember after the meeting was Kamleker Dandeker—I think the sound of his name stuck in my mind. And the more I learned to know him, the more I realized we were of kindred spirit," he related. "It was some time later that Kamal (that's what we call him) shared his vision to me concerning the possibilities in Washington." Dandeker is now director of the Guest House.

In February 1966, after receiving the go-ahead from the Allegheny Mennonite Mission Board which was backing the project development, Dandeker and his wife Sheela presented their prospectus to the executive committee, headed by Elam Glick. Good told the story: "Kamal said, 'Pastor, what do you expect of me today?" and I replied, Bare your heart to us.' And Kamal said, 'Pastor, I'm scared.' Yet the uncanny thing about this whole matter is that never has there been any doubt—there was the most wonderful feeling of unanimity among the committee that we should do something. We decided to move ahead."

First, a suitable house was needed to launch the program. The factors repeatedly prevented the committee from purchasing something: prohibitive cost or inferior structural condition. In the annual Allegheny Board meeting in July 1966, Good was to report on the progress of the project. And he had not located any property. "I was returning a carrot juicer across town when I saw a 'For Sale' sign at 1444 Kennedy. When I walked into the house, it was the first one I had visited that didn't sag—it was supported by steel I-beams. Perry Brunk, now chairman of the administrative committee, inquired into the price. Was it \$75,000? No. \$39,995. I called a broker, and he thought it worth \$10,000 more. We didn't even feel it wise to bargain. We took it."

Before the house could become functional, about \$10,000 additional was spent in renovation. The first floor had

already been covered with wall-to-wall carpet; it houses the dining and kitchen areas and two offices. Several unique features include more than forty doors, seven feet, ten inches in height, a lantern-studded chandelier, and handstitched quilts from the Allegheny WMSA. The previous owner having been a ceramics contractor, the entire basement is decorated with experimental designs. New furniture was supplied at cost by the Stauffer Furniture Co., Ephrata, Pa

In addition, the spacious second- and third-floor rooms were divided to increase the number of bedrooms; there are now six which can accommodate 18 guests. The master bedroom on the second floor and adjoining areas provide living quarters for the Homer Swartzentruber family, the host and hostess.

Women's Auxiliary Contributes

Stemming from the early need to stock the Cuest House with adequate equipment, a women's auxiliary was formed to facilitate this task. Composed of the wives of executive committee members, the women listed items and submitted them to other women in the Allegheny constituency who then contributed what they could. Pastor Good even got into the act by writing an article for the WMSA Voice in exchange for \$400 to buy a kitchen stove!

Two other individuals were instrumental in readying the House for the Mar. 12, 1967, dedication. Maude Swartzendruber and Frieda Myers gave themselves unconditionally to the preparation. As Good said, "Mrs. Swartzendruber, with her experience in hospitals, was invaluable in the first three months. And Frieda Myers, a VS-er, has been a marvel—she has done much more than her regular duties as secretary."

Perhaps the most enthusiastic and vital person in the International Guest House story is Kamleker Dandeker, a soft-spoken native of India with farsighted goals for the future of 1441 Kennedy. Dandeker's autobiography of God's leading him is a story within itself. The son of a medical doctor in Bombay, he learned English from missionaries. In 1954, he first came to North America as a student at Prairie Bible Institute. After working for Pacific Garden Mission, where he "learned street language," Dandeker graduated from Northern Baptist College in Chicago. After that, he became associated with International Students, Inc., first in Philadelobia and then in Washington.

"I talk to students informally and try to create a friendship approach," he said. "We must respect the student's right to make his own choices and to listen to what he has to say to us."

Ministry to Three Basic Groups

About his current role, Dandeker stated that he is trying to reach three basic groups of people. The first of these is international Christians with whom he can establish relationships that will aid them in their spiritual growth. The second group is embassy personnel whom he approaches on a family level. The third is the short-term visitor who may stay at the House for a few days or a few week.

Concerning fellowship with other Christians, Dandeker said,

"We seek to encourage a commitment to Christ, not a specific religion. Each month we have meetings to discuss pertinent topics. On the family level, we have a potluck dinner. Then I try to visit them to answer any questions they might have. The children also meet in the Sixth United Presbyterian Church across the street."

The ministry to embassy personnel is the most challenging, according to Dandeker. "What we need to speak to is the up-and-outer who is talented and gifted. And they are neglected. The ambassadors and first secretaries are treated very hospitably in Washington political circles. But the lower-ranking officials never cultivate real friendships. They are expected to attend the parties, but they soon tire of meeting the same people all the time on such a superficial basis.

"For example, 90 percent of the African embassy personnel have been trained in Christian schools. They come to America and then rebel because they find that this country is not the Christian nation they've heard about. We need to start cultural exchange programs in cooking, sewing, home decorating, and music for the wives of these lower-ranking officials to demonstrate a practical Christianity." Most international adults outside embassy ranks are engineers, doctors and interns, and research scientists, according to Dandeker.

The third mission to short-term visitors necessitates a highly flexible schedule and approach. "Sometimes I go for a walk to Rock Creek Park across 16th Street with a student who is having problems adjusting," said Dandeker, "and we just talk." Many of the students are temporarily without housing or must complete visa arrangements with a local embassy. "For every seven American students at Howard University," Dandeker pointed out, "there is one foreign student."

India Heads Guest List

Until Sept. 1, almost six months since the dedication, 96 internationals and 54 Americans had spent 961 nights at the Guest House and were served 399 breakfasts, 28 lunches, 98 dinners, and 143 special meals, according to statistics kept by Miss Myers. India heads the visitor list with 27, followed by Thailand, 11, Hong Kong, 9, and South Vietnam, 8. While no one is turned away because of lack of funds, a suggested fee of three dollars per night and 50 cents for breakfast is generally paid. Each guest fills out a personal record form when he arrives and receives a free copy of Good Neus for Modern Man when he leaves. If the guest represents a new country, a miniature flag is placed in the holder on the freeplace mantel.

What about expansion? "We know of no other similar operation anywhere," said Good. "We are now looking into the possibility of acquiring student housing near Howard and the University of Maryland to provide low-rent apartments for internationals. But nothing has turned up yet." Dandeker envisions a guest house in "every major American city. The international is just as much in need of understanding and friendship in St. Louis and San Francisco as he is in Washington."

And International Guest House, 1441 Kennedy Street, Washington, D.C., proves that it can be done.

Chandelier Judgments

Maybe you heard the story of the church board secretary who was against the installation of a chandelier for three reasons. He said, "First, I am against it because I can't spell the word. Second, we have no one in the congregation who could play it. Third, what we really need is new lights."

As you may well imagine, the board secretary got his "light"—a good bit sooner than he expected. If the rest of the board members were brethren, they enlightened their secretary on all three points. But he had helped them by saying frankly what he thought. Then they helped him by showing that what he wanted was the very thing they were talking about.

The person who is completely wrong in understanding the issue under discussion may still be the most helpful to the deciding group if he is honest in stating what he thinks. Who knows, there may have been several others on the board who were as far off base on chandeliers as the secretary was. But he helped to get the issue clarified by giving his opinion on the basis of what he thought.

It is necessary in congregations to have an atmosphere of freedom so that people can articulate what they think. This is true even if they are wrong about their understanding and, therefore, wholly wrong in their judgments. The points of misunderstanding in congregations are not often as easily cleared up as to say simply, a chandelier is for light.

Nor does it always help to use simpler language in the first place. It is amazing how varied the meaning of a simple statement may be to a dozen different people. All of them bring a different array of opinions and experiences. All of this colors their understanding or their misunderstanding.

Now where people are brethren, where a brotherhood decision is imperative so that the congregation can move forward in mission, there frankness and freedom are not only valuable; they are absolutely necessary. And in a living brotherhood, frankness is possible precisely because the people are brethren. They will not condemn a person for his ignorance, for his naïvete, or for his misguided judgments. Instead, they will appreciate his contribution which is important because he is a person and he is a brother. If he is wrong, they will help. And he will appreciate it so that he will not need to make the same mistake again.

-Arnold W. Cressman

My Prayer

O God. Today I pray For those dear friends Who sense the emptiness Which follows separation Caused by death. As they stand now In the silence of memory. My heart is melted And my hands Seem to simply hang helpless Bu mu side. I seek to be sumpathetic. Teach me what to say So that my words May soothe and strengthen. So that my speech and presence May be healing. And in the lonely days and hours Which such shall experience In the weeks and years to come Will You also be especially close So that they may know Your nearness And Your constant care. Amen.

Pleasant View Church

The Pleasant View Mennonite Church located west of Chambersburg, Pa., was built in 1809. The present membership is 93. Walter H. Lehman has served as minister since 1829 and John B. Sollenberger since 1949. The deacons are Henry E. Martin and Fred Vasuer.

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683

Editorials

The War

Three days of marching— Dirty, Tired, Hungry,

And Joe doesn't even know why he's in Vietnam.

They're there— I know they are, he said.

And so the planes come Flying in the clouds, Suddenly darting downward like hawks, A homb

A flash of fire, And women weep by their dead children.

Three days of marching— Tired, Hungry, Dirty,

And Minh doesn't even know why he joined the VC.

They'll come this way— I know they will, he said.

And so they set the mine, Covered it carefully with dust, And waited. An old bus

came,

And Minh heard the screams of twenty people in an old bus.

Can you hear the screams and the agony of war? Lost, forgotten, unfulfilled dreams from the agony of war.

-Don Luce, former director of International Voluntary Service, Vietnam.

Volunteers Scorn War

New York *Times* reported that the director and key field staff of International Voluntary Services, supported by the U.S. Aid program, resigned in protest against the Vietnamese

At the same time, 45 teachers, agricultural specialists, and social workers who are members of the agency signed a letter to President Johnson which calls the war "an overwhelming atrocity."

"We have seen enough to say that the only monuments of this war will be the dead, the maimed, the despairing, and the forlorn," the letter said. "The trend has been escalation of the war We say the trend should be de-escalation."

International Voluntary Services is the largest relief group in South Vietnam and one of the most highly respected agencies in the country. Members of the Mennonite Church worked in IVS. The volunteers work at the local level in help of all kinds. They live with the Vietnamese.

You will be interested in reading the articles in this issue by Gene Stoltzfus and Paul Longacre which speak to this issue.—D.

"The Church Has Left Me"

"I haven't left the church; the church has left me," complained a man who had become quite dissatisfied with the movement of his church. He was trying to suggest that only he was standing for the right position and the church had moved on to a wrong position.

This is a familiar and pathetic occurrence in many instances in the church today. There are people who have throughout their lives, or at least for many years, been most dedicated servants of the church. They have had strong influence in determining its policy. But somewhere along the way they have become rigid and unwilling to change. The movement of leadership into other hands—and often younger hands—has disillusioned them and frustrated them. Rather than stretch their minds and hearts and make adjustment to the new and dynamic changes, they harden against them. Jesus' story of new wine breaking the old wineskins is a case in point.

This is seen especially in our region as people harden against the church, changing its attitude and customs regarding race relations. The church is changing its views and its attitudes and its practices. And it is quite true tragically so—that the church is leaving some behind.

This means that the church has the extremely difficult task of trying the best it can to determine what is the mind and will of Christ, and of setting out to do this. In moving on to more Christian ways of living it also has the painful necessity of leaving behind some who are dear to its heart. The church has to remember Lot's wife.—C. Ray Dobbins, editor of Cumberland Presbyterian.

Christians, the Conscience of Society

By Guy F. Hershberger

One day about 1900 years ago a young man rather recently out of college (and the victim of an unusual kind of sunstroke which left him prone to troublemaking) with one or two fellow troublemakers came to a Greek town today called Saloniki. Here these pestiferous fellows argued daily with religious leaders until they were put in jail because they were turning the world upside down. The truth is, of course, they were really turning the world right side up.

Many times since that day the world has, again and again, been in need of down-side-up treatment, and occasionally it has happened. In 1966 we find ourselves in exactly such a time, confusion on every hand which seems to be asking for some kind of therapy enabling us really to speak of this as the Year of our Lord 1966—or 1967 if we need one more Advent season to get us going. And the question I am posing is: Who is going to do this right-side-up job, and how is it going to be done?

I shall make bold to say that in the course of these 1900 years the only real turners of things right side up have been Paul and those who have followed in his train.

When Peter and John got fired up with their preaching, hostile Jews and Samaritans were brought together (see Ast 8:25) until there was some genuine racial reconciliation, even integration, I suspect—something incidentally which needs to be done all over again as between Israeli and Jordanian today.

Then later when Peter connected up with a man named Cornelius two things were set straight: (1) Peter discovered that Gentiles were as good as Jews; and (2) of all things, an army captain was persuaded to follow in the steps of Christ. Then later Paul helped to run two iniquitous enterprises out of business—a slave labor enterprise in Philippi, and an image manufacturing business associated with the worship of a pagan deity in Ephesus. Later while in house arrest in Rome he inoculated the imperial household itself with the new faith and began the infiltration of Roman society as a whole, and the eventual disintegration of the pagan Roman Empire to make way for the onward march of Western Christendom.

A Subversive Religion

Christianity, you see, is a subversive religion, producing social fruits, turning the world upside down. This is precisely what Mary's Magnificat (see Lk. 1:51-53) said it would be: putting the arrogant to rout; tearing imperial powers from their thrones; lilting high the humble; filling the hungry with good things; and sending the rich empty away.

Guy F. Hershberger, Goshen, Ind., gave this convocation address to the students and faculty of Goshen College, Dec. 14, 1966.

The sixteenth century was another time in history when the world was in need of being turned right side up. And very significantly for modern Mennonites it was their own Anabaptist fathers who were used in a remarkable manner for the achievement of the social revolution proclaimed in the Song of Marv.

As Rauschenbusch says, "Their communities were prophetic. They have been the forerunners of the modern world. They stood against war, against capital punishment, against slavery, and against coercion in matters of religion before others thought of it. It was largely due to their influence that the Puritan Revolution had its prophetic elements of leadership. The Free Churches throughout the world, consciously or unconsciously, clearly or dimly, have passed beyond the official types of orthodox Protestantism, and have taken on some of the characteristics of the early radicals. Great church bodies now stand as a matter of course on those principles of freedom and toleration which only the holdest one dared assert."

These Anabaptists were the Elijahs, the Isaiahs, the Micahs, and the Jeremiahs of their time, proclaiming the truth in flesh and in word to the Ahabs and the Jezebels of the sixteenth century. And it is these prophetic witnesses in whose tradition we stand

It often is difficult, however, for later generations to enter into their own heritage, sometimes simply because they don't know what it is. How well I remember the collective wisdom of my own generation not long out of high school back in the days before 1920, with its disparaging remarks about the backwardness of the elders. And it was not until I learned something of what happened back there in the sixteenth century and what had been done under the leadership of such giants as John S. Coffman and John F. Funk, just two generations ahead of me, that I got my sense of direction for the future.

Now and then I hear things, or read them, which make me wonder whether some of today's CC sophomores—and others—are not almost as wise as we were 50 years ago. You know who a sophomore is, don't you? (It comes from the Greek word sophos, meaning use, and the word moros, meaning foolish.) Therefore if I can say something to help the present generation of students to get their sense of direction, that is what I should like to do.

Making the World Safe for Democracy

The time is limited; so let's begin with April 1917, when the United States started out to make the world safe for democracy, and Woodrow Wilson sent greetings to hundreds of thousands of men instructing them to report for training in one of the 32 military cantonments which had mushroomed all over the country. Among these recipients of greetings were a few thousand conscientious objectors, including Mennonites.

This was a new experience both for the objectors and the army officers who tried to make soldiers of men who wouldn't soldier. Neither the young Mennonite recruits nor their church had any experience with this kind of thing nor had they given much thought as to how to act in the emergency. But they were sure of one thing—that He under whose lordship they stood as soldiers of the cross had some other calling for them than training to kill Germans on the other side of the Atlantic.

And so, surrounded by whole divisions of hostile uniformed soldiers who called them slackers and yellow bellies, and under the command of officers determined to break their wills, these conscientious objectors took their stand for the way of the Suffering Servant, not in some congenial alternative service assignment with friendly associates and directors, but in the midst of the camp of the enemy itself, so to speak.

If there were time, I could tell you not only of taunts and jeers, but of physical tortures and courts-martial, of prison sentences ranging from five years to life, of the burning of churches or painting them yellow in the home community, and of Mennonite ministers dragged out of their homes and treated with coats of tar and feathers in the middle of the night.

A term in jail is often a good thing, if it is for the right reason. That is where much of the New Testament was written. One hundred and thirty-eight Mennonites from the army camps received prison sentences by court-martial. And as soon as they got out many of them went off to France for a period of VS in the war-torn section of Verdun, and in Turkey and Russia.

A New Day in the Church's History

These men, the grandfathers of some in this audience this morning—and some were CC students—were the advance guard for the ushering in of a new day in the history and work of the Mennonite Church. These men, and women who joined in with them, have given leadership on the mission field, in the educational work of the church, in the organization of the Mennonite Central Committee and its multi-related relief and service agencies. They initiated, even while on the field, a "young people's movement," anticipating, consciously or unconsciously, the far-flung youth work of 1966 as represented by the MYF, VS, Pax, and all the rest.

The Peace Committee of the Mennonite Church, conceived and born in this situation, has for more than 40 years carried on a threefold program of peace education within the church, a witness to other Christians, and to government, a remarkable story of the church in mission as the conscience of society. There was the petition prepared by the committee and signed by 20,000 men and women throughout the Mennonite brotherhood witnessing against a proposed Universal Military Training Bill in 1919 and presented to the president, and to congressmen and senators

in Washington. There were the letters to Congress asking for the easing of international tension to which the United States was a contributory in the late 1920's in Nicaragua, in Mexico, and in China.

There have been the appearances of Mennonite spokesmen together with other peace leaders before official conferences of Methodists, Presbyterians, and others with a witness to their peace convictions. There were cablegrams to the Geneva disarrament conference in 1933 in the name of 50,000 Mennonites praying that the conference accomplish definite progress toward peace. There was the communication from the MCC to the Oxford World Conference on Church, Community, and State in 1937, with its plea for world cooperation and fellowship of peace.

There was the historic conference of the peace churches at Newton, Kan., in 1935 which set in motion the organized work of these churches resulting eventually in the formation of the National Service Board for Religious Objectors and an entirely new alternative service program by World War II, because by now even the military had been convinced that conscientious objectors were a nuisance in the army and should be given something else to do.

Thus because your grandfathers performed the remarkable work which they did in World War I, your fathers in World War II were able to do even greater works than these: (1) in CPS; (2) as workers in mental hospitals opening up an entire new field of social service, and through its impact on the conscience of society bringing about at least a mild revolution in mental hospital work and service; (3) in the inauguration of a VS program which has grown until at this very moment Mennonites have nearly 1,000 men and women in this service, including the Pax service from which President Kennedy got his idea in part at least for the government Peace Corps.

When to these figures are added another 400 workers on the various Mennonite overseas fields, it means that our churches have somewhere between 1,300 and 1,500 workers in these services, all of them making their contribution as the Christian conscience of society.

Influence Recognized Around the World

Go where you will in the world and this contribution, this influence is recognized. In Vietnam the Mennonites have about 40 workers (with our fellow student Dan Gerber a prisoner in service on the VC side), and the entire Protestant service in Vietnam under the administration of MCC.

The Mennonite position on capital punishment and on the race question is well known by the public. Agencies working for the abolition of the death penalty in both Ohio and Indiana are in communication with the Mennonite Church on this issue. In 1963 and 1964 on the race question every congressman and senator in Washington heard from the Mennonites personally about their concern for the completion of emancipation. Some of them heard it numerous times from numerous individuals, so that Congressman Brademas of the third Indiana district has said that he received more communications from Mennonites than from any other group on this question. And I have a letter from Strom Thurmond, the

segregationist senator from South Carolina, expressing his genuine disappointment with this attitude of the Mennonites of whom he had thought better things.

In January 1966 entire issues of both The Mennonite and the Goppel Herald were devoted to the Vietnam question, and the president and every congressman and senator received personal copies of these issues. There can be no doubt in Washington as to where the Mennonite Church stands on Vietnam. Neither is there any ignorance as to what the church is doing for the relief of suffering in that country.

Greater Faithfulness Required

Now, just a few weeks ago, an inter-Mennonite conference under MCC leadership in Minneapolis took a new look at the question and renewed its resolve to greater faithfulness in the discharge of this responsibility. Here are some things the conference said:

A. "The tragedy of human suffering in both North and South Vietnam should compel us to witness against the violence and injustices there. We express our profound sorrow and concern on behalf of our fellowmen there. To them, as people for whom Christ also died, we seek to offer spiritual and physical aif. Following the biblical command to love and feed even our enemies, we must continue to pursue ways and means of ministering to the suffering people of all Vietnam."

B. "While remaining sensitive to the suffering of the peoples in North and South Vietnam it is imperative that we also seek to understand the underlying causes of tension in other parts of the world both within individual countries and between nation states. We seek through the guidance of the Holy Spirit to ascertain the will of God for us as we attempt to meet the problems thus created."

And so here the church envisions a program which can keep all of us busy for years to come.

I am a faithful reader of the Campus Opinion Board and of the newspapers, and I also have some opinions now and then of what I read there. I saw one letter by a former visiting convocation speaker whom I didn't hear because I was out of town at the time he spoke. I don't know what I think about all the things he says in his letter, but I was struck by his challenge to GC students to raise \$20,000 a year for the furtherance of Christ's mission throughout the world. And he says other schools our size are doing it.

I don't know how these students go about it, or how we would do it, but I heard recently that the registration of student automobiles on the campus is 352. Now if we could somehow manage to get along with only 332 of these buggies, everyone sharing in what it takes to do it, the surplus 20 could probably produce the \$20,000, and incidentally relieve the parking problem by that much. How about it? The Goshen students who went to camp in 1918 to be court-martialed had no automobiles.

No, our grandfathers and our fathers didn't do everything, that they might have done. And the Mennonite Church, along with all churches, has much more to do before she reaches the goal which the Lord of history has set before her.

The Words of the Master

But I keep hearing the words of the Master to the disciples, "Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father."

This is a terrific statement. And may I suggest that your grandfathers in army cantonments, in Leavenworth prison, and on the fields of service in Russia, France, and Turkey, and those on the mission fields in various lands beyond the sea were engaged in this greater work.

But the words of Jesus, if I understand them, mean that the work of each generation of disciples must be greater than that of the generation which preceded it. The work of your fathers in the 1940's and 1950's was greater than that of your grandfathers in the 1910's and the 1920's. And now we're approaching the 1970's when it is your turn to reach the next higher level of greater works.

My challenge is this: that we familiarize ourselves with what has gone before; that we respond to the call of Christian discipleship; that as laborers together with Christ we enter into the labors of our fathers and grandfathers and of those who preceded them, going forth to turn the world right side up.

By the time we are college seniors it is too late to lament the failures of the fathers and grandfathers—of which there were plenty as we all know. We can overlook the critiques of the sophomores—I was once a sophomore myself. But after sophomoring there are more important things to do.

Clayton Kratz was a senior, 21 or 22, and when men and women reach that age the responsibility is resting on themselves, not on their elders. The time now is here not to look back but forward.

The men in the army camps in 1918 were 21 and 22. Felix Manz, the first Anabaptist martyr, died at 25. John F. Funk at age 29 gave us the Herald of Truth, a periodical which literally transformed and reformed the Mennonite Church. Harold Bender at age 27 gave us the Mennonite Church. Harold Bender at age 27 gave us the Mennonite or Church Harold Bender at age 27 gave us the Mennonite with its insights for the greater works which the church is called to perform today. And Jesus Christ Himself was only 33 at the time of His death.

Now Is the Time to Build

Students of Goshen College, in this year of our Lord 1966, the future is yours. The Lord Himself has laid the foundations upon which the grandfathers and the fathers have built. The time is now at hand for the building of a more glorious structure with your own hands.

You have the vision of what is waiting to be done. Your elders have pointed the way and stand by you even now urging you on to the greater things which they dimly saw in their time, but for the achievement of which they must depend on you—and beyond that on the generations which follow you. The way is clear. The light is green. Go forth to turn your portion of our world right side up.

^{*}Walter Rauschenbusch, A Theology for the Social Gospel, New York, 1917, pp. 195 f.

Vietnam: Everyone's Tragedy

By Gene Stoltzfus

Vietnam is a wound in the side of the modern world, a wound for which the American people including Mennonites hold deep responsibility. The time is here to make clear to the world and to fellow Americans our condemnation of this war. Rarely has a war been waged that is so clearly unjustified politically and unproductive militarily. As we search through the designs of American policy and sort through the confusion of recent Vietnamese history, we have a gnawing realization that something drastic has gone wrong and that America holds much of the responsibility.

Result of American Policy

The war in Vietnam today is a direct result of the policy of the American administration. When Vietnam was divided into two parts, it was primarily the United States that made possible the establishment of South Vietnam as a free state. It is doubtful that it would have been able to exist for long had it not been for American support. The long resistance war against the French that stretched from 1945 to 1954 was led by the communist-dominated Viet Minh. They won the war and as a reward were given half of the country.

There were, to be sure, thousands of Vietnamese who bitterly opposed the communists and desperately hoped to set up a free nationalist state. These divided factions were the people that Ngo Dinh Diem had to work with in his formation of a free southern state. Had it not been for America at the conference table and later in the South, it is doubtful that a state would have been able to emerge.

But a state did emerge led by a nationalist with an extremely small following. The political institutions that developed failed to allow for ex-Viet Minh and other dedicated nationalists in the South as well as many of those who fled from the North. Resistance began again in 1958 and 1959 with the organization of the National Liberation Front whose following grew measurably among the peasant population and to a lesser extent among the urban dwellers and intellectuals.

Shortly after the fall of the Diem family in 1964 and 1965 it became increasingly clear that the existence of the state as it was structured at that time was in doubt again. The changing governments that came and went at that time represented a deep confusion within Vietnames society in the South and the situation continued to deteriorate. The arrival of American troops in 1965 prevented an imminent Vietcong take-over and the growing American troop strength again changed the balance of power. To the present time there is

Gene Stoltzfus served as assistant chief of the International Voluntary Services until recently. IVS is supported by U.S. Aid program and is the largest and one of the most respected reflet groups in South Vietnam.

a stalemate; neither side is capable of eliminating sufficiently

President Johnson continues to sound hopeful in his press conferences, but many local observers will agree that little progress is being made. More and more of our Vietnamese friends are flirting with the idea of joining the Vietcong. Others are calling for peace at any price. The urban areas have a growing Vietcong following. Officialdom will return this, and all that we have to cite as evidence is the dozens of conversations we have with our student friends, civil servants, evolo drivers, and other common folks.

At this writing the single rallying point for many Vietnamese is their opposition to the foreigner and the excessive liberties he takes in this country both officially and privately. If this feeling continues to grow, the number of people we are even able to huw will soon be running out.

Today most of the initiative for the war in South Vietnam is in the hands of the Americans. Even at this, the war is not going any better. One or two years hence, when another million or two people have been chased from their homes in the countryside to become refugees by the war machine of both sides, we have no promise that the situation will be any better.

The war goes on—an American war. Periodic escalations take place and the situation thickens. No one would have predicted that Vietnam would be America's Waterloo, but it is within the realm of possibility, not at the hands of a more streamlined army, not at the hands of an industrial giant, not at the hands of an equal, but at the hands of tough, highly motivated peasants who believe in something—the unification of the nation and justice for the people.

The George Washington of the 1960's is not in Washington but in a small Asian capital, the "enemy's" capital. The mysterious knot that shapes in the throats of Americans when the name of this eighteenth-century revolutionary is mentioned reminds many of us who have been in Vietnam of Vietnamese reaction to another revolutionary who still lives. His name is Ho Chi Minh and his is the only name that to this day is known and respected universally in all the villages of North and South Vietnam.

The war in Vietnam is complex and historical sources of the war within Vietnam itself are complex, but today it goes on primarily because of American initiative and America must accept responsibility for the death, destruction, and pain that it causes. The thousands of refugees, the deteriorating urban centers, the bombing now in excess of World War II standards, the social disruttion of every imaginable sort. all results of American involvement for which history will judge America.

America's Presence Untenable

The justification America gives for its presence—aggression from the North and an invitation from the South—is untenable. The very existence of a South Vietnam is not entirely justified historically. First, because Vietnam is one country it deserves single statehood as much as the United States did one hundred versa ago, if not more.

Second, the temporary division in 1954 was to have been solved by a national referendum in the North and in the South. This was not carried out and again an important reason for this was the presence of America in the South. The existence of a South Vietnamese nation has been in doubt from the beginning and had it not been for American intervention the nation would have gone under several times. Because of fanatical American anticommunism the U.S. pushed for the establishment of a southern state and also largely for the same reason the U.S. has intervened to assure its continuation.

Historically Vietnam has been divided before due to feudalism and divided dynasties. The sources of this war within Vietnam are not entirely classifiable under the general heading "unification." The Vietcong do, however, hold this up as one of their eventual objectives. The issue is central, however, to the conflict in Vietnam today, for it is certain hat North Vietnam would not invest so great an amount of personnel and material in any other place. The war in the South is their war because Vietnam is one country and in times of crisis solidarity tends to develop. But America says this is aggression, a special kind of aggression—communist aggression.

What is the record of communism in Vietnam? It, alone, was able to consolidate the population in its resistance against the French colonial government. Its methods are ruthless at times, but is a mined civillan bus or a murdered village official (who was no doubt corrupt) more serious than a mistakenly napalmed village or indiscriminate bombing with hundreds of airplanes in the North?

If we concede that the National Liberation Front is the successor to the Viet Minh and also concede that it is communist-dominated, which might be questioned, how bad is it really? Aside from the fact that it hates Americans (not unusual in the world today), its objectives are noble in many ways. Assuming that the NLF would either unify with the North or create a state similar to the North, the Christian who is concerned about human suffering, justice, and dignity must admit that its alternative has merit.

Instead of rampant graft and inefficient government, it offers at least some justice; instead of invasion of the foreigner, it offers dignity and pride to its countrymen; instead of opportunism and get-rich-quick mentality, it offers discipline and hard work; instead of a society with enormous gaps where the poor remain hopeless and the rich get richer, it offers at least some hope for everyone; instead of a state where the law is arbitrary, it offers at least some social justice.

Communism has not lived up to its claims, but if communism is the only alternative to war—and it might not be with all its authoritarian, unattractive elements—it would be better than the present war.

The Christian and Communism

It has been almost an article of faith in America that Christians cannot live under communism. Communism is opposed to organized religion. It has been known to be openly hostile to the church. It has also forced the church to reexamine itself and has been known to shake it out of its lethargy. But since when does the Christian religion depend upon a particular political order to exist? What manner of religion is this that fears being a minority and refuses to condemn war and destruction, that has bred injustice, pain, and death to people God loves? Was Christianity born in politically comfortable circumstances? Was Anabaptism sanctioned by the state? Indeed, what right does the Christian have to demand comfort?

The Christian's claim is to another kingdom-state. He has no rights except his rights under God. His imperative is to be a just man in an unjust world. His dream, with the prophet of old, is justice for all men. In this time the Christian is concerned for a just society. Hopefully the Christian is even more dedicated to this than is the communist and certainly his means will be different. Vietnam is a wound in the side of the modern world and the Christian who is worthy of his name must speak out against the injustices America has created and perpetuated among the people of Vietnam.

The church can speak to government. Individuals can write to congressmen. Neighbors and friends should be informed of the Christian's position on war and especially this war where the issues are so clear. We must make ourselves clear now to the world and the American public before Vietnam is just one vast bomb crater. When America is judged by history for its bumblings in Vietnam, each one of us who claims American citizenship stands to be judged as well. Insofar as we claim to be Americans we will be judged by history. Insofar as we claim to be Christians we will be judged by God.

Forgiveness

By Emily Sargent Councilman

Could I, unknowing, harbor hate within, Unable to forget a brother's sin?

For God in man they raised a cross, and mocked, "Come down, O King, and show this waiting throng Thy might!" But Jesus, answering not, unlocked All answers, praying, "Father, forgive their wrong; They do not know..."

Let me learn of Thee, O Christ of Love; teach me, teach me!

Vietnam:

By Paul Longacre

The Church's Dilemma

"Vietnam is going up in smoke and more refugees are being created weekly," Gene Stoltzfus, a Mennonite worker with International Voluntary Services in Vietnam, wrote recently. "The pain and sorrow is not deserved and the American government and people hold deep responsibility for much of what is happening. The bombs are falling heavier than ever and the Vietnamese resolve to resist is increasing. More and more of the countryside is becoming a deserted bomb crater and death is visiting more and more families. And still our president can give the impression in his news conferences that the situation is improving. We don't see it and won't see it. History is against the American police."

Seldom in the history of the Mennonite Church have we found it so difficult to resolve a dilemma of our relationship to government. The dilemma is focused on our program and personnel in Vietnam. Right answers are elusive. Our workers in Vietnam participate in a daily predicament. From the beginning of our work, they sensed the dilemma of seeing and serving the needy while at the same time being identified to some degree with the very cause of the needs. As a church we must back them in their search through this problem; indeed, the dilemma is ours. History may well judge the American activity in Vietnam in the same way that Germany was judged at Nuremberg.

Resign in Protest

Recently many voluntary agency workers in Vietnam have felt that there is a growing pressure on the part of the American government to make them a part of the team. Many are asking, "Will I eventually become a part of the very destruction I seek to witness against? Can I continue to 'patch up' indefinitely? Can I keep on comforting people made homeless by a ruthless policy of my own country without experiencing personal disintegration?"

In the last several weeks two Mennonites working with International Voluntary Services, and deeply involved in this dilemma, have resigned from their positions of leadership in that agency's Vietnam program. They were accompanied in this move by the IVS Vietnam director and another team member. Both Gene Stoltzfus and Willie Meyers have worked in Vietnam over four years, speak Vietnamese fluently, and have contact with a wide spectrum of Vietnamese people.

They have resigned in protest against the continuing refusal of the United States to hear the Vietnamese people's overwhelming desire for peace. Don Luce, IVS director, Vietnam, expressed their feelings as follows: "As individuals, we cannot become part of the destruction of a people we love. We're leaving here because this is the only way to express our disagreement with the tragedy going on here" (New York Times, Sept. 20, 1967).

International Voluntary Service is a private agency but funded by USAID, in contrast to Vietnam Christian Service which receives support from the church. In being a church-sponsored agency, VNCS has not sensed pressures of association with government to the degree experienced by IVS. Yet not being funded by the government has not absolved VNCS of the diliemma.



A small Vietnamese boy, who was removed from the demilitarized zone of South Vietnam, clutches a food packet of C-rations.

Paul Longacre is acting director for Mennonite Central Committee for Asia

Flexibility Needed

On Sept. 14, Paul Leatherman, VNCS director, and three other voluntary agency heads in Vietnam visited US Ambassador Bunker. They raised concerns about the growing pressure of the U.S. government on voluntary agencies. This visit reflected deep concerns on the part of VNCS team members in the field during the past months.

VNCS-ers do not have a consensus of opinion on how they see their role of meeting human needs in Vietnam today. Doctor Linford Gehman in the clinic at Nhartang has written, "Many of our villages have never shuddered in the clutches of an enemy except that of malnutrition or disease, one of which is always present. And that's why we're here." This team is treating persons who would have been ill without a war. The hospital has been there since 1959 and is clearly identified as a program of the Vietnam church.

This situation is in contrast to that of Nghia Nanh District, south of Quang Ngai, where the U.S. forced 10,000 peasants into refugee existence to create a free fire area. VNCS is administering a feeding program for 6,000 refugee children and older people in this group. May not this VNCS effort make it less objectionable for military commanders to create 10,000 more refugees, when they know relief agencies will atterms to aid the refugees thus created?

Possibilities must be open for individual response. Workers in Vietnam are faced with varying situations—Nghia Nanh is not Nhatrang. Different workers are solving the dilemma in varying ways. Correct responses today may not be the correct responses three months from now.

Desire to Continue

Christian responsibility demands that the church speak. But from what stance can the church best speak? Can we speak from Vietnam, where a vocal protest easily becomes a widely publicized political stance? MCC was invited by the church and by the Vietnamsee government to serve in Vietnams in a relief role. Our commitment to the Vietnamse people and the Vietnamsee Protestant church is one of a long-term commitment. It began before the intense hostilities that mark the present scene and hopefully will be able to continue after they cease. A publicized protest by relief workers may be a denial of this invitation and result in our inability to continue serving.

Thus, MCC workers in Vietnam are not really free to protest. Yet they cannot watch the disintegration of a people and a society without speaking out. The church and individuals here must give expression for them. If we fail to speak, we make it impossible for them to work in Vietnam. Our failure intensifies their dilemma.

Our cries to U.S. policy makers concerning the war in Vietnam have more substance because, as a church, we are there. We must continue to serve the Vietnamese people in their time of greatest suffering by both relief efforts and vigorous pleas to our government to change its destructive course in Vietnam.

Mennonites have been speaking, but the war intensifies. So must our witness.

Here Sta

It is 1967. I am a Mennonite. Reformation Sunday is scheduled. Christendom today identifies me as a Protestant. My denomination is one of many in this religious grouping. Accordingly I am considered as one who has protested. But who protested? Did my anestors? Do I? Or does my religious heritage provide for another category—not Catholic, not Protestant, but Anabaptist? Regardless of the historical point of view, I stand as a Protestant in 1967 reflecting on the Reformation. What is my response to the past and the present denominational focus?

Over 400 years ago, in Germany, Martin Luther protested the deadness of the holy church. He opposed its theology and function. He was disgusted with its inconsistency and secularism. To him the system was nauseating and his soul left struggling. Was peace of mind available to a burdened religionist? Would I have stood with Martin? Would I have searched in anguish? Today I stand with him and confess, "The just shall live by faith." Neither religion, service, position, training, or any other human achievement or system can bring peace to the life. Complete dependence on the merits of Jesus Christ alone can satisfy the longing soul. "Thank you, Martin, for your pilgrimage discovery and a bold expression. Indeed you were a significant link in my experience of redemption. I stand on that same central truth of salvation by faith in Christ.

However, Luther's protest and proclamation was only the beginning of a significant chain of events. In Switzerland, Ulrich Zwingli protested certain aspects of Luther's approach. He sought a more profound and divinely centered expression of that faith. To him the Word of God was an absolute authority for life. The Bible superseded the authority of the church or any other power. To him, God's will was absolute as revealed in His Word. Would I have found greater satisfaction with this proclaimer? His confidence in the sovereign will of God as revealed in the Word would have been appealing. "Yes, thank you, Ulrich, for that awareness. That was a positive influence on the 'faith of my fathers' and now has affected me." I too stand on the principles of the Word as a final authority for every aspect of life. The church and its leaders are subject thereto.

But there was yet another movement. Would I have joined that seeking fellowship with Conrad Grebel? Luther had been used of God to bring reform. Zwingli had pushed the borders

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nds a Protestant

By Newton L. Gingrich

of its significance. There were, however, a group of searchers desiring a fuller and clearer expression of mature discipleship. A biblical search led them to experience a meaningful adult baptism on the confession of faith and commitment to Christ and fellowmen. Conrad Grebel and those associated became identified as the Brethren. They believed that Christian experience was a mature response to the claims of Christ needing to be symbolized in adult baptism and followed by a purposeful life of discipleship. "Conrad, your courageous move is yet another vital step in the profoundness of my spiritual tradition. I say, Thank you."

Reformation Sunday reminds me of various persons who were used of God that, with many others, I could find an access to divine grace and discover its meaning for daily Christian living. I would name one more. He was Menno Simons. In Holland he came to a realization of life in Jesus Christ. His concern reached out to the scattered Anabaptist fellowships including the Brethren. He sought to solidify the "Left Wing of the Reformation." My ancestors were part of that experience. Identified by others as Mennonites they became recognized as a significant body in Christendom. Though considered by some as radical others have noted their profound characteristics and are still doing so. Today I stand on those same basic tenets of Anabaptist conviction including the priesthood of all believers, the way of peace in human relations, the oneness of social service and gospel proclamation, and the validity of ecumenical encounter. Thank you, Menno, for your part in providing me with a depth background of biblical understanding and practical expression."

Today I stand as a Protestant and reflect on the contribution of Luther, Zwingli, Grebel, and Simons. They represent a divine breakthrough into the stream of religious history. It was not alone a matter of their achievements but their openness and availability to God. They were not perfect. I do not identify myself with every aspect of their belief and practice. However, as a twentieth-century Protestant I embrace the basic premises of the Reformation fathers in terms of-

"Justification alone by faith."

"The authority of the Word of God."

"A mature commitment of discipleship."

"The priesthood of all believers.

"The oneness of social service and gospel proclamation."

"The way of peace in human relations."

"The validity of ecumenical encounter."

Again I remind myself this is 1967. Where do I stand as a Protestant in the midst of an ecumenical age? Do I protest? Yes I do wherever there is a failure to recognize the basic principles of the Reformation movement, "But, Lord, deliver me from a divisive and condemning spirit." That was not the way of Christ nor, surprisingly to some, the way of the reformers. Their convictions, so central to Christian discipleship, often placed them into a persecuted position. By force of circumstance they found themselves separated.

What is my attitude to the descendants of the Catholic. Lutheran, Reform, and Anabaptist movements? I must honestly stand and declare that wherever there is an expression of a living faith in Christ and a purposeful desire to express that faith in a walk of discipleship I find a spiritual affinity. I seek to take my rightful place at the foot of the cross with every believer regardless of denominational affiliation where. as has been so aptly stated, "the ground is level." I stand as a Mennonite Protestant anxious to discover other expressions of living faith regardless of denominational identity. I cannot with the spirit of Christ condemn, ignore, or belittle those who may find themselves in a different communion than mine but who have been accepted into God's family. Our norms, church forms, practical expressions may differ, but wherein the spirit of Christ is permitted to operate, there we find a oneness, I need to receive into my life any fellow pilgrim on the faith pathway. I stand as a Protestant praying God will help me accept every believer as my brother. Whoever he is, we carry a mutual responsibility for each other's spiritual maturity. To withdraw is to deprive myself of the enrichment of the treasures he has found in Christ. To refuse to recognize his faith experience is to deny the centrality of my faith.

Yes, here I stand as a Protestant. I thank God for everyone through whom He has been able to reach me. I continue to thank Him for every recipient of His grace through whom my life can be enriched and to whom I might also become a blessing. Together I trust we can stand, willing to become the people of God to those in our denominational fellowships who have not found fullness in Christ, to those who have no faith outside the church of Christ, and to each other as members of the body of Christ. That is what I would desire Reformation Sunday to say to me and what I would like to say to others.

Education for Nurses

By Paul Bender

The different types of nursing require different education. Just as nursing service has developed into several types, so have different nursing education programs emerged to prepare for these types of nursing service. The various nursing education programs, and the roles they play, are here described.

College Education for Nurses

The professional responsibility required of professional nurses demands that they have a college education. Baccalaureate unursing education programs are provided on regular college campuses that give the nurse the benefit of the general education of college along with the basic education in the sciences and in nursing. In these baccalaureate programs, a professional quality is given the nursing education that is designed to prepare the nurse for responsible decision-making and action as a professional practitioner.

The baccalaureate nursing program leads to the degree, BS in Nursing, after the typical four years of college, with perhaps some additional summer study included. The baccalaureate graduate is eligible to write state examinations leading to licensure to practice nursing and registration as a nurse (RN) in the state.

Graduates from such college nursing education programs have been taught principles of nursing and basic nursing skills, so that they may assume first level positions wherever nursing is practiced. And in addition, they have the basic educational background to receive in-service training or further formal schooling for the more responsible professional nursing positions, either in a hospital setting, such as nurse supervisors, or as practitioners of more highly skilled nursing specialities of various kinds, or in more independent positions, such as in the various public or community health nursing settings, or in teaching, or in research.

A highly important function of the baccalaureate nursing education is preparation for graduate study. The more responsible professional nursing positions require graduate study, either to the master's degree, or, for a more limited number, to the doctor's degree. Nurse educators need the master's degree, and these are now acutely in short supply. An increasing number of specialized health services require education to the master's degree, as well as the more responsible supervisory or administrative positions. Research into the methods and techniques of nursing also requires graduate training. The doctor's degree in nursing is needed of desirable for many of the top positions in administration, reaching, or research.

Paul Bender, Goshen, Ind., presents here the second in three articles he has written on nursing and nursing education for Mennonites. The third one will follow

All of this points to the fact that a young person beginning his nursing education, and wishing seriously to pursue nursing as a profession rather than as a nurse technician, should enter a collegiate nursing program that leads to the baccalaureate degree.

On the other hand, there are at present many practicing nurses who have not had a college education, and who may want to upgrade their professional standing with more education. It is possible for such a person to enter a collegiate school of nursing and to study for the BS in Nursing degree. For the typical diploma nursing school graduate, usually an additional three years of study is required in the college. However, it would be unwise for a young person looking to the more responsible positions in professional nursing to plan to take the basic nursing course in a diploma or associate-degree program and then to transfer to a baccalaureate program, because of the waste involved in time, money, and effort.

Associate-degree Nursing Education

Education for the nurse technician is rapidly shifting from the hospital diploma program to the new associate-degree nursing education program, offered usually in a two-year junior college as a terminal program. Like the baccalaureate nursing education program, the associate-degree program is given by a college in a college setting. But the associatedegree program differs from the baccalaureate-degree program both in content and in length. Along with some general college courses, the junior college nursing student studies basic nursing with a view to practicing as a nurse technician



The nursing instruction team: doctor, student, college instructor, bosnital supervisor

in a supervised staff situation, rather than as a professional nurse. Areas of professional nursing, such as public health nursing and leadership skills, are not included. In approximately two years, which may mean as much as 24 or 27 months of study, the student may graduate from the junior college with the associate degree in nursing, and be eligible to write the state examinations for licensure and registration as a nurse (RN) in the state.

The associate-degree nurse graduate is eligible for staff nurse positions under supervision, but is not considered to be prepared for advancement to supervisory, administrative, or teaching positions. However, it is expected that the nurse will become more competent with experience.

Like the diploma-school graduate, the associate-degree graduate may aspire to a higher professional status. Such a person may perhaps be admitted to a baccalaureate nursing education program of study upon evaluation of his educational status, but he will need to meet all the requirements for baccalaureate degree, including, in addition to the general college courses, also greater depth study in basic nursing as well as the addition of areas of nursing study not covered in the associate-degree program. Such a course of action may require up to three years of additional college study. For the student beginning nursing education, the more efficient route to professional nursing is to enter directly upon the baccalaureate program.

Diploma-school Nursing Education

Traditionally, nurse have been trained in hospital schools of nursing. These schools are often run by the hospital nursing and medical staff, and much of the instruction has been through on-the-job learning. More recently, many hospital schools have employed college teachers, or contracted with colleges or universities, for teaching their basic courses in such areas as science and psychology. Also the trend is to make more use of direct clinical instruction for the nursing courses, as compared to the on-the-job type instruction. But there remains the fact that the first concern of the hospital is to give nursing service to its patients, and not to teach students. Therefore, it has come to be considered best for an educational institution to take responsibility for the teaching of nursing, rather than a hospital.

However, the large majority of nurse education is still being carried on by the hospital schools of nursing. In 1966, three fourths of the nation's 35,000 graduating nurses were supplied by the diploma schools, with the remaining coming from collegiate programs, about 15 percent of the total from the baccalaureate and 10 percent from the associate-degree programs. But hospital schools are experiencing increasing difficulty in recruiting enough students to fill their classes, because prospective nurses usually prefer a collegiate setting for their study. So long as these hospital schools can continue to train nurses, their graduates will be most welcome, and in fact are essential, in the current situation of extreme shortage of nurses.

The typical diploma-school nursing program is three years in length, and the graduates receive a diploma from their school. They are eligible to take the state examinations for licensure to practice nursing and registration as a nurse (RN) in the state. The RN is not an academic degree. With the new distinction between the nurse technician and the professional nurse, the diploma-school graduate, like the associate-degree graduate, is a nurse technician and is qualified to take a staff nursing position under professional supervision. And also, like the associate degree program, the diploma-school program is considered a terminal program. Any educational advancement leading to professional status will usually be by way of a collegiate program of study leading to a baccalaureate degree. As pointed out above, this is possible for a diploma-school graduate with the proper qualifications, but will require usually at least three years of study in the collegiate settling.

The above description is in no way intended to disparage the many truly professional nurses of the past and the present whose only schooling was in a diploma school, and who by dint of experience and study have arrived at their professional status. It is only to point the way to the future for those young people who are planning their nursing education now for future service as nurses.

Nor is the above description intended to downgrade the position of nurse technician. By far the largest number of practicing nurses are and will continue to be needed in the staff positions for which the nurse technician is particularly qualified. The special skills of the nurse technician, learned in a diploma school or in an associate-degree school, or in later experience, will fill many service needs.

On the other hand, even with the present shortage of nurse technicians, the most critical shortage of nurses occurs in the upper levels of educational and professional attainment. Some doctor's degrees, but more particularly many master's degrees in nursing, are much needed. This is especially true for nurse teachers, which are critically in short supply, and on whose work as teachers the education of all types of nurses depends. Those interested in moving into these leadership positions should begin their nursing education with the baccalaureate program, which supplies the basic preparation for these positions.

Licensed Practical Nurse

States issue licenses for practical nursing (LPN) and usually require training in second for practical nursing. This training is usually one year in length and includes preparation to perform certain nursing practices under the supervision of others on the nursing service team. The practical nursing course may be given by a technical high school, by a junior college, or by a hospital. This is a terminal course, and is not designed to lead into a technical or professional nursing program.

Nurse Aides, Orderlies, etc.

Preparation for service as a nurse aide or an orderly, or other such helpers on the health service team, is usually limited to on-the-job training by the institution using such helpers. It may be provided also in a technical-vocational school. This training is important in order to insure the efficient and safe helping services these helpers can give.

Our Peace Witness-In the Wake of May 18

By Guy F. Hershberger

8. What do the events surrounding May 18 teach us concerning a chauvinistic spirit in American life?

Along with a few foolish extremists, who burn draft cards and flags, some of them immature youths, we also have in our American society a spirit of chauvinism, a false kind of patriotism, as reflected in the emotional manner in which some people, including some congressmen, react to these foolish vouthful anties.

Assistant Attorney General Vinson gave wise counsel at the hearings of the House Committee on Armed Services when he suggested that less attention be given to the "outrageous utterances" of a few radical students and that attention be focused instead on the "99 percent plus" of Americans who are loval to their country.

Despite this sound advice one congressman old enough to demonstrate more maturity proposed forgetting the First Amendment to the Constitution which guarantees freedom of religion and freedom of speech.

A few weeks later when the House of Representatives passed a bill making it a federal crime to publicly mutilate or otherwise descreate the flag, similar statements were made on the floor of the House. One congressman proposed a penalty of \$10,000, or five years in jail, or both. "If you do not deal with these buzzards" the nation will be in a bad way. Another suggested taking flag burners 500 miles out to sea, "handcuff them, with hands behind their backs, chain the anchor around their neck and throw them overboard and tell them to swim to any country that they want to whose flag they can respect."

One congressman proposed the banning of beach towels, pillows, and women's underwear decorated with the flag, Another introduced a bill that "would not interfere with the sale of plates, ashtrays, and like trinkets bearing the emblem so long as no offense is obviously intended."

I would agree with the editor of the Christian Century in viewing flag-burning as "abhorrent." But I would also agree with him that we should be "concerned about something more substantial than such trivia" as expressed in some of this Congressional debate. And "should we not ask who, other than a few radical and impetuous students, is really desecrating it (the flag)? If the flag represents, as we believe, not material and military America but the political faith and aspiration of its people, who is descerating those?"

"We have some candidates: the stinking ghettos into which big cities pack frustrated, embittered, helpless Negroes; the delaying tactics by which southern politicians keep Negroes from coming into their heritage as U.S. citizens; the disgraceful life the nation imposes on American Indians, Spanish Americans, and migrant workers; the humiliations to which the country still subjects the aged and the insame; the procecupation of the country with power and pleasure—these,

for a start, desecrate the flag far more than any outraged Negro who spits on it or any reckless white youth who burns it

"Then there is Vietnam. . . . While our Congress argues about people who burn a bit of bunting, the United States scorches land, blows up humble homes, and burns thousands of people to death or until they pray to die. That, more than anything else, desecrates our flag, making it one of the most distrusted and feared banners around the world. How agitated we become when someone insults our flag, but every day in a hundred different ways we defile it, trample its spirit, drag through the dirt the principles it represents. If we do not try at home and abroad to redeem what the flag represents, then it will become a meaningless token, an ildle gesture, a fiction. And when that happens, the flag will be bevond desceration."

(Next week: What can we learn from the events surrounding May 18 about the Mennonites in their relation to the government today?)

Whose God Is God?

In ancient times, each tribe had its god. He was handy in a fight, particularly if the other side had a bigger army. When one tribe emerged victorious and occupied the conquered territory, the winners picked up the god of the losers—"just to have him on our team."

Then an impossible thing happened. One scrawny little Middle East tribe showed up with the news that there were no gods but one God! And that He was not the god of one country, but God-of-everywhere, Lord of all lords, King of all kings.

Today we are once again spectators to the ancient game of 'my god is bigger than your god.' Nations shows shoulders against other nations and cry, ''Our cause is just and holy; truth is on our side!' Christians have fallen prey to the heresy, enshrining nationalism as their modern tribalism. Even Israel, first bearers of His worldwide commission, have stumbled over their theocratic pride.

Who then is God? America's God? Canada's? Does He belong to the West? In Vietnam, whose side is He on? Where does He live—in Hanoi or Washington, Peking or Moscow. Jerusalem or Cairo or Beirut?

The God whom Christ revealed is not the ally of nations, nor even of economic systems. He is the champion of love, mercy, and justice, wherever they are needed. He is the God who reconciles enemies, encourages peace, and builds community. Of such a God we are ambassadors, and none other.

-lames Fairfield

CHURCH NEWS



The following persons from the Mennonite Church attended MCC's September orientation: (Row one) Fern Gerber, Shirley Groff, Janet Shellenberger, Carol Gingerich, and Donald Zook. (Row two) Wayne Schantzenbach, Dennis Birly, Eric Lehman, and Al Sutzman. (Row three) Dennis Noe, David Gerber, Carl Harman, Stanley Shetler, and Alfred Geiser. (Not pictured) Harlan and Pauline Hochsteller and Wayne Keim.

38 Attend MCC Orientation

Thirty-eight persons from various Mennonite branches attended the seventh and largest orientation school of 1967. This brings to 169 the total number of persons who have attended regular sessions this year. The Mennonite Church was represented by 20 crienters.

John Bleam and Rosie Penner, two VSers, joined other guest speakers including Luke Martin, Laban Peachey, and Willard Roth to discuss Christianity in action.

Miss Penner, psychiatric aide at Brook Lane Psychiatric Center, remarked, "Rewards come when patients begin to trust me and respect me." Bleam, a volunteer at Junior Village, said he sees accomplishment in his work when a child comes to him and asks, "What makes you so different?"

Those participating in the September orientation follow:

Dennis Birky, Foosland, Ill., has begun a two-year assignment in Mexico as an agriculturist and community development worker. Birky attended Hesston College, Hesston,

Alfred Geiser of Apple Creek, Ohio, has volunteered for a three-year assignment in Korea. He graduated from Hesston College, Hesston, Kan.

David and Fern Gerber, Smithville, Ohio, have joined the Mennonite service unit in Crete for three years. They both attended Ohio State University, Columbus, where he received a BS degree in agriculture education and she a BS degree in nursing.

During the next year Carol Gingerich of Millersburg, Ind., will be a psychiatric aide at the Brook Lane Psychiatric Center in Hagerstown, Md. She attended Bethany Christian High School and later was employed by Mennonite Mutual Aid of Goshen.

Shirley Groff, Ephrata, Pa., will work at the MCC headquarters in Akron for a year. After graduating from Lancaster Mennonite School, she was employed by Goodville Mutual Casualty Co.

Carl Harman, a 1967 graduate of Madison College, Harrisonburg, Va., has volunteered for a two-year assignment in Haiti. He is a Harrisonburg native.

Harlan and Pauline Hochstetler of Kalona, lowa, have joined the Vietnam Christian Service team for three years of service. Hochstetler holds a B5 degree in poultry science from lowa State University, Mens. Mrs. Hochstetler graduated from Hesston College.

Wayne Keim, Bay Port, Mich., has begun a three-year assignment in Vietnam. Keim attended Eastern Mennonite College, Harrisonburg, Va.

Eric Lehman of Goshen, Ind., has volunteered for a two-year assignment at the Brook Lane Psychiatric Center, Hagerstown, Md. Lehman attended Goshen College.

Freeman and Naomi Miller of Plain City, Ohio, have started a three-year teaching assignment in Nigeria. Both received BS degrees in education from Ohio State University, Columbus. Dennis Noe, a 1967 graduate of Goshen College, will work with the MCC portable meat canner for two years. He is from Eu-

Wayne Schantzenbach of Quakertown, Pa., has begun a two-year assignment at Junior Village in Washington, D.C. Schantzenbach attended King's College.

Janet Shellenberger of Goshen, Ind., has begun a two-year assignment in Appalachia where she will supervise a home-health care program. She received a BS degree in nursing from Goshen College and an MS degree in health education from Indiana University.

Stanley Shetler of Blounstown, Fla., has begun a two-year assignment in Yugoslavia. Shetler attended Hesston College and Chipola Junior College, Marianna, Fla.

Allen Stutzman, son of Mr. and Mrs. David Stutzman of Ronan, Mont., has volunteered for a two-year assignment in Zambia. Stutzman attended Ronan High School. He is a member of the Mountain View Mennonite Church of Kalispell.

From Archbold, Ohio, Sanford Wyse will go first to Brussels for three months of language study before engaging in two years of construction work in the Congo. Wyse attended Eastern Mennonite College, Harrisonburg, Va.

Donald Zook, a 1967 graduate of the University of lowa, lowa City, will serve for two years in Haiti as a medical technologist. Zook's home is at lowa City.

Not attending this orientation school, but beginning service was Anna Beiler of Narvon, Pa. She has volunteered for a oneyear assignment at the MCC headquarters in Akron.



OVERSEAS MISSIONARIES OF THE WEEK: Calvin and Marie Sheak have been missionaries in Ethiopia since 1960 under the Eastern Mennonite Board of Missions, Salunga, Pa. They have served at Nazareth as teachers.

mennonte Board of Missions, Salunga, Pa. They have served at Nazareth as teachers.

A graduate of Eastern Mennonite College, Shenk has also attended Temple University.

Mrs. Shenk attended EMC.

The Shenks began their second term in 1966 after a year's furlough. They are the parents of two sons: Douglas, three, and Duane, six

48,000 to Receive Christmas Bundles

Christmas bundles will bring a delighted smile to 48,000 children during the 1967 Christmas season. The mounds of bright, towel-wrapped bundles generate sparkly eved eager youngsters.

Sheldon Sawatzky, relief representative in Taiwan, reports that all those who helped distribute the 1966 bundles told him of the great cries of joy as each child opened his bundle.

Sawatzky said, "The bundles you prepared out of love and concern have come halfway around the world to cheer and brighten the hearts and lives of these who have experienced so much tragedy and hopelessness."

Bundle distributions often give the distributors a chance to tell those receiving the bundles the story of Christ and His love for man.

The 48,000 bundles received this year tops last year's total by 2,000. They came from individuals and groups in the United States and Canada. Bundles were brought in person or sent to the various collection and processing centers—Ephrata, Pa.; Kitchener, Ont.; Newton, Kan.; Reedley, Calif.; and Yarrow, B.C.

A total of 1,242 volunteers came to the centers to help double-check the contents of the bundles. The regular bundles contain a sweater, a pair of socks, soap, and a toy. In addition, each boy receives a pair of trousers with a belt; each girl a dress or skirt and blouse.

A tropical bundle contains lightweight clothing or cloth, a handkerchief, soap, and a toy. All items are wrapped in a towel and fastened with safety pins.

This year the bundles have been shipped to Algeria, Burundi, Bolivia, Congo, Hong Kong, Haiti, Honduras, India, Indonesia, Korea, Jordan, Paraguay, Tanzania, and Taiwan

Vietnamese Need Education Sponsors

Tran thi Nen is 14. Her mother died suddenly in July 1967. This left the stepfather, two younger brothers, and herself. Relatives took the youngest child.

Neighbors pitied the two older children because they thought the stepfather would not keep them. They encouraged Nen to become a bar girl. She was attractive and would be able to support herself with the money she received in this position.

Nen was not willing to do this. Since the family had been too poor to keep Nen in school, she had completed only the third grade. She would have a hard time supporting herself now unless she could learn a trade.

The Vietnam Educational Assistance Plan

will help families similar to Nen's keep a child in school. Sixty sponsors are needed for the educational assistance program beginning in Vietnam. Sponsors are already helping to educate 950 children in India, Indonesia, Paraguay. Haiti, and Hong Kong.

For \$60 a year, one child can go to school. The money will pay for tuition, books, and any other school needs of the child. Sponsored children will attend a school operated by the Eastern Mennonite Board of Missions and Charities.

The school is located near a Saigon suburban slum area, serving the children of that area. Marta Brenden, Vietnam Christian Service worker, will help select those to be sponsored.

To sponsor a Vietnamese child, contact Emma Schlichting, MCC Child Sponsorship Program, Mennonite Central Committee, Akron. Pa. 17501.

Nen is now being sponsored under the Family Child Assistance Plan. This program enables families to stay together, contributes to the education of a child, and helps the family to become self-supporting.

People are also needed for this plan to sponsor families in both Korea and Vietnam.

MDS Mobilizes in Texas in Wake of Beulah

The new Mennonite Disaster Service operation in Texas, following Hurricane Beulah, is under Regional III director Albert Ediger of Buhler, Kan.

Keith Schrag, Mennonite pastor from Premont, Tex., and J. J. Warkentin, experienced MDS foreman from Kansas, are directly responsible on the scene. Present operations are centered about Premont and Falfurrias.

The Kansas and Oklahoma MDS units each are furnishing about 12 men along with men from four Mennonite congregations in southeast Texas. All will work together for 10 to 15 days as one unit. Operations will extend over an area bounded by Three Rivers on the north and McAllen and Harlingen on the south, a range of approximately 176 north-south miles.

Most of the flooded houses do not have so much mud to be cleaned out as expected in river floods. The water rose and receded gradually, without carrying the heavy silt typical of river floods in the Midwest. Yet this disaster is so extensive that a large number of families will need aid in returning to their homes.

The heavy deluge of rain, as much as six inches per hour, reached 30 inches in some areas, resulting in all of the rivers of south Texas being heavily swollen. One sixth of Texas was declared to be under water, and large cities of thirty to forty thousand

were almost completely evacuated.

The wide scope of these floods warrants the assembly of an MDS unit this far from the homes of the most concentrated MDS units

The immediate shoreline north of Brownsville, where Beulah entered land, was subjected to winds of 130 miles an hour and tidal waves. Most of the inhabitants had left the area and few lives were lost. Although Port Isabel was nearly covered with water, large areas of that coastline are without heavy settlements, and the resulting damage had not been charmatized.

As many as 50 fornadoes had been reported over the southern end of Texas, extending, as far north as Austin, in the center of the state, doing intensive damage in a few small towns. Had MDS units been close by, any of the wrecked villages might have seen MDS activity. But most of these have been fairly well dissociated from the scenes of the floods which followed at other locations.

Help is being sought now only from Kansas. Oklahoma, and Texas. There will obviously be openings for some rebuilding programs later if MDS men want to help and if there are funds to support such an emergency program. Funds can be sent to conference headquarters or MCC, marked for Texas-Mexico Disaster Relief.

Board Contributions Show Slight Increase

After the first six months of the current fiscal year, contributions to Mennonite Board of Missions show a slight 1.6 percent increase over giving during a similar period one year ago, according to a report by treasurer David Leatherman.

However, a considerable gap is created in view of the 6.7 percent projected increase in contributions which was approved during the annual meeting. In the same six-month time span, disbursements increased 4.9 percent over those of 1966.

Treasurer Leatherman said, "We are

carrying a \$31,000 deficit into this year, in addition to keeping up with inflationary trends. While the church has responded well financially to the India famine appeal, we need funds to operate our regular program."

He added that it is the church's responsibility to contribute; the administrators are to keep spending within budget. At present the financial situation is serious unless contributions increase considerably. Suring the

next six months.

"As administrators, we are now at the point where we will need to consider a re-

duction in program if contributions are not adequate within the next few months. stated Leatherman. "The response of the brotherhood will determine future direction.

The amount needed to meet the budget for the current year is \$1,843,500. This amounts to a minimal \$31.50 per member in the Mennonite Church

Goshen Choirs Program Set

One of the highlights of the 1967 Freshman Parents' Weekend, Nov. 11 and 12, at Goshen College will be the performance of Cherubini's "Requiem Mass in C Minor."

The Requiem Mass will be sung by the combined Collegiate and A Cappella Choirs. accompanied by the College Orchestra, and directed by Dwight E. Weldy, of the music faculty. It will be the first major music work to be given by students on campus this school year.

The Collegiate Choir is composed primarily of freshmen, who perform a variety of music both sacred and secular during the school year. Weekend tours are scheduled to nearby churches each spring.

The A Cappella Choir is composed of upperclassmen who sing mainly sacred musichoth classical and modern. An extended tour during spring vacation is a high point of the vear's performances.

Chairman for Freshman Parents' Weekend will be William Hooley, dean of men, Mr. Hooley said he is looking forward to seeing more than 350 parents of freshman sons and daughters on campus that weekend.

Board Headquarters Adds Two New Employees

The total number of employees at the Mennonite Board of Missions' headquarters in Elkhart. Ind., now stands at 55 with the recent addition of Gene Yoder and Sharon Lengacher to the staff.

Yoder, son of Mr. and Mrs. Eli N. Yoder of Millersburg, Ohio, joined the relief and service staff Sept. 25 as district director of Voluntary Service to assist Jerry Miller, Ken Seitz, and Roy Yoder. He is administratively responsible for VS units in Allegheny, Franconia, Lancaster, Iowa-Nebraska,



Gene Yoder Sharon Lengacher

Illinois, Ontario, and Virginia conferences.

Yoder and his wife. Sue, daughter of Mr. and Mrs. Wade H. Good of Harrisonburg. Va., came to Elkhart after serving as unit leaders at Woodland Park, Colo, He is a 1966 graduate of Eastern Mennonite College. Harrisonburg, Va., with a BA in music.

The Yoders are parents of a daughter, Leann Joy, three months old. They are members of the Martin's Creek Mennonite Church, Millersburg, Ohio.

Sharon Lengacher, daughter of Mr. and Mrs. Lewis Lengacher of Grabill, Ind., also began employment Sept. 25 as mail clerk and secretary in the audio-visual department. She is a 1964 graduate of Leo High School in Grabill and a member of the First Mennonite Church of Fort Wayne, Ind.

Washington Stations Carry Broadcasts

A continuing year-round campaign of Mennonite Broadcasts is being conducted over stations in the Washington, D.C., listening area with the use of minute spots.

Simon Schrock, of suburban Fairfax, Va., explained: "We have approximately 30 spots a month on three stations, sponsored by interested Christians from the Washington area as well as friends from some other communities.

"Some of us live at Fairfax and work in the area just to be the church here. Most of us work in Washington and fellowship with congregations there also.

An extra announcement is added to Minute Broadcasts carried by station WUST: For extra information call Fellowship Haven" and lists a Washington telephone

Fellowship Haven is a rather new mission point," stated Schrock. "This work is in a government housing project with four full-time adult workers and other Civilian Peace Service couples helping.

The spots on the other two stations simply carry a post-office box number in the event anyone wishes to respond."

Schrock heads this project. He attends Peabody Street Mennonite Church in northwest Washington, "Our use of spots here is the result of what I believe was God's call to action. I found myself at a red light. waiting, and here came a convertible loaded with teenagers, and the radio going strong.

'Almost every young person carries his pocket transistor on the street. Perhaps some will now hear; we know some have heard already."

Other stations carrying the campaign are WHRN, Herndon, Va., and WEEL in Fairfax. This is the third year the group has sponsored minute broadcasts on WEEL.

Mennonite Broadcasts have a free brochure of instructions for pastors and interested lavmen on how to place the spots on their local stations.

Argentine Churches Plan Commemoration

Like most church meetings, the Argentine Mennonite Conference, which met recently, reviewed the year's highlights and projected future programming which includes the commemoration of the Mennonite Church's 50th anniversary in Argentina in 1969.

Veteran missionary William Hallman is currently doing research which will aid the churches in planning and carrying out an accurate and meaningful commemoration. The first Mennonite missionaries to Argentina. the T. K. Hershevs and J. W. Shanks, first arrived in 1917. However, the church was not officially founded until 1919.

A highlight of this year's conference was the report of Miss Susana Rodriguez who told of teaching school at the MCC-sponsored leprosy mission in eastern Paraguay. She and another young lady are beginning their second year of Voluntary Service at the school supported by inter-Mennonite mission hoards

"Our enthusiasm for the work here is as great as it was on the day we arrived." Miss Rodriguez reported, "And we are finding more and more opportunities to serve the neonle here as we know the needs better

Personally. I am a bit embarrassed that there is so little I can give compared to the blessings I receive daily," she concluded.

Argentine Conference president Raul Garcia also delivered a report on the Mennonite World Conference. He will also personally visit each congregation in the next

The dates for the next conference session are Jan. 12-14, 1968. The theme will be The Ministry of the Believer.

India Mennonites Observed Day of Prayer for Vietnam

A day of special prayer for peace in Vietnam, sponsored by the Mennonite Christian Service Fellowship of India, was observed Sept. 10 by Mennonite, United Missionary Church, and Brethren in Christ congregations within the MCSFI constituency

Activities for the day included raising a fund to support M. B. Devadoss, an MCSFI volunteer joining the Vietnam Christian Service team.

The prayer appeal asked specifically that the churches "pray that God will bring in His own way, reconciliation and peace to this land, for the refugees in the camps and clinics, and at the hospitals, that the deserted farms and factories may be rebuilt to

bring happiness and plenty to the land." An MCSFI release stated. "Vietnam is a beautiful country with a sick soul-weary from the long ravages of war." Insisting that "the involvement of the big powers on both sides has complicated the situation." MCSFI continued, "the Vietnamese sincerely do not want prolongation of the war. They would prefer cessation of war and that all foreigners leave their country.

"The situation calls for human help and sympathy and the healing balm of Gilead to bring the two divided parts of the same country to reconciliation and love." On the basis of this recognition, M. B. Devados joined the Vietnam Christian Service team as a medical assistant "to represent the churches of India."

Eastern Board Appoints Three Overseas Workers

Three persons were appointed for overseas service by the Eastern Mennonite Board

of Missions at its bimonthly meeting Sept. 12. Esther Mack, Collegeville, Pa., accepted a three-year mission associates term as nurseeducator in Somalia with responsibility for setting up the dresser training program in

Arthur and Rachel Kraybill, Elizabethtown, Pa., will be a houseparent couple at Pine Grove Academy, Tegucigalpa, Honduras, as two-year mission associates.

Judith Miller, Jonestown, Pa., will serve a two-year term as LPN assisting in the clinic at San Felipe, British Honduras.

Volunteers Open Community Center

Volunteers in Mobile, Ala., have rented a room in a shopping center in nearby Birdville as a base for community service activities. The room is called Friendship Center.

The volunteers said, "We feel the purpose is to provide a place and facility not only for Sunday morning services, but more importantly, for weekday activities."

Services are held every Sunday morning, with Mennonite ministers from Atmore assisting biweekly. Paul Dagen, Richard Kling, and Oscar Schrock minister in rotation.

VS-ers in Guanaja Open Reading Room

Guanaja is a seaport town on one of the English-speaking Bay Islands of Honduras where a Voluntary Service unit was opened in January 1966. VS men Ken Martin and Ralph Natziger discovered that since instruction in the schools on the island was in Spanish, there was very little wholesome English literature available for youth and adults to read.

The VS-ers believed that a library would assist the village people to increase their store of knowledge and would provide a unique community contact. They learned that the community was in favor of having a

library, so they searched for an appropriate

In December 1966 the VS-ers found a small room for rent near the center of town. The owner furnished lumber and paint for them to repair and construct furniture. Martin and Nafziger repaired and painted the room, made shelves for the books, and constructed tables on the patio so that people could sit there to read.

Books were acquired through organizations such as Books Abroad and Books for Friendship and through interested friends in the States. The Standard Fruit Company library in La Ceiba provided pockets, cards, and other library supplies. The VS-ers classified the books according to the Dewey Decimal System, and by June 1967, the reading room was ready.

Response from the community has been good. Some of the local ladies assisted as librarians while the VS-ers were on vacation. They hope that more local people will be involved as assistant librarians in the future.

Eastern Board of Missions Establishes Personnel Office

The Eastern Mennonite Board of Missions has established a personnel office within its headquarters at Salunga, Pa. Until the present time each department had been responsible for its own recruiting and processing procedures.

The personnel office will be responsible for the promotion of personnel needs, cultivation of personnel contacts, and recruitment of people for home missions, overseas missions, and institutions. This office will also handle office management and general administration of the head-ounters services.

Larry W. Newswanger was appointed Sept. 12 as the secretary for personnel services.

Newswanger and his wife, the former Janet Weaver, were VS unit leaders in Birmingham, Ala., from 1962 to 1964. Prior to this he was employed as a bookkeeper clerk by the Blue Ball Machine Company, Blue Ball, Pa., and as a salesclerk by C. H. Marshall. Inc., Media, Pa.

The couple are graduates of Lancaster Mennonite School, class of 1958. Newswanger graduated from Birmingham Southern College, Birmingham, Ala., in August 1967, with a BS in psychology.

MBI Releases New Record

Great Hymns from the Masters has just been released by Word Records. The album is recorded by a cappella groups of The Mennonite Hour Singers: the mixed choir and men's quartet. Soloists include Marvin Miller, Ira Zook, and David Augsburger.

The album features a collection of melodies

from the master composers and their choice symphonic themes. Mennonite Hour speaker David Augsburger said of the record, "It is a moving spiritual experience of witness and praise. These well-loved melodies emphasize the joy of new life in Jesus Christ and have long been favorites among Christians everywhere."

Selections on the album include "Joyful, Joyful, We Adore Thee," Beethoven; "Glorious Things of Thee Are Spoken," Haydn; "In Heavenly Love Abiding," Mendelssohn-Bartholdy; and "Thine Is the Glory," Handel.

In mono or stero at \$4.98, the 12-inch. LP is available now from Mennonite Broad-casts, Harrisonburg, Va. For a limited time the albums are offered at a discount of 50 cents for the first record purchased and one dollar less for each additional album purchased. This offer includes any Mennonite Hour album.

Nazareth Academy Holds Seminar

Thirty persons participated in the first Bible seminar of the Meserete Kristos Church held at the Nazareth Bible Academy, Aug. 7-20.

Calvin Shenk directed studies in 2 Timothy. Nathan and Arlene Hege organized workshops on family living. Rohrer Eshleman, MD, gave two lectures on sex.

During the second week Nevin Horst led studies on the church. He stressed the priesthood of believers and the importance of koinonia fellowship groups in the church.

Family workshop groups discussed the purpose of marriage, responsibilities of husbands and wives, ways to encourage love and respect for one's partner, the working woman, the responsibility of the church to the home, and cultural changes which affect the home.

In a poll concerning motives for marriage, participants listed the following: to love and be loved, to have children, to contribute to society, for sex, to please parents, to provide a helper, to live for the glory of God and to fulfill the will of God.

Seventeen advanced dressers—four girk and thirteen boys—were graduated from the HMMM Hospital, Nazareth, Ethiopia, Sept. 9. Nathan. Hege gave the graduation address. At oF issian Wandimagegenchur reported that the hospital has graduated about 500 dressers since its school was opened in 1962. A class of primary dresser students will be enrolled in October.

The first quarterly of the primary Sunday school materials published by the Globe Publishing House is now on sale at Menno Bookstore. Addis Ababa. These booklets for first graders include a Bible story and a fullpage picture to color.

FIELD NOTES

The Mennonite Yearbook office and your conference secretary need the complete street address of city churches and the telephone numbers of churches having offices. This information should reach us by November 15, 1967 to be included in the 1968 Yearbook.

The following addresses are not listed in Overseas Missionary Directory, Fall, 1967 (insert in Sept. 26 Gospel Herald). Laura Kurtz and Stella Newswanger, Box 128, Musoma Tanzania

Fifty-first Annual Bible Meeting to be held at the Hanover Mennonite Church, 563 Broadway Hanover, Pa. 17331, Speakers are G. Irvin Lehman, Harrisonburg, Va., and Norman Kolb, Spring City, Pa.

David Kniss, St. Petersburg, Fla., was installed as a licensed pastor for the Aston Mennonite Church, Sarasota, Fla., on Oct. 1. Amos Sweigart was in charge of the service assisted by Robert Quackenbos, former pastor of the congregation.

Women's Retreat at Eastern Board Headquarters, Salunga, Pa., Oct. 26. Mrs. Harold (Connie) Stauffer's theme will be "Consider Him." For reservation and information write Mrs. Lloyd H. Weaver, 501 Strasburg Pike, Lancaster, Pa. 17602, Phone 717 687-6019 or 717 393-4464

New members by baptism: Two at First Mennonite, Johnstown, Pa.; one at Evangelical Mennonite, Millersville, Pa.: seven at Groveland, Pipersville, Pa.; seven at East Bend, Fisher, Ill.; twenty-one at East Petersburg, Pa.; two at Marietta, Pa.; eleven at Sandy Hill, Coatesville, Pa.; one at First Mennonite, St. Petersburg, Fla.

Special Meetings: Ralph Shank, Myerstown, Pa., at Hershey, Dover, Pa., Oct. 15-22. Harry Shetler, Davidsville, Pa., at Maple Grove, New Wilmington, Pa., Oct. 19-22. I. Otis Yoder, Harrisonburg, Va., at Rocky Ridge, Quakertown, Pa., Oct. 21-23. George Elsasser, McArthur Mills, Ont., at Floradale, Ont., Oct. 22-29. Lester Hoover, Pottsville, Pa., at Chestnut Hill, Columbia, Pa., Oct. 22-29, and at Blainsport, Pa., Nov. 11-19. Herman Glick, Atglen, Pa., at Landisville, Pa., Oct. 22-29. Paul Landis, Landisville, Pa., at Mount Joy, Pa., Oct. 22-29. David Thomas, Lancaster, Pa., at East Petersburg, Pa., Oct. 22-29. Harlan Hoover, Elizabethtown, Pa., at Marietta, Pa., Oct. 22-29. Keith Esch, Scottdale, Pa., and Arnold Cressman, Mt. Pleasant, Pa., at Geiger, New Hamburg, Ont., Oct. 25-29. Harlan Steffen, Syracuse, Ind., at Yellow Creek, Goshen, Ind., Oct. 29 to Nov. 5. Nelson Kauffman, Elkhart, Ind., at St.

Jacobs, Ont., Oct. 29 to Nov. 5, John R. Mumaw, Harrisonburg, Va., at First Mennonite, Johnstown, Pa., Nov. 2-5. John M. Drescher, Scottdale, Pa., at First Mennonite, Vineland, Ont., Nov. 2-5, and at Strasburg, Pa., Nov. 12-19, Sam Glick, Belleville, Pa., at First Mennonite, Johnstown, Pa., Nov. 5-12. Kenneth G. Good, Lanham, Md., at Martins, Orrville, Ohio, Nov. 5-12. Elam Stauffer, Lancaster, Pa., at New Holland, Pa. Nov. 11-19. Howard Schmitt, Hespeler, Ont., at Hawkesville, Ont., Nov. 14-

Dale Schumm, Bihar, India, is assuming responsibility for the work at Latehar, Palamau District, since the departure of John Beachys. He and his wife also oversee a school hostel of 74 children and five small churches.

Mrs. Lloyd Fisher, Accra, Ghana, recently accepted a position teaching 24 tenyear-olds at the Ridge Church School there. She wrote. "The buildings are very modern, and they have good supplies and aids. Some of the teachers are Ghanaian and some European, with a Ghanaian principal."

George and Lena Weber reported that they are busily located at Kwahu Hospital. P.O. Box 27. Mpraeso, Ghana, Weber stated that he has a heavy teaching load, and his wife is responsible for the female ward at the honsital

"The hospital, built by Nkrumah's government, is extravagantly modern," he commented. "Some of the equipment is now not being used because the hospital's budget has been severely cut back. In the Nkrumah era medical treatment was free; now fees are charged. So the hospital has quite a few empty beds.

I. D. Graber related that he recently signed bond for \$2,000 to bail a young English lad out of jail near Tumbagora after he had been involved in a cycle accident and beaten by a mob that gathered. The lad, a worker with Catholic Relief,

Calendar

Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.
Ministers Week, Eastern Mennonite College, Jan. 22-

School for Ministers, Eastern Mennonite College, Jan. 29 to Feb. 9. School for Ministers, Goshen College Biblical Seminary, Feb. 6-23. 26. School for Ministers, Eastern Mennonite College, Jan.

Spring Church Extension Convention, Sycamore Grove Church, Garden City, Mo., Mar. 22-24.

turned out to be the grandson of Sir Percival Griffiths, author of three books on India.

Sixteen Japanese Mennonite Brethren pastors and North American missionaries met recently in Japan to evaluate church extension and evangelism. In 1966 Mennonite Brethren in Japan haptized 78 persons to bring the total membership there to 571.

John Coffmans returned from London. England, Oct. 6. Their furlough address will be Box 54, Vineland, Ont., Canada,

Change of address: Buth Camber to 109 W. Vine, Kalamazoo, Mich. Daniel S. Lapp. from Perkasie, Pa., to Route 7, Lancaster. Pa. 17602. Tel.: 393-8358.

Local Sunday school superintendents are asked to return their Annual Sunday School Report and Standard Check-up blanks to their District Conference Secretary this week. These are necessary for the District Secretary to compile his report and their statistics. These reports are essential to Curriculum planners, writers, and editors of our Sunday school and summer Bible school and other Christian educational workers. They also serve many other purposes in the work of the church. The various church boards and committees use them in their planning and preparation of materials for you to use in turn. These reports should reflect our local schools and churches as accurately as possible. However, if records are missing, or may be incomplete, a careful estimate should be made to fill in all the blanks.-General Sunday school Secretary.

Hunger in India," a 53-frame filmstrip with a 10-minute tape-recorded narration depicting the famine conditions in India. particularly Bihar, is now ready for booking from MCC. It tells how MCC and the Mennonite mission boards are attempting to help in this emergency situation.

Produced by the Mennonite Central Committee, the filmstrip may be rented free of charge or for a small fee from conference offices and from the MCC offices in Akron. Pa.: Winnipeg, Man.: Kitchener, Ont.: and Yarrow, B.C.

The Voluntary Service office in Salunga, Pa recently received a letter from the executive director of the Boys' Club of Mobile, Ala., expressing appreciation for the services of John David Landis, Mobile VS-er, in his work with boys.

The letter said in part, "I want to express the gratitude of Boys' Clubs of Mobile, boys, staff, board of directors, and myself for your generosity in letting John Landis volunteer his time to our organization.

Good Shepherd School, Addis Ababa. Ethiopia, has a total enrollment of 238 students. 130 of whom are day students. Nineteen Presbyterian students from other African countries who formerly attended school in Egypt have enrolled. Because of insufficient dormitory space on campus, 16 pupils in grades one to three live at the American Lutheran compound.

Births

"Lo, children are an heritage of the Lord"

Beachy, Sanford A. and Marilyn Fay (Mayer), Sarasota, Fla., first child, Lisa Fave, Sept. 20, Bechtel, Devon E. and LaVerda (Kropf), Goshen, Ind., first child, Ronald Eugene, Sept.

Borntrager, John and Rowene (Stoltzfus), Orrville. Ohio, second daughter, Ianice Kay, Aug.

24 1967 DeLeon, Guadalupe and Magdalen (Vallejo).

Mathis, Tex., fifth child, third son, Primitivo. Sept 12 1967

Deleon, Julian and Delores (Hernandez), Moses Lake, Wash., tenth child, fifth daughter, Ruth, Aug. 15, 1967. Dintaman, Walter and Clara (Wideman), Elk-

hart, Ind., second daughter, Lisa Michele, Sept. 11, 1967. Elias, Jose and Bertha (Flores), Mathis, Tex., first child, Jose, Jr., Aug. 13, 1967.

Erb, Harry and Laverne (Burkholder), Vineland, N.J., first child, Judith Anne, Sept. Guedea, Ruperto and Rachel (Bixler), Den-

ver. Colo., fourth daughter, Hope Soledad, Aug. 24 1967

23, 1907. Harnish, Joe and Janet (Oyer), Newton, Kan, first child, Jason Matthew, Aug. 29, 1967. Horner, Larry and Gloria (Wagler), Topeka, Kan, first child, Larry Joseph, Sept. 5, 1967. Hostettler, Paul and Martha (Raber), Berlin, Ohio. first child, Jody Charlene, Sept. 11, 1967.

Houdeshell, Ray and Esther (Ressler), Denver, Colo., second child, first daughter, Tina Cheri, born June 21, 1967; received for adoption, July 27, 1967

Huber, John and Martha (Knechtel), Peters-burg, Ont., fifth child, second son, Duane Edward. Aug. 2, 1967.

Kauffman, Merrill and Shirley (Stalter), Fairview, Mich., third child, second son, Steven Eric, Sept. 21, 1967.

Keeran, Roy and Zelda (Zook), West Libert Ohio, fifth child, fourth son, Vincent Lewis, July

Lehman, Paul and Mary Ellen (Ruth), Raleigh, N.C., second son, Philip Kent, Sept. 6. 1967. Martin, Warren W. and Verna (Good), Oley, Pa., sixth child, second son, Michael Dean, Sept.

3, 1967. Mendoza, Domingo and Paula (Adame), Mathis, ex., second son, Rodolfo, June 29, 1967. Miller, Curt and Iralee (Newell), Boulder, Colo., first daughter, Tracey Lee, Apr. 16, 1967. Miller, James and Pauline (Miller), Katmandu, Nepal, first child, Lisa Elaine, Sept. 26, 1967.

Moffett, Mark and Marilyn (Liechty), Providence, R.I., second daughter, Bonnie, Aug. 17, 1967 Moyer, Carl and Jean (Wenzel), Denver, Colo.,

first child, Lori Jean, Aug. 23, 1967.

Moyer, Charles and Carolyn (Ropp), Jenkintown, Pa., second son, Michael Lee, July 25, 1967.

Nice. Cecil and Judy (Lehman). Newport Newport News, Va., second daughter, Beverly Paige, Aug. 11, 1967.

Paiz, Juan and Lenor (Calunga), Mathis, Tex., second and third children, first and second daughters, Fransisca and Julia, Aug. 7, 1967.

Peifer, Martin E. and Joyce (Hoover), Lititz, Pa., second and third children, first and second sons, M. Keith and M. Dean, Sept. 25, 1967. Schrock, Oscar T. and Glennys (Showalter), Atmore, Ala., sixth child, fourth son, Myron Daniel,

Sept. 2, 1967. Shank, Wayne and Miriam (Martin), Mobile, Ala., first child, Sheryl Yvonne, Sept. 1, 1967. Shenk, Paul L. and Shelby (Harnish), New Providence, Pa., third child, second son, Roger Lee, Aug. 27, 1967. (First son deceased.) Sigler, Donald and Roberta (Bell), Smithville. Ohio. second son, Robert Todd, Aug. 12, 1967

Snyder, Howard and Carolyn (Nafziger), Archbold, Ohio, second daughter, Renee Lynn, Sept. 17 1067

Thompson, Dick and Maude (Miller), Denver, Colo., second son, Larry Lee, June 5, 1967. Walters, Fred L. and Verda M. (Hartzler), Belleville, Pa., second daughter, Marilyn Louise, Wyse, Richard and Linda (Wagner), Denver,

Colo., first child, a daughter, Darcey Heather, Apr. 21, 1967. Yoder, Perry E. and Gail (Peak), Goshen, Ind., first child. Allan Wade, Sept. 9, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Dagen-Kreider,-Clarence L. Dagen and Esther M. Kreider, both of Willow Street, Pa., Byerland cong., by David N. Thomas, Sept. 30, 1967

Dutcher-Bechtel. David Ray Dutcher, Uniontown. Ohio, Maple Grove cong., and Lorraine S. Bechtel, Spring City, Pa., Pottstown cong., by Norman H. Bechtel and Frank Dutcher. Sept. 16 1967

Ehst—Myers.—John Elst, Harrisonburg, Va., Boyertown cong., and Beverly Myers, Hatfield, Pa., Lansdale cong., by Willard M. Swartley, June 17, 1967.

Gane-Cassel.-Frederick C. Gane, Perkasie Pa., Lutheran Church, and Janet Louise Cassel Line Lexington (Pa.) cong., by Charles H. Ruloff and Floyd Hackman, July 15, 1967.

Godwin-Byard.-Mike Godwin and Lois Byard Godwin—syard, —Nike dodwin and Los Myard, Indianapolis, Ind., First Mennonite cong., by Richard W. Yoder, Aug. 19, 1967. Horst—Barge.—J. Nelson Horst, New Holland (Pa.) cong., and Norma H. Barge, Ronks, Pa.,

Paradise cong., by Clair B. Eby, Aug. 19, 1967. Kauffman-Baker.-Donald Kauffman West Liberty, Ohio, and Sharon Baker, Indianapolis, Ind., First Mennonite cong., by Richard W. Yoder, Sept. 10, 1967

Keener-Metzler.-Kenneth N. Keener, Elizabethtown (Pa.) cong., and Florence W. Metzler, Holtwood, Pa., Mechanic Grove cong., by Clayton Keener. Sept. 30, 1967.

King-Yoder,-Dwight Y. King, Hutchinson, Kan., Pershing Street cong., and Kathleen G. Yoder, Kalona, Iowa, East Union cong., by Sanford E. King and A. Lloyd Swartzendruber, Sept. 2.

Lovett-Yoder.-Lewis Eugene Lovett, West Liberty, Ohio, Methodist Church, and Katie Eileen Yoder, Bellefontaine, Ohio, South Union cong., by Archie Crockett, assisted by Roy S. Koch, Sept.

16, 1967. -Garcia.-Israel Lozano, Alice (Tex.) Lozanocong., and Dominga Garcia, Sondia, Tex., Calvary cong., by Paul Conrad, Sept. 16, 1967

Martin-Groff.-Jerry F. Martin, Ephrata, Pa., and Linda L. Groff, Stevens, Pa., both of Martindale cong., by J. Paul Graybill, Sept. 2, 1967. Miller-Hartzler.-Willis Miller. Goshen Ind

and Janet Hartzler, Goshen, Ind., Waterford cong., by Elno Steiner, Aug. 12, 1967. Musser—Zartman.—Marlin Musser and Patricia

Zartman, both of Bethany cong., East Earl, Pa., by A. Willard Shertzer, Sept. 9, 1967. Roes-Zehr.-Norman Samuel Roes, Milverton, Ont., Maple View cong., and Sharon Kathleen Zehr, Woodstock, Ont., Cassel cong., by Vernon

Zehr, Sept. 23, 1967. Short-Jiminez.-Terry W. Short and Margaret

Jiminez, both of Archbold, Ohio, Zion cong., by Ellis B. Croyle, Sept. 16, 1967. Steiner-Siegrist.-Roy Steiner, Dalton, Ohio,

County Line cong., and Ruth Ellen Siegrist, Troussburg. N.Y., West Union cong., by Melvin

L. Kauffman, Aug. 19, 1967.

Taylor—Bartlett.—Kenneth Taylor, Toronto,
Ont., Morningside cong., and Beverly Bartlett, Toronto, Ont., Warden Park cong., by John H

Widmer-Graber,-Stanley A. Widmer, Wayland, Iowa, and Martha Ann Graber, Mt. Pleasant. Iowa, both of Sugar Creek cong., by Vernon S. Gerig. Sept. 24. 1967 Yoder-Beachey .- Melvin N. Yoder and Martha

Beachey, both of Akron, Ohio, Walnut Creek cong., by Paul R. Miller, Sept. 9, 1967.

Yoder—Kramer,—Orden M. Yoder and Sara Ann Kramer, both of Dover, Del., Central cong., by Daniel V. Yoder.

Zeiset-Weaver.-Henry Zeiset, Ephrata, Pa., Erisman's cong., and Gladys Weaver, New Holland, Pa., Welsh Mountain cong., by Clair B. Eby. Sept. 23, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Gingerich, Moses, son of Joseph and Magdalene (Lebold) Gingerich, was born in Wilmot Twp., Ont., May 31, 1882; died Sept. 4, 1967; aged 85 y. 3 m. 3 d. On Feb. 27, 1909, he was married to Magdalene Gerber, who died June 7, 1955. Surviving are 2 sons (William and Joseph) and 3 daughters (Elmina—Mrs. Noah Brenneman, Helena—Mrs Austin Zehr, and Ruth-Mrs. William Mayer). He was a member of Steinman's Church, where funeral services were held Sept. 7, with Emanuel Steinman Albert Zehr, and Elmer Schwartzentruber officiating.

Kramer, Michael, son of David and Susan (Schwartz) Kramer, was born at Lansdale, Pa., Sept. 17, 1967; died Sept. 22, 1967; aged 5 d. Surviving besides his parents are maternal grandparents (Mr. and Mrs. Harry Schwartz), paternal grandparents (Mr. and Mrs. Wilmer D. Kramer) and paternal great-grandparents (Mr. and Mrs. Wilmer W. Kramer). Graveside services were held at Souderton Mennonite Cemetery, Sept. 25, with Russell B. Musselman officiating.

Kreider, Elmer S., son of Benjamin and Ella Nora (Stoner) Kreider, was born in Manheim Twp., Pa., Apr. 15, 1897; died of a heart attack at St. Joseph Hospital, Lancaster, Pa., Aug. 18, 1967; aged 70 y. 4 m. 3 d. Surviving are his wife (Esther Minnich), 5 daughters (Esther— Mrs. Daniel Landis, Edna-Mrs. Jacob Ginder, Dorothy-Mrs. William Ruppert, Betty-Mrs Curtis Funk, and Arlene), 2 sons (Melvin and Lester), 18 grandchildren, 2 sisters (Mrs. Bertha Harnish and Mrs. Blair Otto), 2 brothers (Abram and Jacob), and his stepmother (Mrs. Lizzie Kreider). He was a member of the Mountville Church, where funeral services were held Aug. 21, with Elmer Kennel and Christ Charles of ficiating.

Leupp, Christian, son of William and Cathernia (Yoder) Leupp, was born near Archbold, Ohio, Dec. 7, 1890: died at the home of his brother, Bill, near Waldron, Mich., Sept. 21, 1967; aged 76 v. 9 m. 14 d. In 1912 he was married to Lena Clair, who died Feb. 28, 1920. In 1923 he was married to Hazel Flint Vonier, who died Dec. 5, 1954. Surviving are 5 sons (Virgil, Harold, owell, Frank, and Donald), 3 daughters (Flossy Fling, Helen, and Edna), 12 grandchildren, and one great-grandchild. One brother (Simon) and one sister (Dina) preceded him in death. Funeral serv-ices were held at the Salem Church, near Waldron, Sept. 23, with Earl Stuckey officiating.

Long, Reuel Nathan, son of David and Anna

(Horst) Long, was born at Chambersburg, Pa., Sept. 20, 1898; died at his home in Sterling, Ill., Sept. 23, 1967; aged 69 y. 3 d. Surviving are his wife (Ida), one son (Daryl), one daughter (Joyce-Mrs. Elwood Graber), one sister (Rhoda—Mrs. Lloyd Ebersole), one brother (Menno), and 10 grandchildren. He was a member of the Science Ridge Church, where funeral services were held Sept 26 with Edwin I. Stalter officiating.

Swartzendruber, Lawrence, son of George and Naomi Swartzendruber, was born in Johnson Co., Iowa, Nov. 27, 1913; died at the Scheurer Hospital, Pigeon, Mich., following hospitalization with a brain tumor, Sept. 2, 1967; aged 53 y. 9 m. 6 d. On June 4, 1936, he was married to Iva Gunden, who survives. Also surviving are 2 daughters and 4 sons (Roma Jean-Mrs. Alfred Bontrager, Dale, Karen, Dennis, Leland, and Arlin), 5 grandchildren, his stepmother (Mrs. Lena Swartzendruber), 2 brothers (Edwin and Glenn),

and 3 sisters (Katie-Mrs. Herbert Albrecht Velma—Mrs. Ira Esch, and Edna—Mrs. Gerald Gascho). His father preceded him in death by 26 days. He was a member of the Pigeon River Conservative Church, where funeral services were held Sept. 5 with Earl Maust, Jesse Yoder, and

Willard Mayer officiating.
Yoder, Eldora Fern, daughter of Frank and Lydia (King) Kauffman, was born at Garden City. Mo., Feb. 15, 1915; died from heart trouble at West Liberty, Ohio, Sept. 20, 1967; aged 52 v. 7 m. 5 d. On Aug. 11, 1942, she was married to Philip Yoder, who survives. Also surviving are 3 children (Myron, Lowell, and Ramona) and 2 sisters (Mrs. Ida Hershberger and Golda-Mrs. Elmer Hershberger). A son (Richard) died in infancy. She was a member of the Bethel Church, where fu-neral services were held Sept. 23, with Balph M Smucker and Elmer Hershberger officiating: interment in Fairview Cemetery.

of Jerusalem's second temple, built by King Solomon and destroyed by the Roman army in A D 70

Many Orthodox Jews would like to see the temple rebuilt, he said, but this could only be done on the site of the Mosque of Omar. a sacred Moslem shrine, which adjoins the Wailing Wall.

Iewish law prohibits the destruction of a temple of another religion, but some lews expect the mosque will be leveled by an earthquake as prophesied in the Old Testament book of Zechariah Mr. Stoehr said. Then they would rebuild the temple.

Two views of ecumenism-one hailing the progress of "secular ecumenism" and the other warning against a "superchurch"were presented to more than 1.800 Protestant and Catholic leaders meeting in Columbus, Ohio.

"We (Catholics and Protestants) will get closer to each other faster." declared Father John B. Sheerin, editor of the Catholic World, "through joint Christian participation in the mission of the church in the world than in classical theological dialogue.

Noting that ecumenism is not generating much interest among the laity, Father Sheerin said the movement needs "popular leaders, men with 'charism' (the divine gift of leadership), to bring this movement down to grass roots

"Billy Graham has this charism. If we could get him interested in ecumenism, we could bring it to the grass roots."

Father Sheerin made his remarks to a unique National Consultation on the Church

Items and Comments

Two years ago there were an estimated 25 000 believers in Nichiren Shoshu (True Buddhism) in the United States. Today there are 40,000 and Masavasu Sadanaga, chief of the joint headquarters in Los Angeles, says 2,000 new converts are being added each

Three-thousand-year-old pyramids, be-lieved to have been buried by lava flow in 50 B.C., have been unearthed near the ancient city of Cuicuilco, in Mexico, Archaeological diggings indicate that an advanced civilization existed in the area millenniums

The five millionth copy of a surprise best seller published a year ago was presented to the American Bible Society's president Edmund F. Wagner, of Scarsdale, N.Y.

A special edition of "Good News for Modern Man," the New Testament in Today's English Version, was given him by the Reverend Dr. Howard Moody Morgan, pastor of the Chambers-Wylie Memorial United Presbyterian Church, Philadelphia.

Prepared originally for new readers and those who speak English as a second language, only 150,000 copies of the TEV were produced by the first press run. To meet increasing demands for the popular paperback since its publication in September, 1966, a total of 21 printings of the first edition have produced over 6,500,000 copies. In addition, the first printing of the first revision is now on the press.

Dr. Robert G. Bratcher, of Setauket, L.L.

headed the TEV translation committee and contemporary line drawings were provided by Swiss artist Annie Vallotton.

The TEV is available from the nonprofit American Bible Society at 25 cents a copy and can be purchased singly or in quantity from Bible House, ABS headquarters, 1865 Broadway, N.Y. 10023. The TEV can also be obtained through any of the Society's regional offices or associated Bible Societies.

A former Minneapolis Protestant clergyman who has lived in Israel for the past five years holds that many Orthodox Jews in

Israel are "fervently waiting for the Messiah." The Reverend Richard Stoehr said the Six-Day War in June and Israel's "miraculous delivery" had created "a tremendous

Messianic expectation. Mr. Stoehr was with Israeli troops that entered Arab-held Old Jerusalem and said it was a "tremendous sight" to see the Israelis at the Wailing Wall after being denied

access to it for 20 years. The Wailing Wall is all that remains today

by Gerald C. Studer

CHRISTOPHER DOCK: COLONIAL SCHOOLMASTER

This book contains the biography of Christopher Dock. father of American pedagogy, plus a modern translation of his complete works. Included in the book are two full color plates: a portrait of Mr. Dock, and one of his illustrated writings.

American colonial history has many heroes. Christopher Dock, the skillful eighteenth-century schoolmaster of Eastern Pennsylvania, was one of them. His famous School Management published in 1770 reveals how advanced his ideas were even for today. This was the first book on teaching that was published in America. Christopher Dock: Colonial Schoolmaster is a significant addition to the history of American education and will be an inspiration to all who are interested in the education of the young. \$8.95





in-Community Life, a cooperative effort involving 14 Protestant denominations, the Roman Catholic Church, the National and

Ohio Councils of Churches.

Dr. Clarence Jordan, director of the interracial Koinonia Farm in Americus, Gasaid that the church is not going to meet the pressing needs of contemporary society by putting up some ecumenical superstructure.

"The real scandal of Christianity," asserted Dr. Jordan, "is not its dividedness but its materialism and its denial of the faith. I cannot see uniting two segregated churches without resulting in a bigger monster."

Accusing the cigarette industry of "peddling a deadly weapon . . . for financial gain," Senator Robert F. Kennedy outlined a three-pronged legislative attack on cigarette smoking.

The New York Democrat discussed his plans for Congressional action at the opening session of the First World Conference on Smoking and Health in New York.

Charging the cigarette companies with "total inattention to public responsibility,"

Senator Kennedy said:

"Each year cigarettes kill five times more Americans then do traffic accidents. Lung cancer alone kills as many as die on the road. The cigarette industry is peddling a deadly weapon. It is dealing in people's lives for financial gain."

He said that if it were not for the "tremendous economic power of producers, cigarettes would have been banned years

ago."

J. Irwin Miller, the first layman to serve as president of the National Council of Churches, is recommended in the October issue of Esquire as the ideal Republican presidential candidate in 1968.

Over a cover picture of Mr. Miller, an industrialist from Columbus, Ind., Esquire asserts that "this man ought to be the next president of the United States."

The article, written by Steven V. Roberts, political writer for the New York Times, is called "Is It Too Late for a Man of Honesty, High Purpose, and Intelligence to Be Elected President of the United States in 1968?"

Women wearing miniskirts will not be allowed to enter Vatican City, according to orders issued to Pontifical Guards.

The guards have been instructed to escort all miniskirted girls back to the borders of the Vatican State. Although the new rules are unofficial, the guards have been vigorously enforcing them since Sept. 10.

No distinction is made by the guards between short and medium short skirts such as worn by actress Claudia Cardinale during a papal audience for members of the communications media a few months ago. R & SHEN

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Coming Next Week

Reformation Truths Which Still Stand Paul H. Martin India and Woodstock School Robert D. Wenger 'To Est" or Not 'To Est" Nelson E. Kauffman

Cover photo by Woodruff, CWS. Bombed houses of Vietnamese village. Any number can run, but war catches the ones on foot. P. 990, Rajan Devdas, Indian Embassy; p. 939, Wide World Photos; p. 942, Elkhart Truth.

JOHN M. DRESCHER, Editor Boyd Nelson, Contributing Editor J. C. Wenger, Ellrose D. Zook, Consulting Editors

The Gospel Herald was established in 1908 as a successor to Gospel Winess (1905) and Herald of Trush (1884). The Gospel Herald is a religious periodical published weekly by the New York (1905) and the state of the Control of the State of the Control of the State of the Control of the Contro

GOSPEL HERALD

Ivesday, October 24, 1967

Volume LX, Number 42



Reformation Truths Which Still Stand

By Paul H. Martin

Recently I had occasion to have a business audience with the local Catholic priest. Upon entering the building my eye caught a slogan tacked on the church bulletin board. It read, "Keep Up with the Changing Church." Another priest said recently, "We've needed to come to this emphasis on faith. But we were ready for it before." Creative change is happening also in the structure of the Protestant church as its lay membership is becoming more largely involved in putting its faith to work. The change is both welcome and painful. Amidst the modern transformation of the church will any oillars from the past remain?

The World of the Reformation Stands Today

Change is one of the parallels between the church of the sistenth century and the church of now. One of the reasons for change in the church is change in the world in which it is housed. This was very true of the church in the Reformation era. The Reformation was preceded by a period of amazing geographic, scientific, artistic, and literary discovery. Columbus had recently led to the finding of the Western Hemisphere and the knowledge of a new world. Copernicus announced that the sun was the center of the universe and brought the knowledge of a new cosmos. Arts of warfare and politics were revised by the origin of gunpowder. The invention of printing would mean plentiful and inexpensive books and Bibles.

As all these winds of change were blowing, the old, resisting, staggering church, walking out of the dark ages, could hardly eatch its breath. Would it adjust to keep up with or move ahead in leadership of a changing world? And if it changed, would values be found to permanently enlighten the ages? Amidst the variables moved by the winds of time might not the Reformation make permanent certain constants as anchors that would always hold?

The Bible of the Reformation Stands Today

One of the enlightening torches that burns perpetually is the Bible of the Reformation. The Reformation would not have happened without the Bible. The times before the sixteenth century were dark ages, centuries in which the masses lived in ignorance of biblical information. The church leadership hid its knowledge from the average man. It was embedded in a language other than his mother tongue. He learned only a quote here and there from the memorizations of the priests.

Along came the Enlightenment. Scholars were digging and dusting among the Greek, Hebrew, and Latin sources for literary information. Among their findings was a new interest in what the Bible had to say, not just a Latin Bible with the corruptions that had crept in through many centuries of hand copying. But it was an older Bible much nearer the fountainhead in the original languages of Hebrew (O.T.) and Greek (N.T.). And a Bible that would be translated into the languages of the people. It became legendary of the man who did most to prepare the text for this Bible, in speaking of the Reformation, that "Erasmus laid the egg and Luther hatched it."

Also the Reformation could not have succeeded without the support of the people. Ecclesiastical and political powers could quickly sauff out the life of a preacher they considered a heretic, as he taught the biblical truth. This happened with Huss and Savonarola during the century preceding the Reformation. But back of Luther was his German Bible printed inexpensively in the people's language. The people gathered in groups led by persons with enough education to read the Bible and comment upon it. Such assemblies were called "Bible Schools." A reader in such a gathering at Zurich, Switzerland, was Conrad Grebel. The result of this leadership and participation in Bible study led to the formation of the first Anabaytist (Mennonite) congregation.

So the earliest and widespread use of the Bible in Protestant and Anabaptist movements included the participation of the people who then became the congregation of the church. This suggests a valid and necessary use of the Bible for today and always. Involvement of the people in the use of the Bible was a foundation without which our churches rooted in the Reformation could not have emerged into being. Without it they cannot continue in the same spirit and essence.

The preaching of the Word was also a Reformation redecovery. Luther, Calvin, and the Anabaptist leaders believed that private reading and discussion of the Scriptures were not the only essentials. But preaching of the Word by men adequately gifted and duly appointed for the task was a necessary calling. The preaching related to the reading. A function of public preaching was its providing guidance to the Christian in his private reading and study.

So it the church today is to involve the Reformation pattern, it will have both preaching of the Word and individual and group reading and study. A church with preaching only would not attain the Reformation ideal, nor would a church without preaching. A church member cannot adequately receive the necessary contributions of the Bible to his life without becoming involved in the process of its interpretation and application. But on the contrary he, who for the purpose of livelihood becomes a specialist in a nonbiblical field, needs the aid of the biblical specialist in problems of language, history, geography, culture, psychology, and theology, as these have a bearing on the meaning of writings produced from nineteen hundred to thirty-five hundred years ago on the other side of the world. These necessities of both the member involvement and the specialist guidance are true now more than ever, when the Bible and the church continue their way through our expanding scientific, technological, nuclear, space age.

The Doctrine of the Reformation Stands Today

The doctrine that emerged from the Reformation era arose out of the times and experiences of the men involved. By severe childhood punishings from his elders, the brutatities included in the religious education of the time, and an attitude of parental rejection because he entered the monastery rather than the legal profession chosen for him by his father, Martin Luther had great difficulty in finding release from guilt for sin. He did not find repentance and penance bringing him peace of mind in relation to a heavenly Father. Life in the monastery, strict and severe as it was, did not lead him away from concluding that the world was supervised by a stern judge who was out to get you for your mistakes.

It was not until Luther was assigned to teach the Bible in a heological professorship at the University of Wittenberg that he was able to resolve his problem of guilt. He found from the Psalms and Romans that "the just shall live by his faith." Upon this realization he says, "I felt myself to be reborn and to have gone through open doors into paradise ... whereas before the 'justice of God' had filled me with hate, now it became to me inexpressibly sweet in greater love. This passage of Paul became to me a gate to heaven."

Emphasis upon justification by faith became a cardinal principle of the reformers. They also believed that the human institution of the church could not mediate nor withhold the experience of forgiveness. They believed in the "one mediator between God and men, the man Christ Jesus." No ecclesiastical tyranny could deny a person qualifying in repentance and faith from the assurance of the gospel. Men and nations need no longer believe that a human organization could suspend them from the grace of Cod. The sting was taken out of the threat of excommunication. Christians could find the functions of the priesthood within themselves and one another. Hence, the twin cardinal Reformation principle of the priesthood of all believers.

Did Luther carry the truth of salvation by faith to the point of misleading succeeding generations to rest in their sins? It would not be surprising if one so burdened with his guilt might tend to allow his experience of relief to go to the extreme of license to sin. While he found works unable to deliver the conscience, some of his teachings suggest he may have overlooked the works in which faith issues. If we take from the reformers this kind of faith that considers the Christian morally irresponsible and unaccountable, we open up Christianity to Dietrich Bonhöffer's charge of "cheap grace."6 Dr. O. Hobart Mowrer's criticisms of Luther's theology as one that leads to moral non-accountability and an inadequate private confessional of sin that abandons the guilty to neurotic estrangement are valid. But if the life of obedient discipleship of the Anabaptists is allowed to complete the Reformation picture, "to live in faith is to live by that historical Word which both demands your response and effects upon you God's liberating forgiveness."8

The Church of the Reformation Stands Today

The Anabaptists made one of their greatest contributions on the nature of the church. Indeed, without an awareness of their postition on the church a view of the church for today is scarcely adequate. They were pioneers in the existence of the church composed of voluntary membership and free of state-controlled government. This kind of church was symbolized in their insistence upon adult rather than infant baptism as a requirement for entrance into church membership. Before their movement the Reformation leaders of Switzerland knew only the state church in which the church was equated with all the people of the country. Thus it was known as the Volkskirche.

The twentieth century calls for a church of strong, concerned, committed, participating members. A large denomination of the Volkskirche tradition including infant baptism finds five percent of its adult members attending the discussion groups of Sunday school. The need is uttered by a professor of theology in one of Germann's great theological faculties: "... the whole misery of German Protestantism is rooted in the fact that from the very beginning the Reformation (churches) became nothing but pastor-churches. The same church which discovered the priesthood of all believers has up to the present day never understood how to develop a real sense of responsibility in the Christian laity, with spontaneous cooperators in the local churches."

A stirring toward recovery of the membership-church as distinguished from the pastor-church is a part of modern reformation within the American church. Throughout the land numbers of persons are becoming involved in the life of the church largely through the koinonia group discovery. One of the reasons the Faith at Work, Yokefellow, Concern, and similar group movements are so helpful in this revitalization process is that they work largely within the congregations and denominations rather than in opposition to them.

The Swiss Brethren carried their obedience to Christ to the point of refusal of military service in a day when the Mohammedan armies were threatening to engulf their fatherland of central Europe in a giant pincer movement with its clutches in the Balkan Peninsula and Northern France. They were charged with social irresponsibility, but stood for their nonresistant church separate from the state to the price of life itself.

Can the example of the Anabaptist reformers help encouraging the believing Christian to participate in a church which takes the biblical stand and witness for nonviolent love seriously?

William Stevenson, The Story of the Reformation (Richmond: John Knox, 1959), p. 26.
 John Horsch, Mennonities in Europe (Scottdale: Mennonite Publishing House, 1950), p. 46.

^{1990),} p. 46.
3. Rom. 1:17.
4. Roland H. Bainton, Here I Stand, A Life of Martin Luther (Nashville: Abingdon Press, 1950), p. 22.

^{5.} I Tim. 2: 5.

5. I Tim. 2: 5.

6. Dietrich Bonhöffer, The Cost of Discipleship (New York: The Macmillan Company, 1949), pp. 35 ff.

7. O. Hobart Mowrer, The New Group Therapy (Princeton: D. Van Nostrand

O. Hobart Mowrer, The New Group Interagy (FIRECOLD & Sail Disease).
 Inc., 1984).
 Ronald Greeper Smith. The Nature of Fatth in Sermon to Intellectuals.
 Ronald Company, 1983, p. 139.
 P. Ronald Little, Intell (New York: The Measurillan Company, 1983), p. 139.
 P. Fanklin I. Little, Intell. Proper point of the Company of the Charch (Boston: Starr King Press, 1987), Preface, p. 201.

All the Friends I Can Get

Once Charlie Brown of the cartoon strip "Peanuts" said somewhat sadly, "I need all the friends I can get." So do some of the rest of us. So does the church. It is the latter I'd like to talk about.

The church has lately been diagnosed in all kinds of ways—as irrelevant, outdated, uncommitted, unconcerned, comfortable, frozen, weak, sick, and even dead. I don't like any of those words. I prefer looking at the church from another perspective. It is like a very young child trying hard to walk.

It is true, Christ began to build His church nearly two thousand years ago. So it is not young—historically speaking. But the church is always young because its people are always learning how a church should walk in a changing world. Never has the world changed so fast as it is changing now. Never has the church been challenged as it is being challenged now. It is trying desperately to discover what it means for a church to walk uprightly and courageously in this kind of world.

Like a very young child the church takes false steps. It falls on its face. It gets up and tries again. It is a perfectly healthy church. But it has never before walked in a world like this.

No longer is it a question of how the church should meet the challenge of this change or that. Changes are falling like hail upon the church. It is a question now of how the rising church can learn to live with change itself. How can people be equipped to walk in a world where almost everything is changing?

To put it differently, what does commitment mean for me in this kind of world? I am trying to find out. But who am I to ask? My father could have asked his father, "How did you do it?" The world changed slowly fifty years ago. But whom can I ask? No one, but no one before now has ever tried to spell out the meaning of commitment in a technologically exploding computerzed world.

What does commitment mean? How does it express itself for the Christian businessman, farmer, researcher, financier? What does it mean for the preacher or the church worker? All of us need to help each other.

The young child learning to walk does not need criticism. He needs all the friends he can get. So do I. So do you. So does the church.

-Arnold W. Cressman

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683

My Prayer

O God,
Deliver us from the pitfall
Of weak resignation to evil
When we could do something
To remedy it.
Save us from the peril
Of pride in accomplishment
When we do something
Which ought to be done.
May we know just enough
Of the sunshine of Your love
And the rain of Your anger
To seek true integrity
And honest endeavor
Always.

Amen.



Exeland Church

The work at Exeland, Wis., began about 1915 with I. S. Mast in charge. The church building was built by Amon Birky, Albany, Ore., in 1850. W. Wallace Kauffman is the pastor with Leroy Schrock serving as bishop. Attendance in Sunday morning services is around 30.

Our Efforts to Escape

Americans are sometimes referred to as people afraid to face reality. About every thirty minutes someone in our country commits suicide. Many more try to commit suicide but don't make it. We were told that during World War II half of the draftees rejected for military service were turned away because of emotional disturbances. Americans spend three times as much for alcoholic beverages as for religious purposes. Druz addiction increases daily.

So, by many things, from the fear some have of attending a funeral to the reading of millions of monthly love and adventure magazines, we reflect a desire to escape reality. In addition, the great fear many have of being alone or still long enough to think is indicative of a desire to escape reality.

Perhaps the most common and most dangerous kind of escapism is to refuse to call sin, sin or to call our sin something else. To refuse to recognize and confess sin is to live in unreality. This refusal is no doubt the cause of much illness and irritation. It results in all kinds of problems. An eminent psychologist points out that the so-called neurotic is very often a bona fide sinner whose guilt from the past is real, whose difficulties arise not from inhibitions but from actions clearly proscribed socially and morally which he has

kept carefully concealed, unconfessed, and unredeemed.

Man is a perennial fugitive in constant flight from God, from his fellowman, and from himself. And man seeking to escape reality, tries to cover up his real self.

One of the glorious realities of the gospel is that Cod calls man to Himself. And this call is a call to freedom. We can stop being a fugitive and come just as we are to the God who knows all about us and loves us with an everalsting love. Further, in Christ, who died for all our sin, we can frankly confess we are sinners and thus face up to ourselves. We have nothing to hide. We do not wish to escape. We want to be forgiven. And this forgiveness is a reality as we come to Christ confessing our sin and claiming the full forgiveness He promised.

Instead now of being a fugitive from God, we find our refuge in Him. Instead of flight from our fellowmen, we are drawn to serve others. And instead of trying to escape our real selves, we confess what we are and find the cleansing from all which is nor right by walking in the light of truth.

Praise God that in knowing Him, in Christ, we can put away all the efforts to escape reality and we can come into a life filled with the real rather than one which lives under the punishment of pretense.—D.

Our Problem-Lack of Commitment

Richard C. Raines, well-known writer and bishop of the Methodist Church, in a recent address illustrated our spiritual attitude by reading a letter of a child which said. "Dear God, what is it like when you die? Nobody will tell me. I just want to know. I don't want to do it." Bishop Raines commented, "We tend to be that way spiritually. 'O God, what is it like to be converted? I don't want to do it, I just want to know about it."

Raines' remark is a good reminder. Sometimes I think we've prayed enough about and written enough about renewal and revival and repentance and race and reaching our neighbors for Christ. It seems the Lord may see us simply standing still and praying, "O God, send renewal, and revival. Bring men to repentance and restore right race relations. O God, we pray for the poor. And please save our neighbors and send missionaries. But we don't want to do it. We want to pretend we are pious in praying like this."

We many times manage to accomplish what a deacon, who

got his metaphors mixed, prayed: "Lord, send a mighty fire of revival. And, Lord, wherever there is one small spark, water that spark." We pray for God to do a new work, but whenever we see that it might involve us or see someone else being used or blessed, we pour water on the whole idea.

Without a doubt one of the great needs of right now is to live up to the light we already have. It is not only to learn about the truth but to live the truth. It is not only to discern what the need is but to do all within our power to meet the need. For true prayer always puts legs under the person who prays. And it is utter deceit to pray for something we will not receive.

Renewal or revival and radiant living results when people begin to pray sincerely, "O God, what is it like to be converted? Make me a demonstration. What is it like to repent? I promise to turn from every evil way You show me. What is it like to share the gospel? I commit myself to be Your evangel, be it like or death."—D.

India and Woodstock School

By Robert D. Wenger

India—the land of famine, drought, riots, floods, and Woodstock School.

Woodstock School is an accredited American school located at Mussoorie in the first main range of the Himalayan Mountains in northern India. A Christian school with an international student body, the majority of the students graduate with an American high school diploma. Woodstock offers studies culminating in the Indian School Certificate or the General Certificate Examination from London University.

In late summer of 1966 my wife Marge and I, with our six-month-old son Brad, came to Woodstock School on a three-year assignment as Overseas Mission Associates. Our immediate reactions to India and its people were not too dissimilar to those of many others from a western culture. The immediate things that impressed or depressed us were the heat, flies, poverty, and the looks of personal hardship on the faces of many of the Indian people.

Our constituency (75 percent) is primarily children of American missionaries in northern India and neighboring countries. The remaining 25 percent make Woodstock a truly unique school. In our student body there are usually ten to 18 nationalities from all over the world. Many of these students parents are in government service of their particular country or in some government-related program of education, agriculture, medicine, or community development.

Traveling by Day

To get to Woodstock we traveled north from Delhi through the northern plains of the state of Uttar Pradesh. The dry, hot wind reminded me of the South Dakota Badlands, my wife of her former home state of Kansas, and Brad of his heree-day-old diaper rash that gradually spread over his entire body in the form of a heat rash. The trip to the Himalayan foothills is usually taken on an overnight train, thus avoiding the heat of the day; but in our case, the recent morsoon rains had washed out several bridges on the train route. Consequently, we rode north via hired taxi through the daytime heat.

After six hours of traveling (and bouncing) in the Indian Ambassador automobile, dodging oxcarts, people, cows, herds of goats, and other obstacles, we were confronted with a small range of mountains called the Sawaliks. Far ahead we viewed a magnificent range of mountains with snow-covered peaks. After passing through the Sawaliks, the Doon Valley, the city of Dehra Dun, and then over 30 tortuous miles of mountain road (where the maximum speed was 20 mph), we

reached the top of the first main range of the Himalayan Mountains at the hill station of Mussoorie.

Mussoorie's main attraction is its altitude of 7,000 feet. This eliminates the extreme heat, dust, and dirt of the plains in the hot season. There are days, however, when visibility here is limited to several hundred yards because of the dust blowing up from the plains; but these days are few in contrast to the number of beautifully clear days of fall, winter, and early sprine.

Other attractions of Mussoorie as a vacationing area are the bazaars of Library, Kulri, Sisters, and Landour. These sport at least three cinemas, a small roller skating rink, and at least six Hindu, Sikh, or Moslem places of worship. The chief tourist circulars concerning Mussoorie advertise its rugged, natural, mountainous beauty and its view of the snow-capped, main range Himalayas to the north. From just above Woodstock School and Landour bazaar one has a full 90 degree view of this 20,000- to 25,000-foot border between India and China (Tibet).

The spectacular natural beauty attracted us on our first trip up the "hill" from Dehra Dun. We were unaccustomed to seeing monkeys of several species swinging from tree to tree along the road, or from house to house in the bazaars. What we thought was India looked more like China, largely because of the many round-faced Tibetans near Mussoorie. They had fled Tibet with their spiritual and political leader, the Dalai Lama, in 1959 when the Chinese took over. The Tibetans came primarily to the hill stations of northern India, a similar climate to that of their homeland. We soon discovered that most Indians treat Tibetans much as they do us—as foreigners.

A Kinship with Tibetans

Perhaps this accounts for our strange association and kinship with these people. Indians employ Tibetans as an integral part of their labor force in the maintenance and upkeep of roads and paths. In and around Mussoorie, the size and number of the pushda (retaining walls) needed to hold up the few roads and many paths is astounding. Yet these Tibetans possess a spirit of optimism and a ready smile somewhat foreign to Indian culture. In spite of persecution, hardship, and misfortune, their friendliness, sincerity, and openness is remarkable.

East of Mussoorie along Tehri Road, Woodstock School is about one mile from Landour Bazaar. Located on 200 near-vertical acres, one must walk in either of two directions —up or down. From the school listelf one can practically toos a rock on the roof of the bow's hostel (high school bow's

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residence). Yet it is a 15- to 20-minute walk from the hostel

Midlands (the high school girls' residence) is farther out on a ridge; while the walk is not quite so steep, it takes about the same amount of time.

The history of Woodstock is an old one. Opened in 1854 and established in its present location in 1856, the school was under the management of an English mission for 20 years. From 1874 to 1923 it was owned and controlled by the American Presbyterian Mission as a school for girls; some small boys were also admitted. By the close of that period the need was increasingly recognized for better educational facilities in India, particularly adapted to the requirements of children who were expecting to receive college training in the United States.

American missionary parents had been reluctant to send their children home at an early age and were eager to have a school in India which would offer advantages equivalent to those of schools in America. Under the leadership of the late A. E. Parker, who was then principal, Woodstock School was reorganized in 1928 as a union institution under the cooperative management of seven Christian missionary bodies. A board of directors was established under the articles of association to control policies and to exercise final authority in the affairs of the school. Cooperating bodies in 1967 number 21, one of which is the Mennonite Board of Missions and Charities Elibart. Ind.

The Need for Counseling

My appointment was to the position of full-time guidance counselor in the high school. Prior to my-coming to Woodstock, the college counseling and standardized testing programs had been carried on by different members of an overburdened teaching staff. There was a desperate need for someone who had the time to coordinate the entire guidance program. Even with my arrival at Woodstock the plans met with the somewhat typical overseas assignment routine. Because of shortage of staff in the history and social studies department, I have devoted over 50 percent of my time to teaching.

The pressing needs are in the coordination of a testing program, college counseling to the senior class, and academic and personal counseling. The college counseling is a most demanding part of the program. Students of American parents have often spent their entire lives in India, with the exception of two one-year furloughs to the States. They leave "home," parents, friends, and must adapt to the mainstream of American life and culture. It is doubly difficult for them because they look like Americans outwardly; consequently, they are expected by others automatically to be knowledgeable of all things American when truthfully American culture is many times as foreign to them as it would be to any Indian. To many the thought of facing this at age 18 is outle appalling.

My wife has found the demands of setting up a home in a foreign culture both exciting and frustrating. In addition to her homemaking duties, she has put her nursing abilities to work part-time in the school clinic and dispensary. Because of shortage of secretarial staff at the school, she also worked for several months in the office.

A unique aspect of the Overseas Mission Associate program is the time we spend with full-time missionaries on the plains during the three-month winter holidays. We are especially fortunate in being able to travel from one mission station to another to help with some specific problem of a particular locality or merely to visit. Our opportunity to get an overview of the complete program of the Mennonite Church in India through its missions is something that even the full-time missionary often finds impossible.

For our family India is both fascinating and perplexing, unique and erratic, peculiar and obtuse.

God's Grace

You are taking a trip through another state. You have never gone this way before. You were following Route 313, but now you see number 16 on the sign. Farther down the road the same wrong number appears. You pull over to the side of the road and get out the road map. Sure enough, you made a mistake in the last town and got on the wrong road. After studying the map it looks rather easy to cross over from Route 16 to 313 by a side road. You make the left turn at the next intersection. You can tell it is not a through highway but it is good enough.

After you travel about two miles the motor begins to sputter. A quick glance at the fuel gauge tells you there is gas in the tank. But the car stops. What now? Back to the nearest town would be fifteen miles. And it is night. But there is a light from a house nearby. You leave the car, walk a couple hundred feet wondering what kind of response or help you might receive from a knock on the door and an explanation of your problem. The door opens a friendly man invites you in, hears your story, and you know you are among friends.

He explains that the one garage in town is closed for the night and that help would not be available until morning. Then he says, "We have a spare bed and you are welcome to it." Next morning you call for help and are soon on your way again, with directions for finding the road you wanted.

As you drive down the highway you reflect on your experience. Why did they do all that for me? They had no reason to. They did not know me. They owed me nothing, and I was not deserving of the kindness they showed. And so you conclude, "They certainly are gracious people."

God's grace is even more astounding. "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not of works, lest any man should boast." God in His grace accepts a man as he is when he comes by faith. A man is never too bad to come to God, for where sin abounds grace does much more abound.

God's grace enables a person to do what God asks him to do. The writer of Hebrews encourages us to draw near with confidence to the throne of grace, that we may receive mercy and find grace to help in time of need.

-Willis L. Breckbill

An Experience with New Light

By Maynard Shelly

He was a language school dropout. Having been sent to Colombia, the young missionary became restless with his language studies after six months. He decided to set out for the mountains of Colombia to preach the gospel.

After a short time, he had gathered together the largest congregation in all of Colombia. Over a thousand attended, Sunday after Sunday. The minister was a member of the Foursquare Gospel Church, a Pentecostal group.

And the story of this new radical's feat was told with excitement by a sober church historian to a gathering of old, perhaps tired, radicals.

"It has been an amazing accomplishment," said William R. Estep, Jr., of Southwestern Baptist Theological Seminary. "The Pentecostals are doing a tremendously aggressive work, evangelstically solid. We think it is a fly-by-night affair, but it sirt. It's deep and vital and moving."

He was speaking to the Conference on the Concept of the Believers' Church which met in Louisville last June. One hundred and fifty scholars and pastors from twelve denominations attended the meeting on the campus of Southern Bartist Theological Seminary.

Reaching the Masses

"It's reaching the masses as no other group has in all Latin America, particularly in Chile where there are more than a million Pentecostals. There are more active Pentecostals in Chile than there are of any other group, including the Boman Catholic Church."

Kenneth Scott Latourette, Yale professor emeritus of missions, also spoke with admiration about the achievements of the Pentecostals as an illustration of the biblical prophecy that the "poor have the gospel preached to them."

The amazement of these men for this modern mass movement must have been equal to that expressed by Martin Luther four hundred years earlier concerning the spiritual ancestors of the men gathered at the Louisville conference.

For the vision of a believers' church was rediscovered in the Protestant Reformation begun by Luther's call to debate the nature of the church in October 1517. Luther and the major reformers went on to reform the church, but only half way according to some who heeded Luther's call to study the Bible for the New Testament pattern of the church.

Among these were Conrad Grebel in Switzerland and Menno Simons in the Netherlands. They were active leaders of the Anabaptist movement that took as its goal the community of believers organized as a voluntary fellowship of which believer's (or adult) baptism was a sign. The fellowship covenanted together to support each other in discipliship under the authority of Christ as discovered in the Bible.

This radical venture became a popular movement in Europe in the sixteenth century. Alarmed by its spread, both Catholic and Protestant princes moved to eradicate it in a bloody persecution that was almost successful.

But the believers' church vision could not be snuffed out. Directly and indirectly, the same spirit broke forth in the life of the Quakers and Baptists in England, in the Brethren in Germany, and in the Churches of Christ and Church of God in America. These churches and others in our day consider themselves the inheritors of this radical perception.

It is a tradition that includes the priesthood of all believers and the possibility of new light coming from the Scriptures under the guidance of the Holy Spirit.

Preacherhood of All

"We don't just believe in the priesthood of all believers," said T. Canby Jones, professor of religion at Wilmington College. "We advocate the preacherhood of all. We seek not to abolish the ministry but to abolish the laity."

Since God continues to work in the world, the present world order is not a finished scheme. The conservative Puritans of England complained bitterly about the changing positions of one group of the believers' church, said Frank H. Littell, president of Iowa Wesleyan College.

"What the radicals claimed, however, was the right to change their minds when given further light. To then, this was an article of faith. To their opponents, it was proof that they could not be depended on to stay put. The truth was not ... a closed book."

But that was several hundred years ago. Some believers' church ideas have been accepted by most other churches. Even many churches which practice infant baptism, for example, make place for the concept of voluntary church membership in their practice of confirmation. The separation of church and state seems widely accepted in America.

And the churches of the believers' church tradition have accepted practices from the established church—the dominant church of our society whether state church as in some countries of Europe or the de facto state church as in many American communities.

"The one area of the world where their influence has been the greatest—where in fact Baptists and Methodists constitute almost an establishment and where the Churches of Christ and the Disciples are also numerous—is the

Maynard Shelly, Newton, Kan., is editor of *The Mennontte*. This is the third of a series consisting of a report on the Conference on the Concept of the Believers' Church, held in Louisville, Ky., June 26-30.

southern region of the United States," said Richard M. Pope, professor of church history at Lexington Theological Seminary. "In this area where the free churches have been most influential, a powerful caste and class society is upheld and mirrored in the churches themselves."

Lost Fire

The radicals of yesteryear have lost their fire. "In their preoccupation with conversion and purity of moral life, they have generally failed to reckon realistically with such worldly vanities as love of preeminence, pride of race, sectional loyalty, and party spirit," Pope added. "Desire for power or financial success may infiltrate even the congregation of Zion. Separation from the world certainly represents more than an experience of regeneration and sanetification which abstains from tobacco, alcohol, gambling, and dancing."

The Conference on the Concept of the Believers' Church was called in the conviction that the idea of the believers' church is still valid. The models of the believers' church were found in the New Testament church, in the Protestant Reformation, and perhaps even in modern experience. The biblical and historical examples are needful and easily converted the controlled Modern illustrations are immediate and more difficult.

Since both Estep and Latourette noted the relation of the Pentecostal movement to the believers' church, the contribution of a Pentecostal spokesman at the Louisville conference and its reaction to his message was more than an academic lesson. It was a laboratory experience.

"The fellowship of or participation in the koinonia (fellowship) of the Holy Spirit is the essential basis of the corporate community of believers." said William G. MacDonald, formerly a professor of Greek at Central Bible College and a member of the Assembly of God, "because in their unity in Christ they become members of one another in Christ's body."

MacDonald's description of the marks of the believers' church agreed in general terms with the definitions given by traditional interpreters. He then went on in an exegesis of Jn. 20:22 and Acts 2:4 showing that the giving of the Holy Spirit came in stages parallel to the stages of Christ's elorification.

"Corresponding to each of these stages," he said, "Christ imparts a measure of His spirit to the churches. That is, with the resurrection, there is the impartation of the afflation, the breathing on of the Spirit. The result is regeneration and participation together in one body. In His accession, there is the corresponding donation of the Spirit which we call the effusion, the pouring out of the Spirit at Pentecost. The result is His saturation or filling with charismata.

"Third, in His glorification in the revelation in the eschaton which is yet to be, there is the corresponding donation of the Spirit in the sense of the transformation of this mortal body into a body like unto His glorious body."

In an assigned response to the MacDonald paper, Wayne E. Ward, professor of Christian theology of Southern Baptist Theological Seminary, took strong issue with his use of the Bible. "When he makes a very important distinction between the afflation of the Spirit in John 20 and the effusion of the

Spirit in Acts 2, he begins to marshal these biblical texts in a way that ignores the sources, the dating, the authorship, and, I believe also, the theological context of these passages." he said.

"He has superimposed upon the Scriptures a preconceived theological system which cannot be derived . . from sound biblical exegessi," Ward added. "Now the reason, I'm sure, I recognize this is because we Baptists also excel in this fine art and I have had much experience in it myself."

Granting that he had been 'prejudiced by my experience of the Spirit,' MacDonald defended himself by saying, 'I have spoken today in such a way as, I believe, truly represents the millions of people there are now who have gone on in their experience of Christianity, from their beginning in Christ by the new birth and regeneration by the Spirit into a deeper experience of the Lord, call it what you will.

We have in Pentecostal ranks virtually no theologians, and I speak . . from a perspective that is . . . prejudiced to the simple meaning of Scrioture.

A Restoration Movement

John Howard Yoder, professor of theology at the Associated Mennonite Biblical Seminaries, came to MacDonald's defense by seeing in the interchange "a documentation of the problem we face together. I'm not sure whether the Anabaptists . . or the Campbellites sixty years after their origins or the Friends would have come already this fair in talking the language of their persecutors. The Pentecostal movement is in our age the restoration movement protesting against the establishment which all the rest of us represent. It's a test case of our capacity to be the believers' church to find a way of dealing with a new restitution movement as the establishment of other areas did not do."

He also felt that if the believers' church wants "a church in which every layman is a minister" it must be prepared to accept "that the predominant theology of the believers' church must be a layman's theology, so that the critical questions which a scholar must ask must [come] after and not before the acceptance of this mode of theologizing."

Yoder also saw the Pentecostal interlude as being a possible challenge of new light. "We've all said that it is a part of a believers' church vision to expect further leading, not to be tied down by creeds or institutions or sacerdotal systems or political systems, but to expect the word of God to be the source of new vitality through the reality of the Holy Spirit. . . . Here new languages are being found and used in the explicit confidence that everything said is to be tested by the Scriptures and by whether it is the testimony of Christ. And we who have been saying that the Spirit is going to use new methods find ourselves embarrassed by the humbleness of the methods He's chosen to use."

Evidence that the students of the believers' church tradition are open to new light from present-day experiences in the radical churches is an agreement reached at the last session of the Louisville meetings. A possible future meeting will invite more representatives of the Pentecostal churches to share in the discussions of what it means to be a believers'

"To Eat" or Not "To Eat"

By Nelson E. Kauffman

Eating is common to all men and races. What they eat and when, is cultural. Eating is not only a physical necessity, but often takes on social and symbolic or sacred significance; it lies at the base of spiritual existence. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (In 6:53).

In Eden, eating was symbolic of man's basic relation to his Creator. To eat or not to eat signified man's will to submit to God or to assault His sovereignly. Was there significance in the fact that the expression of obedience or disobedience was comprehended in the basic need for physical existence, to eat? Was there significance in the fact that Eve and Adam shared in the eating? She gave to her husband "to partake with her." They ate together. They together ate, so shared not only with each other, but together ate, so shared not only with each other, but togethers and against God.

The Passover might have been a drama of people bathing, of clothing themselves, of praying together, of building an altar, of painting a picture, of molding an object, but it was an experience of eating together. This meal had great symbolic meaning. It law at the base of soritual reality.

In certain of the offerings of the Hebrew sacrificial system the priest ate some of the same sacrifice as was offered. All sacrifices were to be salted (Lev. 2:13) and the covenant of salt is mentioned. It is spoken of again in Num. 18:19. The monarchy over Israel is given to David forever—"by a covenant of salt" (2 Chron. 18:5).

"The custom of pledging friendship or confirming a compact by eating food containing salt is still retained among Arab-speaking people. The Arab word for 'salt' and for a 'compact' or 'treaty' is the same. Doughty in his travels in Arabia appealed more than once to the superstitious belief of the Arabs in the 'salt covenant' to save his life. Once an Arab has received in his tent even his worst enemy and has eaten salt (food) with him, he is bound to protect his guest as long as he remains' (ISBE, Vol. IV, p. 2664).

"When men ate together they became friends. The Arabs have an expression, "There is salt between us; 'he has eaten of my salt, 'which means partaking of hospitality which cemented friendship; cf. 'eat the salt of the palace' (Ezra 4:14). Covenants were generally confirmed by sacrificial meal and salt was always present. . . The remark of our Lord becomes the more significant: 'Have salt in yourselves, and be at peace one with another' (Mark 9:50)" (ISBE, Vol. 11, p. 729).

There must be some significance then in the content of the statement, "Even a friend of mine on whom I relied, who at en up bread, lifted up the heel against me" (Ps. 41:9, Berkeley), as quoted by Jesus when His betrayer was eating at the table with Him. In. 18:18.

We must also think on the statements regarding Jesus in the Scriptures: "The Son of man is come eating and drinking" (Lk. 7:34). "This man receiveth sinners, and eateth with them" (Lk. 15:2). This man is "gone to be guest with a man that is a sinner" (Lk. 19:7). How is it that he [your Master] eateth . . . with publicans and sinners" (Mk. 2:16)?

Of others we read, "You were a guest in the home of uncircumcised Gentiles, and you even ate with them" (Acts 11:3, TEV). Teeter had been eating with the Gentile brothers. But after these men arrived, he drew back and would not eat with them, because he was afraid . . ." (Gal. 2:12, TEV). Eating evidently had some fearful symbolic meaning.

There must be good reason also why the most sacred service of the Christian church is an experience of eating and drinking together at the Lord's table. Even after the resurrection there were occasions when Jesus ate with His disciples—"to us, who did eat and drink with him after he rose from the dead" (Acts 10:41). Here, too, something important is symbolized.

Some of our Anabaptist groups today have a common meal as a part of the regular way of worship and fellowship. This the first church also did. Acts 2:42-47. Eating, like preaching or singing, can easily become an end in itself, can be institutionalized and abused, and so become a peril to the church. We, however, do not reject speaking or singing as a part of the activity of the gathered church because of such dangers.

Could there be a proper use of eating together as a means of evangelism and spiritual renewal? What does eating together symbolize in our present-day American culture?

The professing church has consistently refused to eat with racial minorities, either at an ordinary meal or at the Lord's Supper. This sin needs to be dealt with as Paul dealt with Peter's withdrawal from the table of the Gentiles. The consumption of food can become the sensual end of a meal together, or as in Jesus' experience it can be the means of breaking down barriers, and of opening the doors of communication on a very deep level. Eating can also be abused by seven sours and seven sweets, etc., but it doesn't need to be a sin.

In this day of gluttonous extremes in eating and drinking,

Nelson E. Kauffman is secretary of Home Missions and Evangelism of the General Mission Board, Elkhart, Ind.

could not the church, like Jesus, even if we might be dubbed "gluttons" and "winebibbers," take advantage of the opportunity this situation affords, possibly to the extent of using a public dining room as a place of meeting for the church, and have a meal as a part of the day's fellowship, preceded by a period of worship and study? This could save the cost of a meetinghouse, and place the church and its teaching and worship at the crossroads of life for many nonchurch people. Could we not learn to eat less food but to more purpose, and more frequently with certain people?

Eating is and will continue to be an integral part of earthly and spiritual life until we eat at the marriage supper of the Lamb. It will have symbolic meaning. We probably can pour more significant symbolic meaning into certain of our cating. Instead of trying to run away from the eating world society of our nation, we can and must meet it meaningfully on its own grounds as Jesus did, and as He asked us to do. Both the opportunities and the hazards are great. But so is all of life when obedient to Christl As He led His people in the past, so He will lead today if we are willing to follow. "Whether therefore ye eat, or drink, or whatsoever ye do all to the legory of God" (1 Cor. 10-31).

Our Peace Witness— In the Wake of May 18

By Guy F. Hershberger

9. What can we learn from the events surrounding May 18 about the Mennonites in their relation to the government today?

1. Mennonites and their position are known with a degree of respect by men in government. When John E. Lapp of Lansdale, Pa., chairman of the Committee on Peace and Social Concerns, appeared at the hearings of the House Committee on Armed Services as a representative of the Mennonite Central Committee, he was introduced by the congressman from Lansdale as "a devoted religious leader. I have always admired his integrity and respected his strong beliefs and character."

Following Bro. Lapp's testimony the acting chairman of the Committee said: "You have given us a most impressive testimony here. There are many views you have expressed that I am sure we can all agree with. There may be some from which some of our members may dissent, on issues that relate to conscription, but I certainly want to say to you that you made a very moving appeal for freedom of conscience, and for peace and harmony and understanding and brotherhood and fellowship between peoples. . . I was particularly impressed by your very touching plea for peace."

2. This attitude of respect is due in part to some knowl-

edge of the history of the Mennonites as a people who have suffered for their faith in the past, and who have continued in that faith with some degree of consistency to the present, firmly declining service under the military while maintaining a positive peace witness through relief and service.

3. On the other hand, it is also true that there is a real sense in which government officials, including even the congressman from Lansdale, really "do not know Joseph." Even if they are willing to tolerate the Mennonites, providing they remain quiet enough and do not become too numerous, there is little doubt that not a few congressmen actually feel like Pharaoh of old, and, paraphrasing his words (see Ex. 1:8-10), are really saying among themselves: "Behold the conscientious objectors are becoming too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war befall us, they join our enemies."

In 1940 "Joseph" had made it very clear that his people could not accept any service under the military, and the 76th Congress understood that fact, granting civilian service under civilian direction. But 27 years later the 90th Congress was made up of new and younger men who knew so little of what had been learned in 1940 that if Joseph and his people had not once more become very much alive it would bave inducted them into the armed services, hardly aware that it was doing anything in conflict with their faith and way of life.

4. All of this is to say that we of the Mennonite churches have not been as alert as we ought to have been. The 90th Congress did not know Joseph because Joseph had not sufficiently made himself known.

5. And yet, on the other hand, Mennonites are known well enough, and favorably enough, to enjoy a high degree of respect in many circles.

 This puts them into a unique position for giving witness to their nonresistant faith, an opportunity which must not be neglected.

7. This tells us that we must renew our efforts, pursuing with vigor the task before us:

(a) Teaching the way of peace and nonresistance within the brotherhood, with increasing effectiveness.

(b) A more vigorous and effective peace witness to other Christians, until the number of conscientious objectors is greatly increased—even if Pharaoh is frightened at the numbers.

(c) A VS, I-W, and Pax service program enlarged in scope, with increased depth in meaning; its participants more deeply committed to the work of the Lord; the work performed of the greatest possible significance, helping people to help themselves; the whole representing a more complete integration of evangelism and the work of peace in the total work of the church. For peace without the gospel is no peace. And a gospel without the message of peace is no gospel.

(d) A more faithful witness to the "powers that be" concerning the way of peace and the righteousness which God requires of all men, even in government, so that the convictions of "Joseph and his people" may never be forgotten.

(Next week: Why is the Mennonite peace position respected today?)

A Hard Saying

Frequently Rom. 12:1 and 2 are quoted together with the emphasis on the nonconformity reference in verse 2. I prefer just now to note the emphasis on "sacrifice" in verse 1.

This verse uses simple, easily understood terms. The apostle makes a plea that "ye present your bodies a living sacrifice, noly, acceptable unto God, which is your reasonable service." These are no abstract terms but very concrete. Other versions use some different modes of expression but say essentially the same things.

A sacrifice is a costly and painful experience. The thing here to be sacrificed is one's own body. There is nothing abstract or ambiguous about that. It is so very, very personal. It is one's very own person, one's self. Here we are very touchy and extremely sensitive. To sacrifice here will but deeply. From this we shrink.

Our Alibis

Many good alibis will readily come to mind to reason ourselves out of making any such painful sacrifice. A living sacrifice is so much more difficult than a dying sacrifice. A mertyr's death is soon ended, but a living sacrifice means a dar-bv-day, week-bw-week, and vear-bv-vear battle.

Most of us have already presented our bodies a living servaice to idols—the idols of fashion and popularity. In order to present our bodies a living sacrifice, holy, acceptable to God we must first "stop living in accordance with the customs of this world" (Phillips translation), for no one can serve two masters. But I would not ask anyone to do this or anything as drastic as this. That would seem to be unreasonable. Rom. 12:1 is old and out-of-date. It could hardly be meant for us today.

For many a young Christian girl that would mean wearing a long dress, so long it would not expose her knees to public view at any time the whole day long! How horrible the thought! It would mean taking some "rats" out of her hair and combing it down to something like the shape of her head, neathy arranged in the back with a covering to fit and cover it. Wouldn't that be awful?

For some Christian young men it would mean a simple, conventional-type hair cut and grooming, similar-type clothing without the fads, freaks, or frills to get attention, etc. I could name a number of persons who have sometime in the past decided to present their bodies a living sacrifice, not to a school, or a church, but to God. So that whenever or wherever you see them they present themselves in the same fashion of Christian principles and moderation.

Needed-An Object Lesson

The Christian population is shrinking, percentage wise, as the world population explosively expands. The world needs a witness, an object lesson in Christian principles and living, but as it looks at Christendom it simply sees its own fads and fancies being aped and followed instead. They likely feel like George Bernard Shaw, the noted English arch Citic and cynic (he was a cynic's cynic), who once expressed himself: "Christianity sounds like a good thing. It's a wonder somebod doesn't try it."

I believe it was Vance Havner who observed that "Christianity is a religion for heroes. But we are such little people who just want everybody to have a good time." But if we had a hero, one who would dare to take this plea in Rom. 12:1 seriously and fully, what might not be done in the power of God and His Holy Spirit? D. L. Moody once said, "It remains to be seen what God can do through one man who is wholly and completely yielded to Him."

It would be a dangerous and painful experience for anyone to take such a step alone. The conflict would be fierce.
Satan may use your best friend to wound you sorely, and
another good friend to "twist the blade" already thrust into
your bosom. He would sorely tempt and try you to compromise and shortchange God by not going all the way. I
suppose it would be unreasonable for me to ask any young
person to make such a costly sacrifice.

The young girl who would presume to lengthen her skirts in these days of mini skirt popularity may find her own mother reductant to go along with the venture. She may possibly attempt at least to "water down" any such attempts with just a little, maybe a half inch, adjustment. Her mother would well know if she went all the way in such a venture her boy friend, or prospective boy friend, may well drop her like a hot potato. But would it not be wonderful to see what God would do through one or two, or more, of such fully consecrated persons who would be willing to challenge the gods of fashion and popularity!

These gods do not reign only in our county, state, or nation. These worldly fashions and fads, with their sinful connotations, reign throughout the whole world. This is natural enough, for they are under the god of this world whose reign is worldwide.

So Radical?

But what would people say and think, in our schools, other schools, our church, our community, and throughout the country? How ridiculous for a young Christian to make such a radical change! Or is the Christian religion radical?

Amos Weaver is pastor of the Paradise Mennonite Church, Paradise, Pa. This address was given at the Lancaster Mennonite School.

No, I would not ask anyone to be so rash as to really and fully comply with Rom. 12:1. It is way out-of-date. I would certainly be quite unreasonable to ask such a thing. Anyone who would take the plea of the apostle as the very Word of God to him, or her, and respond fully to it would also most certainly be out-of-date. He would discover his enemies (most likely some at least) were those of his own house and his own church.

Don't let anyone try it unless he is ready for battleready to fight the good fight of faith. But should one fight and suffer pain for what are simply "externals"? Ah, that's the rub! It's because they are externals that it is so painful. Everybody, everywhere sees you and you "bleed" and suffer in public and private. We are to present our bodies a living sacrifice. Any "presentation" is a public, open ffair, visible and in view of all and everyone. As Paul says in 1 Cor. 4:9, "We are made a spectacle unto the world, and to angels, and to men." This is what hurts and the coward in us shrinks from it.

Yes, Rom. 12:1 is very much an external affair but the conflict of decision to comply or not comply takes place in the heart where none can see and it is here victory or defeat takes place.

No, I will not ask anyone to make such a sacrifice. But in Rom. 12:1 I read this appeal: "I appeal to you therefore, brethren, and beg of you in view of [all] the mercies of God, to make a decisive dedication of your bodies—presenting all your members and faculties—as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service and spiritual worship" (Amplified N.T.). So it is apparent the Lord is asking for such a sacrifice.

From a Scrapbook

By Noda May Ramsdale

Like mothers all over the world I have accumulated bits of wisdom from unusual sources, and I passed on these precious gems to my foster daughter, Leonor, even though at times wondering if they were ever used, or even retained.

It was after a prolonged recuperation from an illness and a period of depression that my reward came. Returning to my home after taking her a pie, I felt very much discouraged, wondering what to do next. A day later she sent me a copy of this poem with the accompanying note—and now I, too, can say, "Forgive me, God. The world is mine."

Today upon a bus I saw a lovely girl with golden hair;
I envied her, she seemed so gay—I wished
I were so fair.
When suddenly she rose to leave, I saw her hobble down the aisle.
She had one leg, and wore a crutch, and as

she passed—a smile.
O God, forgive me when I whine.
I have two legs. The world is mine.

And then I stopped to buy some sweets;
the lad who sold them had such charm.
I talked with him—he seemed so glad—if
I were late, 'twould do no harm;
And as I left he said to me, 'I thank you;
you have been so kind.
It's nice to talk with folks like you. You
see, 'he said, 'I'm blind.'
O God, forgive me when I whine.
I have two gvess The world is mine.

Later, walking down the street, I saw a child with eyes of blue.
He stood and watched the others play; it seemed he knew not what to do. I stopped a moment, then I said, "Why don't you join the others, dear?" He looked a

With legs to take me where I'd go,
With eyes to see the sunset's glow,
With ears to hear what I should know . . .
O God, forgive me when I whine.
I'm blessed indeed THE WOBLD IS MINE.

-Author Unknown

Mommy-

I found this poem in the scrapbook you helped me make when I was in high school. I don't know why, but I don't remember ever reading it before. I wish everyone could read it. I'm well, Mommy. I'll never forget, but I'll not grieve anymore. I'm going back to work Monday. God has been good to me. Thank you, Mommy, for the scrapbook.

Love you and Poppy, oh, so much,

The Better Way

A wise man pasted this in his hat to serve as a reminder along the way of life: "Any man can spoil himself for himself. He can allow himself to grow-so sensitive that he lives in constant pain. He can nurse his grudges until they are an intolerable burden. He can think himself insulted until he is apt to be. He can believe the world's against him until it is. He can imagine troubles until they are real. He can hold so many under suspicion that no one believes in him. He can insult his friends until they are no longer friends. He can hold hink himself so important that no one else does. He can have such a good opinion of himself that no one else enjoys his friendship. He can become so wrapped up in himself that he becomes very small."

Mennonite Nursing Schools

By Paul Bender

Nursing education in the Mennonite Church has had a long history. For 45 years, from 1913 to 1958, the La Junta Mennonite School of Nursing at La Junta, Colo., was operated by the La Junta Mennonite Hospital, educating Mennonite young women in the skills of nursing in a diploma program preparing them for nurse registration (RN). Since 1957, nursing education at La Junta has continued in the La Junta Mennonite School of Practical Nursing, with a program leading to licensure as a practical nurse (LPN).

At present the Mennonite Church operates four schools of nursing: one associate- and two baccalaureate-degree programs in addition to the practical nurse program at La Junta. The baccalaureate-degree programs are at Goshen College, Goshen, Ind., and at Eastern Mennonite College, Harrisonburg, Va.; and the associate-degree program is at Hesston College, Hesston, Kan.

Goshen College Division of Nursing

Goshen College offers a college program leading to the degree, Bachelor of Science in Nursing. The Division of Nursing is an integral part of the liberal arts program at Goshen College, and nursing students live and study on the college campus. Clinical instruction in nursing is given by members of the college nursing faculty, using facilities and experiences in nearby hospitals and other health facilities. The nursing education program enjoys full accreditation but by the National League for Nursing and by the North Central Association of Colleges and Secondary Schools in its accreditation of the complete Goshen College program.

Serious study of nursing begins in the second college year, after a freshman year and summer in general education and basic science study. General college courses are included in

each year of study, with an increasing proportion of time given to nursing courses in the later years. During the summer following the sophomore year, each student secures experience in nursing service through employment in a hospital. Nursing courses cover theory and practice in the various areas of nursing, including public health nursing and leadership skills. Nursing courses, as well as general college courses, are collegiate in character and content.

To enter the nursing curriculum, the student follows the regular procedures for admission to Goshen College, and during the freshman year of college makes formal application to enter the Division of Nursing as a sophomore. Students spending their freshman year at another college may transfer to the nursing program as sophomores, provided they have studied the proper courses as freshmen.

Regular college fees are paid by nursing students throughout their college program. Most nursing students have opportunity to earn through their sophomore summer hospital employment and through sparetime hospital employment while students. Financial aid is available, both fron regular college sources and from special sources for nursing students.

Graduates from the nursing program are eligible to write state examinations leading to a state license to practice nursing and to registration as a nurse. They are then eligible for employment as nurses, or they may continue their education in graduate schools of nursing.

Eastern Mennonite College Department of Nursing

The program for nursing students at Eastern Mennonite College is similar to that at Goshen College. The Department of Nursing is a part of the Division of Natural Science and Mathematics. Nursing students are regular college students.



A Graduating Nurses Class at Goshen College

and they live and study on the college campus. All instruction is by members of the college faculty. Clinical instruction and experience are given in nearby hospitals and other health agencies. This form of the baccalaureate nursing program at Eastern Mennonite College was begun only in 1966, and it has received the appropriate recognition toward accreditation by the National League for Nursing, as well as temporary approval by the Virginia State Board of Examiners of Nurses. Eastern Mennonite College is accredited by the Southern Association of Colleges and Schools.

The four-year program of study includes general college courses, basic courses in the various sciences, and courses in nursing theory and practice. The first years concentrate on the general college courses and the later years on the nursing courses.

Students first enter Eastern Mennonite College as regular college freshmen, and enroll in the nursing curriculum. At the end of the freshman year the student is admitted to the major in nursing.

Fees for nursing students are the same as for all other college students. Financial aid is available to nursing students, both from the regular college student-aid sources and from special funds for nursing students.

Graduates from the nursing program receive the Bachelor of Science in Nursing degree, and are eligible to write state examinations leading to a license to practice nursing and to registration as a nurse. They may be employed as nurses, or they may continue their education in graduate schools of nursing.

Hesston College Division of Nursing

At Hesston College an associate-degree nursing education program is in operation. Nursing students are regular college students for two years, including one summer, and graduate with the degree, Associate in Arts in Nursing. About half of the program is in regular college courses along with other college students, and the remainder is in courses covering nursing theory and practice. All courses are taught by college faculty members, and clinical instruction and experience are given in nearby hospitals. This program was begun in 1966, and it has received the appropriate recognition toward accreditation by the National League for Nursing. The program has received full accreditation by the Kansas State Board of Nursing, Hesston College is accredited by the North Central Association of Colleges and Secondary Schools.

To study nursing at Hesston College, the student first gains admission to the college and then applies for admission to the Division of Nursing. The nursing student pays the regular college fees. Financial aid is available, both from the regular college student-aid sources and from special sources for nursing students.

Graduates from the associate-degree nursing program at Hesston College are eligible to write state examinations leading to a license to practice nursing and to registration as a nurse. Graduates may be employed in beginning staff positions as nurse technicians. Their early employment in nursing will benefit from in-service education as they develop more skill in nursing practice.

La Junta Mennonite Hospital School of Practical Nursing

The School of Practical Nursing at the La Junta Mennonite Hospital operates a one-year study in practical nursing which is accredited by the Colorado State Board of Nurses and by the Practical Nurse Examiners of the National League for Nursing. Students are instructed in the theory and practice of the nursing skills appropriate to practical nursing. An experienced nurse instructor is director of the school, and the La Junta Mennonite Hospital is used for clinical instruction and experience.

Students pay a small tuition fee and their living costs. A rotating loan fund is available to help students finance their study.

Upon completion of the course, the student is eligible to write state examinations leading to licensure as a practical nurse, LPN. The licensed graduate is eligible to serve on the nurse service team of a hospital, and in other situations appropriate for the practical nurse.

Are Additional Mennonite Nursing Schools Needed?

At present no diploma school of nursing is being operated by the Mennonite Church. (The Mennonite Hospital and School of Nursing at Bloomington, Ill., is operated by an inter-Mennonite board.)

There are many Mennonite young people studying nursing in diploma schools. It would seem advisable to have some Mennonite connection with an additional school for preparing nurse technicians, especially in an eastern location where there are many Mennonites studying and practicing nursing.

Similarly, it would seem good to have some Mennonite connection with one or more additional schools of practical nursing, especially in an eastern location where there is now a high concentration of Mennonites entering the field of practical nursing. The limited capacity of the existing Mennonite School of Practical Nursing at La Junta, Colo., makes it impossible to serve any but a small proportion of Mennonites wishing to study practical nursing.

Mennonite Institutions Need Nurses

It may seem strange that, with the large numbers of Mennonite nurses, there should be a shortage of nurses for Mennonite-operated schools, hospitals, and retirement homes, and for Mennonite mission and relief efforts abroad. This shortage probably results from several facts, one of which is the general, large demand for nurses everywhere. Also nurses may lack an understanding of the need, or a vision for service through a Mennonite institution.

Staff nurses are urgently needed in many Mennonite health service institutions. Professional nurses who are qualified to take responsibility in public health nursing, in teaching, and in other professional positions, are much needed in Mennonite mission and relief services.

Nurse educators are acutely needed in the existing Mennonite schools of nursing. Hesston College was forced to delay

Paul Bender, Goshen, Ind., presents here the last of three articles he has written on nursing and nursing education for Mennonites.

Missions Today

the opening of its nursing program for a year because teachers could not be found. Goshen College has urgent need for teachers in nursing and is continually looking for qualified nursing instructors. Both schools have secured the help of some fine teachers who are not Mennonite. But all nursing schools in the country find an extreme shortage in nurse educators. Here is an urgent challenge. It is imperative that qualified and dedicated persons secure the additional preparation needed to meet this challenge.

Men Are Needed in Nursing

Perhaps a dozen Mennonite men are now practicing nursing, according to the Mennonite Nurses' Association records.

The new developments in nursing are calling for more men in the nursing profession. Men are needed in staff nursing positions. But men are also adapted to some of the leader-ship roles for nurses. Many nurse education, administration, and supervision positions can be filled by men. All Mennonite nursing schools welcome men students.

Financing Nursing Education

No serious-minded person wishing to pursue nursing education need refrain because of lack of funds. This is a sweeping statement, and may be applied not only to the various beginning programs for the study of nursing, but also to the graduate and specialized programs for the graduate nurse.

Both grants and loans are available to nursing students from a wide variety of sources. These include the aid available to any college students, as well as the aid specifically designated for nursing students. Some hospitals make loans which are canceled if the nurse works at the hospital, for full pay, for a designated period of time after graduation. Some government loans are canceled, up to half the total amount of the loan, if the graduate works as a nurse for a certain number of years.

Various government agencies provide scholarships to nurses pursuing graduate studies in certain specialized fields. Other agencies interested in increasing the numbers of highly trained professional nurses offer awards that pay the expenses of graduate students.

Information about the financial aid available to nursing students, and the methods of application for the aid, can be supplied by the various institutions where nursing education is offered.

Wit and Wisdom

Requested the patient, "Doctor, if there is anything wrong with me, don't frighten me half to death by giving it a long scientific name. Just tell me in plain English."

"Well," the doctor replied hesitantly, "to be perfectly frank, you are just plain lazy."

"Thank you, doctor." muttered the patient. "Now please give me the scientific name for it so I can tell the family."

Questions, Questions

By Boyd Nelson

Social scientists will not be out of work soon. It will take a while to explore the relationship between Christian faith and accepting persons different from us.

Two sociologists suggest that feelings of prejudice increase with the degree of one's orthodoxy ("Items and Comments," Aug. 22). A Lutheran minister-psychologist suggests, however, that the more conservative the theology, the more sensitivity to human need.

Now comes Trans-Action (September 1967) reporting under the title "Christian, Love Thy Neighbor." Two Harvard University psychologists check other factors in prejudice. They questioned 309 churchgoers from six denominations. What anti-Jewish, anti-Negro, anti-other sentiments did they have? Did their religious faith come from within them or from cultural or social factors outside them?

Many of the 309 are motivated religiously by factors like sociability or conformity. They checked statements such as this: "What religion offers me most is comfort when sorrows and misfortunes strike." Persons like this, they found, were in the middle ground of tolerance for other persons.

On the other hand, people with "intrinsic" involvement in religion are more tolerant than most people. They checked: "My religious beliefs are what really lie behind my whole approach to life."

About one third could not distinguish between cultural or "extrinsic" religion and an inwardly motivated faith. They could endorse contradictory statements such as, "Yes, my religious beliefs are what lie behind my approach to life." and at the same time, "Yes, though I believe in my religion, I feel there are many more important things in my life."

Persons like these turned out to be most prejudiced of all. Within this group, which the report refers to as "muddle-headed" or "indiscriminately proreligious," the amount of prejudice varies directly with the amount of confusion.

The religious because of cultural or external factors—the "extrinsically religious"—were prejudiced, Allport and Roos found, "because they use both religion and ethnic hostility (prejudice)" in the same way—to provide security and a sense of belonging.

What an excellent mirror this study is! It gets rid of some of the "darkly" Paul sees in our human "glasses." It raises some interesting questions:

What are the sources of my faith?

How do I feel about people who differ from me? What does my response say about the sources of my own faith? What are the sources of our faith as a brotherhood? Are

they cultural, or are they rooted in an inward relationship with God?

Do I need a faith based on "anti-others" feelings to give

me my security and sense of belonging?

CHURCH NEWS

Youth Workers' Retreat: Catalyst and Stimulant

by Donald Kraybill

A Youth Workers' Retreat, attended by youth workers from Atlanta, New York, Washington, Cleveland, and Toronto, convened at Camp Brookhaven, New York, Sept. 6-10. Youth work was begun in New York City in 1954 under the leadership of Paul G. Landis.

Retreat members, many of whom were VSers, represented ten youth witness points. Some were from Young Life, some experienced youth workers, and some pastors. Together they sought to learn how to expresintelligently and effectively their commitment to share Christ with inner-city youth.

The program format consisted of practical Bible studies, lectures and discussions, and panel discussions. Leon Stauffer, VS director, challenged the group to follow the example of the Master. He said that the Master's objectives were clear, and He concentrated on a few persons.

John Smucker, pastor at House of Friendship in New York, led a three-part discussion each day on "Christ in the Street." He shared some of the frustrations in developing the coffeehouse ministry and emphasized that in riot-torn streets violence can be met with nonviolence—with the lowe of God.

Crisis may be the biggest opportunity. Smucker stressed the need for compassion based on the belief that God can and wants to change persons. He concluded by saying, "If we don't have time to pray for someone else's work, then we are not functioning rightly in our own work."

Bill Iverson from Cross-Counter, Inc., Newark, N.J., presented a discussion on "Bible Study and Street Youth." In order to communicate the gospel, said Iverson, one must have empathy. Empathy means hard work, blood, and sweat. It involves living, listening, and learning.

One highlight of the retreat was a panel discussion on motivation. The panel discussed, How is it possible to motivate inner-city youth in money management, education, jobs, and responsibility? How may we motivate them to do things despite parents' poor examples? Can we push motivation beyond the pay check? Do handouts kill motivation?

Another session involved Young Life workers Bobo (Robert) Nixon and Mary Miller. They explained the work of Young Life and gave suggestions for building relationships with young people, for strategy which aims at getting leaders, and for meaningful Bible study.

Nixon, a former gang leader on the Lower East Side of Manhattan, shared some characteristics of youth from his own experience. Miss Miller presented some guidelines on reaching inner-eity girls. She said, "Be creative. Thank God for crisis. Communicate your faults and failures to youth."

In addition to learning about effective youth worker strategy, the group listened as Paul Landis shared ways of "Staying on Top Spiritually." His discussions were aimed at assisting youth workers to a dynamic spiritual experience which reflects on the teenagers with whom they work.

In retrospect, Youth Workers' Retreat was a milestone because it was a first of its kind and was a commemoration of three years of inner-city work. But it was also a catalyst and a stimulant for a more effective program.

The retreat expressed an inadequacy and an urgency to cope with needs of deprived inner-city youth, but it also expressed an optimism and an assurance that this is God's work and He will provide the patience, guidance, and leadership.

Latin American Plans Released

Details for the inauguration of the new Latin American Service Education Abroad (SEA) Program of the Council of Mennonite Colleges were worked out in a recent meeting of representative college faculty in Chicago.

Under this program students with one or two years of college will enter a voluntary service unit operated by one of the Mennonite Mission Boards or the Mennonite Central Committee for a period of 25 months. During this time the student will have a number of short courses about Latin America, laneuage study and independent study to en-

able him to gain a year of college credit.

The program is slated to begin in June of 1968 with a si-week ession of intensive Spanish instruction taught in San José, Costa Rica. Two additional courses will follow, each taught in a concentrated three-week session. The first will be "History of Latin America" and the second will be "Latin America Culture." Negotiations are now underway to secure two outstanding specialists in these two average for the 1968 sessions.

Following these courses during the summer each student will spend the following two years on a regular Voluntary Service or Pax work assignment. Six weeks will be taken off during the second summer for more study, and an additional five weeks will be spent at the end of the period in study.

The committee responsible for the development of these plans is chaired by Samuel E. Miller of Eastern Mennonite College. In addition serving on the committee are Justice Mostern Mennonite and Justice Mostern Schopenhaver, Professor of Spanish at Hessiston College. Robert Yoder, a graduate student in Spanish at Indiana University, and Henry Weaver, Jr., Secretary for International Education Services.

The committee also completed plans for the fifth annual El Salvador Seminar operated by the Council of Colleges. The seminar this year will originate and end in New Orleans, with air transportation provided to and from El Salvador. Stopovers with excursions by bus into the country will be made in Mexico and Guatemala. The program will run from June 10 to July 19, 1961.

Third Conference of Mennonite Ministers Will Meet

The Third Conference of Mennonite Ministers, of North America, is announced for May 14-16, 1968 at the Wabash YMCA in Chicago.

Two previous conferences were held on May 7-9, 1963 and May 4, 5, 1965, both in Chicago. The attendance has been limited to about 70 ministers made up of delegates from the various American Mennonite croups.

The theme for next year's conference is "Our Resources in Christ" based on the Book of Colossians.

The main purpose of the conference is to provide a setting for increased acquaintance, understanding, and fellowship across denominational lines.

The planning committee consists of John C. Wenger, Chaiman, Russell Krabill, Secretary, Erland Waltner, J. N. Hostetter, and J. R. Barkman.

Carl Kauffman:

Carl Kauffman never wanted to come to Vietnam and often told his friends how much he missed Hong Kong, where he worked for the first part of his MCC Pax service.

But nearly two years as all-around handyman and medical assistant at the Nhatrang Evangelical Clinic (built by MCC and now administered by Vietnam Christian Service) endeared Vietnam to him.

Kauffman always belittled his work. He wasn't professional he said, though he worked with a steady assuredness that many of his colleagues admired. He had little college training, although he planned to return to school when he got back to the State.

He seemed sad. He wanted to go back to the farm in Kansas, but was fascinated by the Asians. He left a part of himself in the Orient even before he died in a motorcycle crash in Singapore, among the Chinese whom he loved

But his first love was the earth—the deep earth of Kansas. At Nhatrang he did a job which he hadn't wanted to do, and he grew to love it because the people needed him. He knew they could get along without his bit of help, but he knew they appreciated it, whether it was handing out a cup of rice and bulgar wheat to TB patients early in the morning, or the pre-dawn trip into the city where he would pick up loaves of bread for other patients.

A real cumshaw artist, he scrounged Xray materials, medicines and equipment, food and building materials from American troops and Vietnamese government officials, all to assure the smooth operation of a meagerly supplied hospital.

On muggy days the vulgar stench of the hospital hung thick in the air, sticky and close to the sweat-covered faces of those



Before his fatal accident Sept 15, 1967, Paxman Carl Kauffman of Haven, Kan., was handyman at Nhatrang Evangelical Clinic, South Vietnam. Kauffman (left) supervised a feeding program for hungry patients.

working around the operating table. Behind a sanitary mask Kauffman assisted Dr. Linford Gehman in saving the sight of some the lives of others.

He witnessed the inevitable tragedy of yet others who came to gather the remains of those whose incurable disease had led to death. Sometimes too many crude wooden coffins testified mutely to human inadequacy, in a land where superstition prevails over medical science.

Always with a grin on his face, his toolong hair sometimes getting in the way, Kauffman took life as it came. He lived with honesty toward himself and his beliefs. He was generous and smiling, yet skeptical that he could ever remake the world in the image of Cod's kingdom.

Asia brought him face to face with the past, a past far deeper and more obscure than the American past that was his heritage. Asia taught him to look backward even as he looked to the future. He wanted to study history. And he wanted to return to Southeast Asia. One of the reasons for his intended trip into the mainland of Southeast Asia was his hope that he could return in five or ten years to witness how it had changed.

Kauffman left Saigon for Singapore Sept. 9.
The motorcycle dealer in Singapore demanded a large bond to guarantee that he would not resell his machine in Malaysia, so he had to wait for extra money from home.

Mrs. Margaret Hancock, a Methodist stationed by Vietnam Christian Service with her husband at Di Linh, saw Kauffman Sept. 12. Three days later, still in Singapore, he had the fatal accident.

Rains Flood India Coastal Plains

India has faced three successive years of drought because of the lack of monsoon rains. This year the monsoon rains finally came in full force, leaving many villages in the coastal areas at the mercy of the destructive rising flood waters. Suddenly and swiftly, the parehed land was saturated and overflowing with

The Midnapore area, 100 miles southwest of Calcutta and near the state of Bihar which suffered most during the drought, was visited by an Indian pastor who returned to Calcutta to appeal for help. Various relief agencies, including the Mennonite Central Committee, discussed the situation and prepared to give assistance.

Volunteers led by R. N. Mukerjee of the YMCA boarded the train for Midnapore. One team member, M. B. Devadoss, was waiting for his necessary documents to serve as lab technician with Vietnam Christian Service.

The crew reported that 45,000 acres—twothirds of the land—were under seven feet of water. Only rowboats were available. The workers ate early in the morning before they left their headquarters and late at night when they returned. Generally they returned soaking wet because the rains had not stopped.

MCC has contributed some funds, nearly 1,000 men's garments, and over 600 ladies' sarees for the disaster area. The Committee on Relief and Gift Supplies (CORACS) made food available, and other agencies provided

food available, and other agencies provided additional funds and volunteers. Emergency relief will have to continue for a month or two since most of the present crops were completely destroyed.

One menace from the flood is the danger

One menace from the flood is the danger of disease. A medical team has been sent to the area by the National Christian Council to begin immunization shots. Before a person could receive a piece of clothing, he had to be immunized.

Vernon Reimer, MCC director in India, spoke of the inspiration to observe the unity with which the Christian community in Calculta rose to the occasion and unitedly demonstrated love to the suffering people.



The monsoon rains have come to India, and in full force. People fled to higher ground with nothing more than the clothes they had on and what they could carry.

MCC Compiles Gift Suggestions

A list of 14 offering and gift suggestions for special occasions, including White Christmas Cift service, Thanksgiving, "Try Hunger," and other church and family events, has been compiled by Mennonite Central Committee.

Eight cash and six material aid projects are listed which would be suitable for churches,

Sunday schools, youth groups, and individuals. Copies of this list may be ordered singly or in quantity from Information Services, MCC, Akron, Pa. 17501.



OVERSEAS MISSIONARIES OF THE WEEK: Ellis and Mary Good recently began a threeyear term as overseas missions associates in Algeria under the Mennonite Board of Missions, Elkhart, Ind. They are currently spend-

ing a year in language study near Paris, France.
A graduate of Bioffton College, Biuffton, Ohio, with a major in social work, Good will be engaged in community development. Previous to going overseas, he was director of short-term voluntary service with the Mennonite Baard of Missions.

Mrs. Good is a registered nurse, having graduated from the Riverside Hospital School of Nursing, Newport News, Va. She was a staff nurse at Elkhart General Hospital.

They are members of the Jefferson Street Mennonite Church, Lima, Ohio.

Overseas Areas Need Relief Goods

Increasing requests from overseas for bedding, clothing, and other materials leads MCC each year to ask Mennonite and Brethren in Christ people of the United States and Canada to exert themselves an extra little bit to meet a higher goal. This year's appeal is no exception.

The goal of 1,050,000 pounds includes the five most needed items which are lightweight blankets, towels, sheets, yard goods, and soap. This appeal is 50,000 pounds higher than last year's

The demands for blankets, one of the most eagerly received gifts, never diminishes. Requests from eight countries total 33,000. These blankets must be lightweight and of dark color, with any size being usable. Also, 20,000 heavyweight blankets and comforters are needed.

MCC representatives in 10 countries have asked for 65,000 towels of any size or color. While light colors are acceptable, dark ones are more practical.

Thirty thousand sheets, colored or white, double or single, are needed in 11 countries.

They are used primarily in hospitals, clinics,

nd orphanages.

Cotton, corduroy, flannel, muslin, rayon,

wool, and nylon are types of cloth requested by relief workers in 10 countries. A total of 325,000 yards is needed to help meet the goal.

Fifty tons of toilet soap of any brand and 110 tons of laundry soap have been requested by relief and service workers in 14 countries. While any size of laundry soap is acceptable, a 4x4x4 inch piece is preferred.

Every year, except one, during the past 10 years, the North American Mennonite and Brethren in Christ churches have surpassed the previous year's total.

Board Releases Catalog Three

Harold Weaver, audio-visual director for the Mennonite Board of Missions, announced the completion of *Catalog Three*, which lists 153 films available from the Elkhart library.

Copies of the slender, buff and brown 48page illustrated AV catalog have been sent to the pastor, mission board member, Sunday evening program chairman, youth director, and library of every church on MBMC'S mailing like

maning its:
Additional copies have been made available
to hospitals owned or administered by the
Board and to church-related high schools and

"This new catalog replaces Audiovisuals '66," said Weaver. "Since then the number and variety of films available from our film library have increased by 50 percent."

Additional catalogs are available from Mennonite Board of Missions upon request from the audio-visual department at Box 370, Elkhart, Ind. 46514.

Student Completes Course Number 10.000

The winner of Mennonite Board of Missions Home Bible Studies prize of a J. B. Phillips translation of the New Testament upon completion of course number 10,000 was Bruce Flickinger, a 16-year-old high school student from Coldwater, Mich.

"I wish to say I'm very surprised at winning the contest," wrote young Flickinger. "It was one of the furthest things from my mind, inasmuch as I figured it wasn't possible for me to win.

"I wish to thank you especially for the wonderful gift. The New Testament will be very useful. I have never owned this trans-

Flickinger was introduced to the lessons through a minister in California. Since he has begun taking the lessons, his mother, sister, and grandmother have also begun correspondence. The minister in California also received a conv of the Phillips translation.

Home Bible Studies director Wilbur Hostetler reported a total of 18,206 enrollments in the courses since they began in January 1958. The current active roll lists 387 correspondents. Among these, 89 are prisoners.

The Home Bible Studies office offers six different courses of instruction from the New Testament. Mennonite Broadcasts, Inc., is also engaged in a correspondence ministry.

School Opens on Schedule

The boys' school at Beit Jala, Israeli occupied West Bank, opened as scheduled. But not without its unscheduled difficulties.

"We are now in our second week of operation although matters relative to education and schools on the West Bank are in a very confused state," reported Joe Haines, principal, in a letter written Sept. 15.

All Jordanian texts are forbidden. Schools are to use the Israeli government texts. No decision concerning the new texts had been reached by the Beit Jala staff. If the teachers find the new texts adequate, they will use the books. If not, they will continue to teach without texts.

Approximately two-thirds of last year's Beit Jala students lived on the West Bank. Most of them returned. Those on the East Bank, of course, could not return. Two of the teachers also live on the East Bank. It was not certain, but they probably would not be able to return either.

Government schools apparently had not opened as of Sept. 15. As a result, Haines said, "We have had literally hundreds of requests to put local boys in the school as day students."

Thirty students were accepted from these requests. With the 90 boarding students, the total enrollment is 120.

MCC Names Zehr for Canada Post

Dan Zehr is a newcomer to the Canadian West, and he has a newly created job. He has been asked by MCC (Canada) to be their peace and service secretary.

"People from different walks of life are seriously questioning the rampant use of violence to solve human problems," he stated recently. "It seems a matter of the utmost urgency that a Christian denomination such as ours, which has held the nonresistant position for over 400 years, be reawskared to the application of this emphasis in the gospel to the needs of our time."

Zehr, who was executive director of MCC (Ontario) until this summer, moved to Winnipeg, Man., with his family in July to assume his new duties. After his graduation from Goshen College Bibliotal Seminary in 1962, he was chaplain of the Craigwood home for boys and pastor of the Nairn Mennonite Church, Alisa Craig, Ont., for three eyears.

Community Supports VS Boys' Club

With football fever running high, the Mennonite Youth Center, 2805 Holmes Street in Kansas City, Mo., decided to capitalize on this fact.

VS-ers Dave Thompson and Warren Ehrisman have organized a community junior football club to guide area youth into after-school activities that will develop them physically, increase their appreciation of intergroup activity, and promote good attitudes toward sportsmanshin.

"I feel the most significant happening to date," said Thompson, "is that on Oct. 4 we were able to purchase 15 football uniforms totaling \$250.00 with money given by interested local businesses. We call this unexpected community action a major breakthrough!"

To be eligible to participate, a youngster must be between 8 and 15 years of age, weigh between 60 and 120 pounds and live in a defined area within the vicinity of the Mennonite Youth Center. Practice is held Monday, Wednesday, and Thursday; each Friday three is a contest between selected teams. Youth Center appointees supervise all practice sessions and games.

Twenty International Students Enroll at Goshen College

Nineteen students from abroad and one from Puerto Rico enrolled at Goshen College this semester, Miss Viola Good, international student adviser, reports.

Nations represented are Denmark, Cyprus, Jordan, Tanzania, Uganda, South Vietnam, Taiwan, Japan, Okinawa, Jamaica, Honduras, and Panama. In addition, 34 students have come from Canada.

Many of the students from abroad have been granted full-tuition scholarships by the College. Among the sponsors are the Institute of International Education, of New York City, a number of local families, the Rotary, Altrusa, Exchange clubs, and local congregations.

Since 1945, when the College began to serve international students in significant numbers, the school has served more than 225, exclusive of Canadians, who have come from more than 35 countries of the world.

Of the international alumni, a large percentage have gone on to graduate school before returning to their homelands where theyserve in high posts in government civil service, churches, education, and in business and industry.

A few of them have made their homes in the United States and are homemakers, medical doctors, on the professional staffs of engineering and research firms, affiliated with import-export firms, and in a variety of other professions.

New Stations and Time Changes

THE MENNO!	VITE HOUR 'W	ay to Life		
Alabama Colorado Louisiana Minnesota Missouri *New York Pennsylvania Pennsylvania Pennsylvania Tennessee	Birmingham Denver New Orleans Windom Kansas City Boonville Easton Greencastle Johnstown Knoxville	WCRT KLZ WWL KDOM KCCV WBRV WEEX WKSL WJAC WSKT	1260 560 870 1580 1510 900 1230 94.3 850 1580	1:00 p.m. Sun. 9:15 p.m. Sun. 8:45 p.m. CST Sun 1:15 p.m. Fri. 4:15 p.m. Sat. 6:30 p.m. Thurs. 7:10 a.m. Sun. 6:15 p.m. Sun. 7:45 a.m. Sun. 8:15 a.m. Sun.
HEART TO HE California California California Indiana Michigan New Jersey New York North Carolina North Carolina Ontario Pennsylvania	Sacramento San Diego San Francisco West Terre Haute Flint Newark Buffalo Sparta West Jefferson Woodstock Bovertown	KEBR KECR KEAR WWVR WMRP WFME WDCX WCOK WKSK CKOX	100.5 93.3 97.3 105.5 1570 94.7 99.5 1060 1600 1340 107.5	11:30 a.m. MF. 11:30 a.m. MF. 11:30 a.m. MF. 10:00 a.m. Sat. 9:15 a.m. Thurs. 11:30 a.m. MF. 1:30 p.m. Thurs. 12:15 p.m. Sun. 9:55 a.m. MF. 5:15 p.m. Sun. 4:15 p.m. MF.

Riots Follow India Flooding

Droughts and floods are not directly caused by people. But riots are. While the destruction of property resulting from a riot is not as widespread as that caused by floods and drought, the breakdown of human relationships is much worse.

Ranchi, a city in Bihar, India, was recently gripped with communal rioting. The minor Muslim community wanted their language, Urdu, to be on par with the language of the major Hindi community. Bad feeling and animosity eventually led to an open riot Aug. 20

between the two communities.

Before the military could establish law and order people were killed and property destroyed. While the paper reported 70 deaths, local people put the figure as high as 300. Many shops and homes of both communities were burned, with wares and belongings strewn in the streets.

"It was indeed tragic to see the hatred generated between the communities," Vernon Reimer, MCC director in India, wrote, "But it was good to see many sections of the community, Christian and non-Christian, at work together to alleviate physical suffering."



International Students at Gosben College, fall, 1997. Front row, left to right: Kituko Shukumine, junior, Okinawa; Maro Pambou, sophomore, Cyprus, Thien-An Vo, seminary, South
Vietnam; Mr. and Mrs. Eichiro Hatano, special students, Japan; Mr. and Mrs. Patroba Oncliek (Mr. Ondelé is a junior) ris wife is a special students, Japan; Mr. and Mrs. Patroba Oncliek (Mr. Ondelé is a junior) ris wife is a special studenty. Inzazanis; Anna Marie Smith,
freshman, Honduras. Second row: Margaret Kigundu, senior, Uganda; Patsy Hylton, junior,
Jamaica; Rami Farran, junior, Jordan; Emil Broni, freshman, Demark; Chii-Shan Chen,
sophomore, Talwan; Tran Van Quang, freshman, South Vietnam; Paul Biswalo, sophomore,
Tanzania; Seileh Hirahataka (reshman, Japan; Badawe Khader, sophomore, Jordan; Ana
Lizette Soto, freshman, Puerto Rico. Not on picture: Tom Grahan, sophomore, Panama; and
Jackson Nyakirang'ani, senior, Tanzania.

FIELD NOTES

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683.

New Gospel Herald Every-Home-Plan congregation: West Sterling Mennonite Church Sterling Ill

New members by hantism: fifteen at Dovlestown, Pa.: seven at Groveland, Pipersville. Pa.: one at Hawkesville. Ont.: seven at Monterey, Leola, Pa.

Special meetings: Abner Miller, Westover, Md., at Bay Shore, Sarasota, Fla., Nov. 5-12. Virgil Hershberger, Fairview, Mich., at Bethel, Ashley, Mich., Nov. 26 to Dec. 3. John Gingerich, Hubbard, Oreg., at Bart, Pa., Nov. 26-30. Ed Stoltzfus, Goshen, Ind., at Sycamore Grove, Garden City, Mo., Nov. 30 to Dec. 3.

Keith Esch, Associate Director, Laurelville Church Center, will be serving the following congregations as resource leader in the interests of congregational renewal: Geiger, New Hamburg, Ont., and Baden, Baden, Ont., Oct. 25-29; Elmira, Ont., Oct. 31 to Nov. 5; Pleasant Valley, Harper, Kan., Nov. 11-20; Rocky Ford, Colo., Nov. 30 to Dec. 2; Emanuel, La Junta, Colo., Dec. 3-5: Pleasant View, North Lawrence, Ohio, Dec. 8-10. He and Arnold Cressman, Executive Secretary of MCCE, will serve as a team in the Ontario churches. Ivan Kauffman, Executive Secretary of MCC Peace Section, will join him in Kansas for the second weekend. This represents Laurelville's "traveling" ministry, a new ministry which seeks to serve congregations in their search for greater effectiveness in life and service.

Arlin Yoder reported successful visits into the interior isolated areas of Brazil from Araguacema. He makes monthly pastoral visits to established congregations. He travels to these areas by Missionary Aviation Fellowship planes.

Katherine Yutzv wrote from Dhamtari. M.P., India, that the school of nursing building is progressing slowly. "We are all thrilled with the equipment which we have received from UNICEF," she reported. However, most of it is being stored until the new building is completed. The equipment includes a number of books and complete teaching kits for nursing arts and midwifery courses.

Delbert Snyders related from Jos in Northern Nigeria that they are adjusting to their new work as teachers. The Nigerian math teacher resigned his position to attend the university, so Snyder will drop his two Bible courses to teach all the math at the Baptist High School

Alicia Neufeld, a lifelong worker in the

Argentina Mennonite Church, died of cancer Sept. 13 at the age of 29. A graduate of the Montevideo Seminary, she was responsible for the Sunday school and community club activities at the Mennonite church in Kilometer 30. a suburb of Buenos Aires.

Ernst Harder, president of the Montevideo Seminary, preached the funeral sermon. Mario Snyder, missionary there under the Mennonite Board of Missions, said, "Thus passes a most faithful worker in the church.

Richard Detweiler, pastor of the Souderton Mennonite Church, will speak on The Mennonite Hour Nov. 5. This will be the second of two talks by him: the first was Oct. "Either God Is or He Isn't" and "You May Be Divorced from Your Soul" are the titles of his two radio talks.

Help! Help! Help! He Gave Some Prophets by S. C. Yoder will give real help! to you in your preparation of the Sunday school lessons during the next several months. The author says this book is intended for the minister, the teacher, the student and lay people who have neither the time nor the training for a critical scholarly study. The table of contents will reveal how practical its use will be with the current Sunday school lessons. Some of the chapters are listed below

The Prophets 2 The Prophets Their Mission. Call and Message. 3. The World in Which the Prophets Lived. 4. The Early Prophets. 5. Prophecy During the Period of the Dual Kingdom. 6. The Golden Age of Prophecy. 9. Hosea, the Prophet of the Broken Home. 11. Amos, the Shepherd Prophet of Tekoa, 14. Micah, Prophet of the Poor, 22. Malachi, the Last of the Canonical Prophets. He Gave Some Prophets is available at your local book store. Only \$4.50.

Edwin Bontrager was installed pastor of the Pleasant View Mennonite Church, North Lawrence, Ohio, Oct. 8. The service was in charge of Elmer Yoder.

Calendar

Ministers' Week, Eastern Mennonite College, Jan. 22-School for Ministers, Eastern Mennonite College, Ian. 29 to Feb. 9

School for Ministers, Goshen College Biblical Seminary, Feb. 6-23. Spring Church Extension Convention, Sycamore Grove Church, Garden City, Mo., Mar. 22-24.

The Authority of the Old Testament, by John Bright, Abingdon, 1967, 272 pp. \$5.50. Here is one of the finest works on the Old Testament that has come from the press in this century. It is at once a work dealing with the field of introduction to the Old

Testament with its problems and solutions. Then the author deals with biblical theology and the authority of the Old Testament. Chapter four deals with both hermeneutical considerations and homiletics from the standpoint of biblical exposition. The final chapter is devoted to six selected passages in which the author illustrates the techniques he has set forth

The author has the ability to convey depth concepts and insights of the Old Testament in terms and a style that are not beyond the reach of the layman.

The reviewer recommends this as one of those rare books that can be read with interest and profit by the fervent Christian, the Christian leader, and also by those who have been driven about with doubts that are so common in our time.-Ivan R. Lind.

Channels for Power, by Walter K. Price. Broadman Press. 1966. 63 pp. 95 cents.

This is an excellent, brief, and very biblical treatment of the work of the Holy Spirit in the life of the believer. The author defines Wesleyan Perfectionism, with its second work of grace teaching for sanctification, and Oberlin Perfectionism of Charles Finney based upon a baptism of the Holy Spirit subsequent to salvation enabling holiness according to personal ability. The next chapters then describe the rise of the Keswick Movement and the teaching of victorious living which arise out of the milieu of teachers from various denominations. This doctrinal development teaches that the baptism of the Holy Spirit is concurrent with conversion and that the experience of the infilling of the Holy Spirit in personal experience is a result of opening more of one's self to the Spirit rather than a new incoming of the Spirit.

This presentation is very clear, convincing, and extremely necessary in view of the glossolalia movement in our time. It gives explanations that are convincing in their lucidity, biblical soundness on each passage in Acts used by the tongues people. The reason for decreasing emphasis by "Holiness" groups on the "second work" is also explained.-Nelson E. Kauffman.

The New Immorality, by David A. Redding, Revell, 1967, 160 pp. \$3.50.

I can scarcely imagine that a harder hitting refutation of 'the new morality' could be written than The New Immorality. The strange ambivalence of the author between repudiation of war and repudiation of biblical pacifism is almost excusable in the light of the clearheaded understanding of the relation of law to grace.

This book would make a first-class gift to a college graduate. The freshness of the style and the modernity of the illustrations will insure the book's attractiveness to

modern youth.

making, "situation ethics" meet the Beatfurdes and the Ten Commandments in an encounter that is devastating. At times, author Redding's eloquence is almost "too much." Perhaps, the forcefulness of his words needs the touch of mercy at times, though such reality is generally a welcome and needed corrective to the sentimentally of contextualism. Excellent for church libraries.—Gerald C. Studer.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

Thank you very much for printing "It's Later Than You Think," by Virgil Vogt. I'm so thankful that we have Christian men and women today who are brave enough to speak against the sins our our time. May the Lord bless you as you prepare each of the future issues of the Gospel Herald.— Mrs. Charles B. Longenecker, New Holland, Pa.

I read your article today, "Amos, the Prophet of Righteousness." And, lest I forget, I'm writing at once to express my sincere and deep appreciation are not as the state of the state of the state of the strongly to our church today—its life and program, and to me, for I'm a part of the church. I also wish to express my thanks and appreciation for the hearted with its news and many fine, the state of Land guide vou.—Elam H. Click, RedyVille, Pa.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bender, Eugene and Rebecca (Steckle), Goderich, Ont., first child, Pamela Dawn, Sept. 7, 1967. Frey, Preston and Lorraine (Eby), Chambersburg, Pa., sixth child, second son, Lynn Eugene, Oct. 7,

1967. Gingerich, Gary and Karen (Snider), Chesaning, Mich., first child, Warren Lee, Sept. 22, 1967. Gingerich, Kermit D. and Clydene (Jantz).

Mountain Home, Idaho, second child, first son, Craig Leslie, June 7, 1967. Gingerich, Verlin L. and Ella (McPherson),

Gingerich, Verlin L. and Ella (McPherson), Lewiston, Idaho, first child, Christian Colin, May 19, 1967. Girvin, Larry and Louise (Wenger), Atwater, Calif., second child, first son, Douglas Lynn, Oct. 2, 1967.

Good, Donald and Janice (Stutzman), Kouts, Ind., first child, Lana Lavon, Sept. 29, 1967. Good, LaVerne L. and Betty (Gahman), Perkasie, Pa., third son, John Samuel, Sept. 25, 1967.

Groff, Elias R. and Marian (Mohler), Holtwood, Pa., third child, first daughter, Evonne Christine,

Pa., third child, first daughter, Evonne Christine, Sept. 20, 1967.
Halteman, Melvin A. and Patricia Ann (Derstine), Newburg, Pa., fourth child, third son. David

Scott, July 9, 1967.

Huffman, Michael Eugene and Janet Sue (Jantz),
Greensburg, Kans., second child, first son, Archi-

Greensburg, Kans., second child, first son, Archibald Allen, Sept. 22, 1967. Martin, Laban and Anna Mae (Yoder), Martindale, Pa., fifth child, second son, Brian Edward,

Aug. 26, 1967. (One son and one daughter deceased).

Mast, David and Mary (Hershberger), Hesston, Kanı, first child, Marlene Kay, Sept. 30, 1967. Moyer, Stanley and Gloria (Keller), Souderton, Pa., fifth child, third son, Brian, Sept. 27, 1967.

Pa. fifth child, third son, Brian, Sept. 27, 1967.
Nussbaum, Willis L. and Bessie (Lehman), Apple Creek, Ohio, sixth daughter, Jo Ann. Aug. 20.

1967.
Roth, Harold and Bonnie Jean (Roth), Milford,
Neb., fourth child, first daughter, Dorinda Kaye,
Aug. 22, 1967. (One son deceased)

Schiedel, Paul and Betty (Hoover), Listowei, Ont., fourth child, second daughter, Wendy Lynn, Sept. 30, 1967.

Shenk, Glenn H. and Helen (Herr), Quarryville, Pa., fourth daughter, Alica Beth, Aug. 28,

Zimmerman, Charles M. and Jane (Metzler), Blue Ball, Pa., fourth child, second daughter, Amy Louise, Sept. 23, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Burkey—Pena.—Philip Burkey, Elkhart, Ind., Prairie St. cong., and Mary Pena, Chicago, Ill., Mennonite Community Chapel, by Vernice Begly, Aug. 12, 1967.

Freed.—Kenneth H. Freed, Harleysville Pa., Towamencin cong., and Leona J. Freed, Doylestown (Pa.) cong., by Joseph L. Gross, Sept. 23.

1967. Gingerich—Bast.—Donald Ray Gingerich, Zurich (Ont.) cong., and Sharon Barbara Bast, Shake-

speare, Ont., East Zorra cong., by Newton L. Gingrich, Sept. 30, 1967. Miller—Troyer.—Daniel Eugene Miller, Kalona (Iowa) cong., and Marlene Kay Troyer, Wellman

(Iowa) cong., by Ron Kennel, Sept. 8, 1967.

Mullett—Stoltzfus.—Keith Mullett and Sara Ellen Stoltzfus, both of Goshen College cong., by John A. Esau, June 24, 1967.

John A. Esau, June 24, 1967.
Sauder—Groff.—Wilmer Sauder, East Earl, Pa., and Velma Groff. Leola, Pa., both of Monterey cong., by Gordon Zook, Oct. 7, 1967.

cong., by Gordon Zook, Oct. 7, 1967. Shamtz—Chambers.—John David Shantz, Kitchener, Ont., First Mennonite cong., and Brenda Louise Chambers, St. James, Man., United Church,

Oct. 7, 1967. Stutzman—Ropp.—Ron Stutzman, Lebanon, Ore. East Fairview cong., and Iris Ropp, Albany, Ore. Fairview cong., by Verl E. Nofziger, Sept.

1967.
 Swartzendruber—Tough.—Clarence Swartzendruber, Pigeon, Mich., Pigeon River Cons. cong., and Karen Tough, Pigeon, Mich., Missionary Church, by Herbert L. Yoder, Sept. 30, 1967.

Yoder—Good.—Orvan Yoder, Middlebury, Ind., Griner cong., and Elnora Good, Elida, Ohio, Pike cong., by Merlin Good, father of the bride, Aug. 12,

Zimmerman—Kreider.—Laban G. Zimmerman, Jr., Mechanicsburg, Pa., Slate Hill cong., and Martha Faye Kreider, Lancaster, Pa., East Petersburg cong., by H. Raymond Charles, Oct. 7, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brubaker, Haydn B., son of Reuben H. and Susan (Bellinger) Brubaker, was born in Lancester Co., Pa., June 22, 1897; died at the Lancaster General Hospital, Sept 15, 1967; aged 80 y. 2 m. 23d. He is survived by his wife (Lillie R. Buckwalter Brubaker). 2 daughters (Miram—Mrs. John M. Groff and Mrs. Helen A. Thomas), 7 grand-children, 4 great-grand-bildren, 2 sisters (Fanis—Mrs. John H. Landis, and Mrs. Anna B. Keller) and one brother (John B.). He was a member of the Lilkr with Raymond N. Bucher, Lester B. Wenger, and Melvin H. Lawer officialing; interment in East Petersburg Cemetery. Drawbond, Nannie Agnes, daughter of John

Drawbond, Nannie Agnes, daughter of John and Susan (Hailey) Drawbond, was born Dec. 9, 1882; died in Staunton Hospital, Va., Sept. 20, 1967; aged 84 y. 9 m. 11 d. She was a member of the Stuarts Draft Church. A graveside service was held Sept. 23, at the Stuarts Draft Church Cemetery, with Jason Weaver, Paul Barnhart, and Ruel

Driver officiating.

Greider, Oscar Ward, son of Benjamin and Ella (Musser) Creider, was born in Clark Co. Ohio, Nov. 7, 1890. died Sept. 25, 1967, at Lima, Ohio, saged 75 y 10 m. 18 d. Oh Feb. 22, 1917, he was gaged 75 y 10 m. 18 d. Oh Feb. 22, 1917, he was Brown Severs, who survives Also surviving are one son Benjamin W. 13 daughters (Beulah-Mrs. who was the same one son Benjamin W. 13 daughters (Beulah-Mrs. who was the same of t

(Bontrager) Konffran, wast born of Havon, Kan, Sept. 4, 1944, died Sept. 15, 1967, in Singapore, Singapore, following a traffic accident; aged 23 y, 11 d. He had just completed 3 years of 2x service with MCC. Surviving are his parents, 3 sisters (Norma—Mrs. Dale Martin, Joyce-Mrs. Bill Bernenman, Eva—Mrs. Delmar Strider), grandparents (Mrs. Famile Bortrager and Mrs. Susie Headings). His was a member of the Yorker Church, where ward york and Ferr Wicke Bofficialism. with Ed.

Roy B. Martin, and Rsy M. Getgley officiating.
Oyer, Manuel, son of Christian and Kathryn
(Zehr) Oyer, was born in Woodford Co, Ill., Mar.
19, 1889; died of caneer, Oct. 2, 1997, in Chanpaign, Ill., aged 79 y. 6 m. 13 d. On Cet. 2, 1913,
he was married to Elizabeth Bender, who survives.
he was married to Elizabeth Bender, who survives
and Mary A.). 2 brothers (Peter and Samuel) and
one sister (Elist C. Over.) He was a member of the

East Bend Church, where funeral services were held Oct. 4, with Alton Horst and Harold Zehr

officiating.

Zeager, Walter L., son of Samuel and Amanda
(Lehman) Zeager, was born July 17, 1898, in East
Donegal Twp., Pa., died at his home in West Donegal Twp., Pa., Aug. 8, 1967; aged 69 y. 21 d. On
Dec. 4, 1919, he was married to Nora Ebersole.

who survives. Also surviving are one daughter (Mildred), one foster daughter (Multh-Mrs. EVIN 1001), 3 foster grandchildren, one brother (Norman) and 2 siters (Verma Zeager and Mrs. Elise Store), where fineral services were held Aug. [2, with Henry Carber, Henry Frank, and Amos Hess officialing, interment in Good's Cemeters.

both by its attitudes and experiences, above and beyond its specific geographic location.

"The real needs of the rural family and the urban family are similar, although there is a difference of degree and the organization by which needs are met."

Items and Comments

A bill to license and legalize bingo in Pennsylvania, with a 15 percent state tax, has been introduced in the State Senate by Sen. John T. Van Sant (R.-Lehigh).

Churches, service clubs, and fire companies would be among the nonprofit organizations eligible for bingo licenses. Value of prizes would be limited to \$250 a game.

Many church groups hold bingo games in Pennsylvania at present, although this is considered illegal. Recently, two Catholic priests were arrested in the Lehigh County area, where the district attorney contended the prizes exceeded a reasonable value.

The Christian church, a prominent Australian Methodist declared in Pine Bluff, Ark., is a "prisoner within its own sacred building" and must "find a new mobility and a desire to tell its message wherethe people are, if it is to meet the needs of today's world."

Delivering one of the Pierce Lectures in the First Methodist Church in Pine Bluff, Ark., Dr. Walker also said the church "is suffering from a Sunday fixation and is a prisoner within its own sacred building."

prisoner within its own sacred building."

Sunday, he conceded, will continue to be
the "main day for Christian activities," but
the church must find new ways on weekdays to reach the people.

"The church today in America and Australia must learn all over again how to talk to non-Christians," he said.

Noting that the early church had two forms of worship, one for baptized Christians and one for pagans, Dr. Walker criticized "most Christian preachings and acts of worship" as "designed by Christians for Christians." They are "often almost unintelligible to people who have no Christian belief."

A government-appointed tax study committee for the province of Ontario has recommended that churches and seminaries be added to the tax rolls. Reaction of church leaders was generally critical.

Some churchmen called for discussion of the issue by the government and religious bodies. Others predicted a financial crisis for churches, notably those already heavily in debt.

The Smith report, named after committee chairman Lancelot Smith, said churches, along with hospitals, private schools, and charitable agencies, should pay municipal taxes

"We find little," the report read, "to jus-

tify burdening all property owners with the cost of relief given to places of worship in recognition of the indirect benefits they confer on society generally."

To soften the shock that churches would undoubtedly feel through "sudden" tases, the committee recommended initiating properly tax at 5 percent a year for seven years to 35 percent. At that point, it advocated a review of church taxes, but said eventually they should perhaps be leveled off at "one-half the normal rate" because the indirect benefits that flow to society from such places of worship "justify some measure of relief from local taxation."

Churchmen should not become overconcerned about whether they are ministering in rural or urban settings, because the difference between rural and urban man is not that great, a government leader told 1,800 Protestants and Catholics in Columbus, Ohio

Addressing a national consultation on the church's ministry to non-metropolitan America, Dr. Paul A. Miller, assistant secretary of the Department of Health, Education, and Welfare in Washington, said, "Man is no longer rural or urban by virtue of where he lives. He is a member of an independent community."

"What must be faced is the dilemma of whether the church is relevant to the needs of a public which is at once rural and urban. Fifty volunteers are being sought in London, England, to go to North Vietnam to share the dangers of American bombing with its people—and also a sum of \$42,000 to send them there.

Behind the project is a new organization called Non-Violent Action in Vietnam. It was launched in a popular tavern in London's Fleet Street. Its secretary, Roger Moody, said 32 volunteers had already been interviewed and accepted.

Three members of Parliament said they will definitely go if the project can get under way during the present parliamentary recess, which ends Oct. 23. But some big "religious catches" have apparently failed to materialize.

It was announced that one volunteer was Lord Soper, noted Methodist leader. At the press conference, however, a message was received saying "Lord Soper is prepared to volunteer for this project, but is not at this stage prepared to go."

There was a message from retired Roman Catholic Archbishop T. D. Roberts, SJ, which said, "If I were younger and did not have a bad leg, I would gladly volunteer." He is 74.

Svetlana Alliluyeva, the daughter of Stalin who is now living in the United States, is representative of a trend among Russian youth in her "search for a new meaning in life," a radio missionary declared in Philadelphia.

The Reverend Earl S. Poysti, a radio missionary with Trans World Radio in Monte Carlo (a 100,000-watt shortwave station which penetrates the Iron Curtain), said Miss



THE BIBLE SMUGGLER by Louise A. Vernon Illustrated by Roger Hane

The Bible Smuggler is about William Tyndale's work of translating, printing, and distributing the Scripture. The main character of the story is Collin. William Tyndale's helper. Collin begins his work as a carrier boy in smuggling a copy of Luther's New Testament to William Tyndale in England. Later he travels with Tyndale to Europe to meet Martin Luther, Here is a lot of history as seen through the eyes of the boy, \$2,50





Alliluyeva is disillusioned by the purely materialistic philosophy of communism and is seeking an answer to her spiritual needs in Christianity.

"Stalin's daughter," the Baptist minister said, "represents the trend of youth in Russia today in a search for a new meaning in life. I don't question her sincerity in the least

"Svetlana can express her true feelings in the United States, while those behind the Iron Curtain are suppressed."

Evangelist Billy Graham revealed in Dallas, Tex., that he is considering the establishment of a university designed to train evangelists and other religion specialists for service throughout the world.

In an interview, he said that the nonprofit organization which supports his work is leaving the final decision to him.

Mr. Graham emphasized that the Billy Graham Evangelstic Association, which handles the business and financial details of the crusade, radio-TV and publishing operations, does not have funds to build a university or college. "It would cost \$50 million to build the plant alone," he said. Thus a major fund-raising effort would be required.

Asked when he would announce his decision on the proposed school, the evangelist said, "We'll decide before Christmas."

Mr. Graham said that a "biblical university or college" offering a bachelor's degree would fill a great need for evangelists, Christian education specialists, and journalists.

"There is a great need for Christian Journalists today," he said. "There are so many religious publications and some of them, frankly, are poorly written."

The evangelist said one must not underestimate the value of communications through the printed media.

He told a reporter that he had first thought of a Bible-oriented university about five years ago, that he had developed ideas for it, but that he had not really considered definite action seriously until a few months ago.

At least 1,000 acres would be required for the campus, according to Mr. Graham. Sites in 17 cities have been offered for such a school, he said.

Quakers, who place much emphasis on "the inner light," included the following statement in their official Conference Message, adopted shortly before the close of their Fourth World Session, held July 24 to Aug. 3, at Greensboro, N.C.: "In one of our times of united worship we sang together the hymn." Breathe on Me, Breath of God. Out of the silence which followed came the cry: '1 am a Negro in a ghetto. I can't hear you. ... I am a mother in a South American soluler in Victinam, under orders to kill. I can't hear you. ... 'What is our involvement? What is our response?'

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Coming Next Week

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An Old Look at the New Morality Roy S. Koch

Cover photo by Rohn Engh

JOHN M. DRESCHER, Editor Boyd Nelson, Contributing Editor J. C. Wenger, Ellrose D. Zook, Consulting Editors

The Goppel Herald was established in 1908 as a successor to Gospel Winess (1905) and Herald of Truih (1886). The Gospel Herald is religious periodical published weekly by the Memonatic Publish flowing Thanksgiving Day, Shestription price (in U.S. dollari); \$5.00 per year, three years for \$13.25. For Every Home Pure and Control of the Control of the

GOSPEL HERALD

Tuesday, October 31, 1967

Volume LX, Number 43



Workcamps Revisited

By Jim Bishop

This was a summer not to be soon forgotten. It was the summer of major riots in Detroit and Newark, the summer hippies wore flowers in their hair, the summer when family circles continued to be shattered because of the unofficial war. It was also an unforgettable summer for many Mennonite young people. One reason—Servanthood Worksams.

Between June 5 and Sept. 4, 74 workcamps were held in rural and urban locations throughout the United States and Canada. Conference youth secretaries were responsible for planning and promoting workcamps in their respective districts, with the Short-Term Voluntary Service office in Elkhart, Ind., assuming overall coordination.

Servanthood Workcamps, sponsored conjointly by Mennonite Youth Fellowship, Mennonite Board of Missions, and district conferences, were first operated in 1965. They were conceived to alternate with and complement Mennonite Youth Convention. (The most recent convention was held at Estes Park, Colo., in 1966.) "In Servanthood Workcamps young people apply those theories which were batted around at convention" is the ast summation of one observer.

Workcamp projects, varying in length from ten days to two weeks, centered around physical work, recreation, Bible study, and "talk-i-over" groups. Participants either assisted a current mission program of a given church, such as teaching Bible school, or pioneering in some new venture such as apainting low-rental apartments. Some of the volunteers prepared campgrounds such as Highland Retreat (Va.), Camp Amigo (Mich.), or Hidden Acres (Ont.), for the start of their summer season.

Ironically, workcampers paid for the privilege of working for nothing! Five dollars submitted with an application entitled the "Servanthooders" to an adventure in involvement, insurance, and a packet of study materials—a booklet entitled What Makes Service Christians a copy of Good News for Modern Man, an April 30 Companion explaining the Servanthood concept, and workbook entitled Discovery 67.

Workcamps Examined

Now that Servanthood Workcamps are completed for another summer, one must ask what good was accomplished. Why were workcamps so poorly attended in some areas? Is the servanthood concept naive and outdated in this materialistic age? Where does one go from here?

District youth secretaries deeply involved in the program have varied feelings regarding the past and future of work-

camps. Ohio and Eastern director Gordon Zook said, "The experience of seeing eight young people returning from New York City overflowing with the satisfaction of nine days well spent—that for me was definite proof of workcamps' success this wear."

Lancaster Conference director Leon Stauffer echoed this sentiment: "It seems to me that the single most positive factor for workcamps was the resulting changed lives. Sure, Estes Park was great, but it was only a 'preach' session, whereas in workcamps you practiced what you preached—Christ in shoe leather, in other words. Workcampers were fiesh-and-blood examples of servants. Not without mistakes—but they admitted their mistakes, acknowledged need for foreiveness and then pressed on."

Stauffer also explained the merits of having small groups living and working so close together: "Individuals in learning to live with themselves and each other experienced the zenith and nadir of emotions. Exposing one's 'inner workings' proved to be threatening but necessary in order to live honestly before the Lord."

Workcamp leaders in many instances found themselves receiving more than contributing. By directing Bible study and relating it to everyday living, they fanned the spark of optimism still present in today's youth.

Community involvement provided a unique opportunity. In one workcamp held in New Haven, Conn., during the riots the leaders expressed hesitancy as they drove down streets lined with helmeted police. But comments from community folk indicated that they knew why the workcampers were there.

In some areas workcampers supplemented the community witness of a local church or Voluntary Service unit. These energetic youth spawned fresh commitment in many struggling congregations.

The actual testimonies regarding workcamps coming from those who have experienced what it means to give of themselves are most gratifying. One said, "I am completely changed as a result of Servanthood Workcamps 67. I have learned more what it means to take on the role of a servant, and I pray God will continue to be real and personal to me as I return home."

The Other Side of Workcamps

Workcamps this year were not without problems. Originally, 112 programs had been projected, which means 38 never developed. Why?

"I found some young people more demanding this year,"

Jim Bishop is editor of youth publications, Mennonite Board of Missions, Elkhart,

Franconia secretary Jim Lapp remarked. "They somehow got the idea that it is permissible to be a servant when and where you desire, rather than where the need is greatest. Some refused to go at all except on their own terms."

South Central director Fred Erb added, "There existed the problem of anxious parents afraid to permit their children to work in cities susceptible to summer riots."

Youth secretaries found themselves handling the bulk of responsibility for workeamps in their areas. In some cases it seemed to be a local conference program rather than a church-wide effort. More "push" from headquarters in Elkhart would have been appreciated and especially more widespread publicity earlier in the year. Quantity and quality of publicity did vary, however, from one conference to another.

Gordon Zook asked, "Are young people properly motivated for workcamping? Not especially. Some are eager to get involved, but a larger number find summer jobs having priority."

Zook said that Mennonite youth are capable of being motivated by concerted promotion. Perhaps personal testimonies from those who have experienced workcamping is one solution. Quotations with names attached—similar to book and movie ads quoting reviewers—might enhance pre-publicity.

"I didn't pray very much about workcamps," he admitted. "That's an important part of promotion too."

The Future of Workcamps

Despite the flaws inherent in Servanthood Workcamps, one cannot view them, as some people have, as an impractical, outdated attempt to instill a feeling that one must give unstintingly of self for a short period of time, then he has done his part. Not when some youth have unwittingly discovered Servanthood Workcamps to be the first step in the Lord's leading into future church-related service. Some have plans to switch future alternate service from Civilian Peace Service to Voluntary Service or Pax.

"I'm more sold than ever on the basic concept of Servanthood Workcamps," concluded Zook. "The combination of contributing something of one's own resources while receiving new insights and experiences is both psychologically and theologically sound."

Sam Weaver, Virginia youth secretary, voiced his opinion:
"It would be a shame not to have workcamps again next
summer when we have all this enthusiasm among our young
people and pastors as well."

Stauffer evaluated it this way: "The servanthood concept should be pursued—perhaps utilizing a different format. Youth, in keeping pace with the times, constantly look for change. Workcamping should be continued, but it will have to be remolded to present fresh challenges to our twentieth-century Mennonite youth."



The devotional hour usually began with singing during the first Servanthood Workcamp of 1967, held at Camp Amigo, Sturgis, Mich.

Nurture Lookout

"Spritzer"

J. Howard Kauffman, Sociology Professor at Goshen College, tells about the time his father went to a meeting of farmers where a decision was to be made about joint ownership of a sprayer. The farmers, all or most of German stock, just could not come to an agreement. Finally one more deliberate farmer stomped out of the meeting mumbling to himself, "Ill buy my own spritzer."

Kauffman observes that the German background of many Mennonites injects a certain kind of individualism into congregational life that makes group decision difficult. Inside, many of us mumble about buying our own "spritzer" whenever there is a congregational question that needs deciding.

Perhaps this is at least part of the reason why a great many congregations decide little more in the course of a year than whether the worship hour shall precede Sunday school or how much they will pay the janitor. In this day there are issues that individuals must not, dare not, and indeed cannot decide alone, issues much more complex than whether to form a "spritzer" cooperative.

Congregations must learn how to decide. Decision-making will surely be a life-and-death matter in the days ahead. We better learn how to do it. Perhaps in the more recent past we have delegated too much responsibility for decision-making to the ordained men—the minister and the bishop. Perhaps we have forgotten the corporate responsibility of a believers' brotherhood and that we are all priests under Christ to each other. If we have forgotten these things then we have lost the skill of deciding. And we should pray that the Holy Spirit would give this gift back again to us as our forefathers, the Anabaptists, knew and experienced it. Nor should we let a mere streak of ethnic individualism block our way toward being an authentic deciding church today.

With deciding comes another kind of responsibility—that of accepting the consequences of our decision. When we decide as a congregation to follow a certain course, to carry an action forward to a conclusion, then we the congregation alone must bear the brunt of our mistakes. There is no one to blame but ourselves when an action misfires. But that is good. And it is surely better than to snipe at an official who has had to decide for us. The opposite is true too. What could give a congregation a greater feeling of unity and maturity than to see the kingdom of Cod advanced because of something they had wrestled through and finally decided together.

Just a very short commercial. The new leadership training text, *Learning to Work Together*, by Arnold Roth is a good place to start.

-Arnold W. Cressman

My Prayer

O God. Teach me how to be more faithful In the small daily duties Which those dear and near Entrust to me. Forgive when I assumed That small tasks Are unworthy of great trust. And help me see the greatness Of quietly listening To one who does me the favor Of sharing his feelings. Help me see the greatness In taking time To lift a small child Into my arms for love. These are the things I pray for Today, Father. For I see that listening and loving Are what I also Trust You for.

Amen.



Sapporo Mennonite Church

The Sapporo Mennonite Church, Hokkaido, Japan, was formally established in August 1962 under the leadership of Eugene Blosser and Yorifumi Yaguchi. The congregation numbers 21 members.

Cospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683

Why Nations Fall

I suppose the part of Edward Gibbon's monumental work, The Decline and Fall of the Roman Empire, which is referred to most is the section which gives what he calls the five basic reasons why the great Roman civilization withered and died.

First, a basic reason for the fall of the Roman Empire, he lists. "The undermining of the dignity and sanctity of the home, which is the basis for human society." We have always been told that the church, community, and nation is as strong as its homes. Forces against a stable home today are many. Although there certainly are many fine homes, yet something is drastically wrong in a nation where one in four marriages ends in divorce and where, in addition to this, many husbands and wives are separated.

Second, Gibbon says, "Higher and higher taxes and the spending of public money for free bread and circuses for the populace" was a main cause for the empire's fall. The great craze on the part of many people to get something for nothing is not a good sign, be it in the grocery store or by

legislation in Congress.

Third, "the mad craze for pleasure, sports becoming every year more exciting, more brutal, more immoral" helped lead to Rome's fall. Perhaps at no time in history has such a large part of the population been wrapped up in pleasure and sports. Nothing is spared if it will promise fun and more fun. And some kinds of sports seem almost like a vicarious experience which allows a person to vicariously take it out on the other fellow.

A fourth reason Gibbon lists for the fall of the Roman Empire points directly at our nation. It is "the building of great armaments when the real enemy was within-the decay of individual responsibility." Our nation is certainly showing its insecurity today by the very fact that it seeks so hard to find its security in weapons. The piles of armaments were never so high.

Finally Gibbon writes. Rome fell because of "the decay of religion; faith fading into mere form, losing touch with life, losing power to guide the people." Said one religious leader, "Our main problem is not liberalism, nor even neoorthodoxy, that which threatens us is a subtle, objective approach to the Bible, to theology, and to preaching in general, which is unrelated to holy living.

He then goes on to say that audiences sit and listen week by week to preaching without any evidence of transformed character or Spirit-anointed witnessing. The preaching mysteriously lacks the authority of heaven and the relevancy to our times which brings about conviction, repentance, faith, and obedience. We return from so-called Bible conferences without any evidence of having met with God.

Says Stephen Olford, "Oh, that God would teach us that it is just as important to be spiritual as to be sound in our approach to the Bible, just as vital to be obedient as to be orthodox, and that the purpose of revelation is nothing less than transformation of human lives!"

In other words, one of the major problems today is that, while some have a faith which touches their emotions, and others have a faith which tells what is right and wrong, few have a faith which touches their conduct. And renewal never comes until God's Word determines what we practice and not only what we profess.

Herein lies the challenge. For finally it is when faith fades into mere form and loses its power to guide people that a nation declines and falls.-D.

Five Years Later

The little army plane circles low over the jungle, and I strain to see through the dense foliage. Somewhere down there is the leprosarium operated by the Christian and Missionary Alliance from which-five full years ago, May 30, 1962-three Americans were taken prisoner.

Five years ago . . . and to this moment, the fifth anniversary of their capture, there has been no definite word as to their fate or whereabouts. There have been rumors that they are alive and that through these years they have been used as a sort of medical team by the Communist Vietcong. But only God knows where they are.

So my eves search the jungles, and my heart cries out as it did five years ago, that wherever they are, those who hold them prisoner may see not three but four . . . and say with one of old. "The form of the fourth is like the Son of God."

Here in Vietnam, when we pray for them, we say "The Three." That's all. But we know and God knows who we mean: Dr. E. Ardel Vietti and the Reverend Archie Mitchell of the C&MA, and Mennonite volunteer Dan Gerber.

Five years, a long time. A long time for all of us-and what a long, long time for their loved ones and co-workers who wait for them.

Our plane lands in Banmethuot, and I talk with Betty Mitchell. I marvel at her quiet composure, the radiance of her faith, the burden of heart God has given to her for Christian ministry to the Vietcong.

And then the touching human reality of the situation comes home to me as I read the account by 14-year-old Loretta Mitchell of her father's capture. She relates the details simply, graphically. Then she bares her loving, trusting heart for all of us to see in the words of her last paragraph: "The Lord knows that we love Daddy, and He wants Daddy for His work right now. Someday we will understand it all. The only thing to do is stay and wait for the day when God's work through Daddy is finished, and God will give Daddy back to us to enjoy.'

As you pray for Vietnam, won't you remember "The Three"-and let them be a reminder to pray for all the servants of Christ in this war-wracked little land? (EP Special) -Larry Ward.

An Old Look at the New Morality

By Roy S. Koch

Every once in a while a new term is coined that catches on like a hit record. One such term is the "new morality." What's new, according to its proponents, is that sexual gratification out of wedlock is not necessarily wrong. In fact, it can be very right depending on the circumstances. Fortunately, 5:1-21 in Ephesians gives a rather full discussion to all aspects of this and related questions of suitable conduct for Christian people.

The imperatives of this section may be arranged in three D's: Live Devoutly (1, 2); Live Decisively (3-14); Live Devotedly (15-21).

A. Live Devoutly (1, 2)

The very first step in a devout life is the imitation of God (1). Everyone learns by imitation. Children learn by imitating their parents. We pick up the accents that betray us by imitation.

The question we all must face is: "Whom shall we imitate morally?" Most people unthinkingly imitate the world and become carbon copies of their unsaved companions. But Christians deliberately copy the Lord and gradually become like Him.

A prominent characteristic of devout Christians is that they walk in love (2). God's love has transformed me and just "makes me love everybody." Christian love is not an appendage or an appendix; it is the very essence of Christianity according to Jesus. Jesus summarized all man's duties to God and man as love. Love could be translated "acceptance" or "care."

Psychologists are very positive in their declarations that love makes the best possible atmosphere in which to raise children. The same is true of God's children.

B. Live Decisively (3-14)

Paul must have sensed that to recommend "love" could be grossly misinterpreted. Maybe they had a "beat" or "hip" generation in his day. In any case he gave three emphatic warnings about how not to live.

Avoid the practices of sinners (3-6) summarizes his strong language here. He could see nothing "new" in this kind of morality. If someone had asked Paul, "Why wait till mar-

In general society today the matter of sexual morality is becoming a matter of indifference. Virgins are rapidly going out of style. But, like Paul of old, we must develop a conscience where there is none

riage?" he could have answered him instantly and fully.

Making fun of sin and cracking jokes about disloyalty in marriage, like, "Now don't run off with my wife," are not to be engaged in by Christians. Such flippancy is contributing

to a low view of morality. "Aw, come on," someone says, "don't take yourself so

seriously. Man, you've got to have a sense of humor. It isn't as bad as all that." Now wait, Paul warns specifically against this type of logic in verse 6. He says, "It is these very things which bring down the wrath of God upon the disobedient" (Phillips). °

Avoid the fellowship of sinners (7-11) is Paul's second negative warning. Association infects. All history bears out this observation. Just a little inconsistency can do irreparable harm. Instead, every Christian should "try to learn what is pleasing to the Lord" (10). This verse should be fashioned into a motto and hung on every Christian's bedroom wall. Nothing will develop the mind and soul like such a quest.

"Expose" sinners, advises Paul in verse 11, instead of fellowshiping with them. Now, of course, "don't wash a man's face in vinegar," as Spurgeon said, but recognize that wickedness thrives in darkness. A man was riding in a carriage with a nobleman who spoke improperly to a woman passenger. Immediately the other man said, "My Lord, m aintain your rank."

A senator once invited a society lady to lend prestige to a dance by her attendance. She replied, "Senator, I cannot do it: I am a Christian. I never do anything-that will injure the influence I have over the girls in my Sunday school class." The senator bowed and said, "I honor you; if there were more Christians like you, more men like myself would become Christians.'

Apoid the conversation of sinners (12-14) is Paul's parting advice on living decisively. Shall we befoul our minds by whispering around what goes on in immoral circles? The advice of Phil. 4:8 is better.

Fumigate your mind, especially if Christian service compels you to breathe the polluted atmosphere of sin. Christ will

Roy S. Koch is pastor of the South Union Mennonite Church, West Liberty. Ohio. This is the ninth in a series of articles on Ephesians.

melt away our sins, impure thoughts, and motives. Then move in circles where the moral air is pure.

C. Live Devotedly (15-21)

The ultimate answer to the new morality is a life devoted to Christ. Three aspects of moral strength characterize such devotion.

Moral integrity (15-16). Phillips calls it a "due sense of moral responsibility." The NEB says, "Conduct yourself like sensible men, not like simpletons." I time and opportunity are sacred commodities that need wise investment. Christian young people should make the school years count. Time is not something to kill. Even leisure must contribute to moral integrity. To give less than our best in the light of today's world needs is nothing short of criminal. As Christians we give God all we are and all our potential.

Intellectual insight (17). Vagueness in our loyalty to Christ can be as disastrous as outright sin. The Christian life is not an attempt at orchestration on our emotions; it requires the

Emotional stability (18-21). We do not rule out the emotions in Christian living, but we do decisively rule out their false stimulation. LSD and beverage alcohol stimulate too, but they are counterfeits. Both backfire with greater wickedness and ultimate demoralization.

The greatest, purest, and noblest emotional stimulation is that which the Holy Spirit provides to fully committed Christians. Expressions of such stimulation lead to personal fulfillment and wholesome influence on others.

Such fulfillment is conducive to healthy relations with others. Personal dignity is not diminished but increased by submitting to each other. The healthiest, holiest, and best life is that which is devoted fully to Jesus Christ.

Our Peace Witness-In the Wake of May 18

By Guy F. Hershberger

10. Why is the Mennonite peace position respected in government circles today? In last week's column we observed that the Mennonite peace position does enjoy a degree of respect on the part of government officials. What are the reasons for this respect? Are all of them good reasons? Can we be happy with all of them?

Among the good reasons I would suggest the following:

- 1. The Mennonite peace position is soundly based. It is biblical. It represents obedience to the command of God.
- 2. Mennonites have had a consistent testimony for more than four centuries that all wars are wrong. Consistency suggests integrity. And integrity commands respect.
- 3. Mennonites have been willing to make sacrifices for their faith. In World War II CPS men served the government without pay and the churches paid the cost of administering the camps. And after the war many CPS men gave additional time to relief and service, also without pay. All of this commands respect.
- Today's continuing service program, employing hundreds of men and women, is known the world over. The significance of this is also such as to command respect.
- Mennonites are generally noted for a degree of modesty in the way they go about their work. This is also a good characteristic (if it is genuine) and as such merits respect.
 But now a different kind of question.
- 1. Is it possible that Mennonite "modesty" in the manner of work is sometimes a cloak for reluctance to carry on a prophetic witness against the evils of society? Is our doing of good (such as relief work, for example) carried on in so quiet a way that we fail to speak out against the social

evils which made the relief work necessary?

- For example, do we have VS units teaching the children of Negro sharecroppers or of Spanish-American migratory laborers while keeping quiet about vicious employment practices under which the parents of these children work?
 And in some cases might these employers even be Menno-
- 3. Or may other VS workers be working in slum ghettos of New York, or Lancaster or Goshen, quietly, while the church is silent about the connivings of residential communities with realtors who insist on keeping these people in their ghettos or depriving them from employment, lest they come to live near us, thus changing the character of our "Christian" communities?
- 4. If we speak only against war in general, and not against that which is going on now, why is this so? Because we aren't sure whether it is wrong? Because the international situation is so complicated that we aren't qualified to speak? Or because we fear to lose the respect of people who, in the words of Samuel Butler, "are equally horrified at hearing the Christian religion doubted, and at seeing it practiced?" If this is the reason for our quietude, is the reason good one?
- 5. We all agree that flag burning and draft card burning is not the Christian way to demonstrate in behalf of peace. But are we so much in danger of taking pride in not doing such outrageous acts that in order to preserve our respect we fail to speak or act in a Christian way against the real evils against which the flag burners are protesting in the best way they know?

(Next week: Are we bold enough?)

^{*}From The New Testament in Modern English, @ J. B. Phillips, 1958. Used by permission of the Macmillan Company.

1 The New English Bible, @ The Delegates of the Oxford University Press, and the Syndics of the Cambridge University Press, 1961.

The Case for a Separated Church

By Maynard Shelly

No modern study of the church can escape the ecumenical movement.

The drive toward Christian unity takes many forms. In some cases, the ecumenical spirit seeks to unite several denominations into one body. In others, it is the spirit that causes churches to work together on common projects even though the churches continue in separate denominations.

But the ecumenical movement may also be the fellowship between churches of different traditions and experiences. If one form of ecumenicity represents work, this form represents a social visit

Few Christians would oppose these friendly contacts with other Christians. But some are cautious and concerned. They have an understanding of the church that is meaningful to them. They may not understand the views of others, but is always possible that they themselves are not understood.

Representatives of twelve denominations got together for a visit on the campus of Southern Baptist Theological Seminary in Louisville last summer. The period of socialization was called the Conference on the Concept of the Believers Church. The one hundred and fitty present talked about a view of the church that some felt was not well understood by the churches working together in the councils of churches (or conciliar movement). Only a few of the denominations represented at Louisville are members of this form of the ecumenical movement.

Believers' Church and Ecumenical Discussion

John Howard Yoder, professor of theology at the Associated Mennonite Biblical Seminaries, sees that the believers' churches have a problem. They experience the center of church life in the local congregation and thus find it difficult to belong to larger councils of churches.

"Although statements of ecumenical etiquette say that membership in the conciliar movement does not presuppose that one is committed to any particular doctrine of the church other than one's own," he said, "as a matter of fact, churches of episcopal order can join the World Council in the form of their episcopacy, churches of presbyterian order can join . . . in the form of their synod, but churches of congregational order cannot join the World Council in the form of what they consider to be the locus of churchly reality."

He called for the radical congregationalists to speak up. "It is part of our witness, especially those among us who are radical congregationalists, to make that witness. . The World Council and the National Council do more violence to the radical congregationalists than to anyone else through the mode with which they seek to deal with the churches."

The believers' churches have even more to contribute to the ecumenical discussion because of their special concern about the nature of the church. And they have considerable experience. Part of this experience includes defending their views, often outjet stubbornly, against those who discarreed.

When Luther and Zwingli in the Protestant Reformation of the sixteenth century decided to follow the model of the state church developed by Rome over a period of centuries, the Reformers lost some members. These were the Anabapen tists who wanted to form a church after the New Testanet pattern. They wanted a church which members would voluntarily choose to join, would covenant to help each other live the Christian life, and witness aggressively for Christ in the world. They got it when they formed such a church themselves in 1525 in Zurich. The Swiss Brethren (also called Anabaptists) became the pioneers of the believers' church in the Western world.

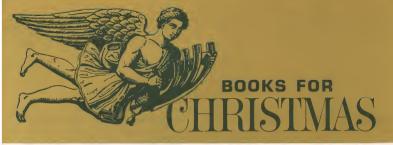
Many others have followed in their train. These include the Quakers, Brethren, Baptists, Churches of Christ, and Church of God. All have developed insights about the church that need to be a part of today's ecumenical discussions with those of other traditions.

Robert C. Dodds, director of ecumenical affairs for the National Council of Churches, indicates the need for such a contribution. "I have felt for a long time that one important voice representing a very important Christian tradition was largely lacking in the councils that were being taken around the tables of the meetings I attended," he said, "and this was the voice of the radical Protestants, the free churches in the sense that the word believers' church has been used at this meeting. We have been impoverished—all of us."

The arguments for ecumenical discussion are strong, but others felt that the believers' church has accomplished its mission and has no reason for a separate existence.

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Maynard Shelly, Newton, Kan., is editor of *The Mennonite*. This is the fourth of a series consisting of a report on the Conference on the Concept of the Believer's Church, held in Louiville, Ky., June 26-30.



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How Successful?

How successful has the believers' church been? Many of its ideas have been accepted by all churches including the descendants of the European state churches. Voluntary membership is acknowledged even by those who practice infant baptism in their ceremony of confirmation. An obligation for missionary service has almost universal acceptance as a responsibility of the church. And most churches in America accept the principle of separation of church and state.

The influence of the believers' church has been stronger in the United States than in any other country in the world. So much is this influence a part of the American scene that it may often seem a natural American heritage.

Kenneth Scott Latourette, Yale professor emeritus of missions, told how it happened. Church membership in colonial America was low, about five out of one hundred, even though a majority of the settlers had a Protestant background from the state churches of Europe. But the estalished churches of Europe really never got established on American soil.

The religious vacuum was "progressively filled chiefly by believers' churches." The great religious awakenings of the intereenth and twentieth centuries swept many into the believers' churches. "As a result, the overwhelming majority of membership of believers' churches in the entire world is now in the United States."

The renewal of the Roman Catholic Church is appropriating more and more of the principles and practices of the believer's church. This was the witness of Ray Ryland, religious educator from the Diocese of Oklahoma City-Tulsa, who served as a Roman Catholic observer at the Louisville meeting.

"Many ideas which the believers' churches have historically emphasized are being taken up within Roman Catholicism," he said, "and these are not being identified as the ideas of the believers' church. This is not a case of plagiarism.... It's simply that Catholics don't know these are the emphases of the believers' church."

If the believers' church has succeeded, then it must find new forms of life or must allow itself to be absorbed into the general stream of Christendom.

"Are we willing to rejoice that we've been successful?" asked Gene W. Newberry, dean of the Anderson College School of Theology. "Are we willing to explore rapprochement with other groups? Are some of us—maybe the smaller groups and younger groups—actually willing to go out of existence, the theological concerns we've carried being transmuted into something newer, higher, and better?"

Not Always Faithful

The vision of the believers' church may not be tied to any one stream of Christendom. It is often a spirit that moves whithersoever it will and is not the heirloom of any denomination or genetic descendant of any of the so-called believers' churches. Though the believers' church has always taken its stand against the establishment of the church, whether in the legal state churches of Europe or the de

facto form of some churches in some American communities, time and place may erode the protest. One delegate proposed the parable of a Georgia town in which a large Baptist church might well have all the marks of an established church while a small Eastern Orthodox church could resemble a believers' church.

Certainly the holders of the believers' church tradition have not always been faithful. "The one area of the world where their influence has been greatest," said Richard M. Pope, professor of church history at Lexington Theological Seminary, referring to the Baptists, Churches of Christ, and Disciples in the South, "a powerful caste and class society is unbeld and mirrored in the churches themselves."

And the believers' churches, in spite of their success, have not been the only source of renewal in Christendom. They have been debtors as well as creditors.

Latourette pointed out that they had benefited heavily in the religious awakenings begun through the zeal of people from non-free church traditions. "We need to remind ourselves, however," he said, "that the large majority of the outstanding professional evangelists through which the Protestant gains were achieved were not in the believers' churches."

He listed Lyman Beecher, Charles G. Finney, Dwight L. Moody, and Billy Sunday. "Only the latest of that noble succession, Billy Graham, is a member of a believers' church."

In responding to the Latourette paper, Pope A. Duncan, president of South Georgia College, said, "The need for ecumenical involvement on the part of the believers' churches is most certainly clearly implied."

This idea was supported by Dale Moody, professor of theology at Southern Baptist Theological Seminary. He found that the dividedness of the church is its major apostasy and that unity is its first need. "Brethren groups and believers' churches have suffered much from isolation from one another and lack of contact with other Christians. Historical circumstances help to understand why this is the case, but the time has come for more contact between separated brethren, even our brethren who today may seem far away."

A Unique Contribution?

Duncan elaborated his proposal by asking, "Does our tradition have a unique contribution? No doubt, it did have. But have we not made our witness in a way that it is no longer unique? If so, we are not to be sad or discouraged by the fact, but to be glad. If by losing our life we can find it in a larger context, then we're certainly on good biblical grounds. We should rejoice in the fact that much that we stood for when it was not popular to stand for is increasingly the common possession of Christendom."

Not so fast, challenged Yoder. "Is it appropriate to discuss the believers' church vision when society has accepted certain of the believers' church criticisms of religious establishment and of the givenness of the given church? But since the believers' church was not seeking in the first place to mold a society after its values, the fact that Anglo-Saxon society has been somewhat molded is not really to the point as to whether the believers' church concept of mission continues to be valid."

The contribution that the believers' church has to make to the ecumenical movement is not to lose itself in it, but to state and practice its view of the nature of the church.

Yoder found the believers' church offering a third alternative to the two most common views of the church—the Puritan and the individualist, the latter sometimes called pietist.

The Puritans (both of yesterday and today) hope to reform society by bringing the church's influence to bear on the power structures of society. The individualists while critical of social structures internalize their efforts. But the believers' church builds its own community.

"The believers' church," said Yoder, "stands not merely between the other two [concepts], but over against them. With the individualists, it eastigates the coldness and formalism of the official Puritan churchdom. But it corrects that formalism not by seeking no forms at all, nor by taking refuse in para-churchly forms, but rather by developing

those forms that are according to Scripture. . . With Puritanism, the believers' church rejects the individualistic and elite self-consciousness of the individualists, but the social form which it proposes . . is not the undifferentiated but baptized mass [of people] . . . but covenanted fellowship with others who have pledged themselves to following the same Lord."

The distinctiveness of the believers' church makes the gospel message meaningful. "The need is not, as some current popularizers would have it, for most Christians to get out of the church into the world," he said. "They've been in the world all the time. The trouble is that they have been of the world too. The need is for what they do to be different because they are Christians: to be a reflection not merely of their restored self-confidence, nor of their power to set the course of society, but of the social novelty of the zovenant of grace."

If the believers church can contribute this dimension to the current dialogue on the church, it will have made a telling donation.

When Sane Subjects Become Controversial

There have been times when Christians and church groups could discuss some subjects which seemed to be specifically the church's business. But the time has arrived when it is becoming increasingly more difficult even to discuss sane subjects because they have become highly controversian

Who would have ever thought a few years ago that the ordinary subjects of poor people, brotherhood, equality, and peace would be ruled out as fit subjects to mention in the church or in church groups? Who would have guessed they would become highly controversial?

But that day has arrived. These subjects, which in times past were considered very sane subjects, arouse the most heated disagreements today.

Powerty. No one in the church can mention the subject of goon people and poverty today without being charged with raising a political issue. Poverty has become political. It is even difficult to get some people today to admit that poverty exists. And as one considers and discusses possible solutions to the problem—if one can even get the admission that the problem exists—one gets into even hotter water.

Brotherhood. Back in the days when we could talk about race relations or brotherhood, knowing full well that this was mainly talk and was not likely to actually affect our day-to-day life, it was a harmless and generally permissible subject of discussion. But today when organized assaults are being directed at the old structures and are cracking them wide open, one can no longer talk about brotherhood. It's no longer harmless; it is dynamite.

Equality. When the founding fathers of this country wrote into the very fabric of the Constitution the concept of equality, such an idea was so farfetched that few paid it any

serious attention. But today when we talk of equality we see something at work in our society. And it has some jagged teeth which tear some of the old structures to shreds. Old battlements and walls are being assaulted, and cracks are appearing through which shine gleams of light to many who have never known the meaning of the term. It is not quite respectable to discuss it today.

Peace. Anyone today who would dare bring up the subject of peace would right off be branded a peacenik. He becomes a dove. And we all know that a dove is a vicious animal. It carries an olive branch in its beak. And one dare not talk about doves when his country is fighting a nasty war in Vietnam. However, if one doubts that peace is a valid subject today, he would do well to see the currently released documentary film, The War Game, which won an Oscar. This portrays what would happen in England should an atomic war come. It helps one to see that peace just might be a valid subject for reasonable discussion today.

Christians and the Christian churches are under obligation to discuss sane subjects even when they become controversial. As Amos Wilder points out, "Christianity, along with Judaism, is unique in its involvement with man's actual mundane experience. The grim tragedies which focus concern today are tragedies of man-in-the-flesh, and of man-incommunity, indeed of man-in-the-flamily, of economic man, and of man-in-war."

As Christians and as members of the church we believe sincerely that our faith offers to men the only authentic knowledge of and contact with God. And this means that we are called to labor constructively and consistently at the task of reconstruction and reconciliation.—C. Ray Dobbins, editor of Cumberland Presbytertan.

CHURCH NEWS

MDS Enters Phase Two in Texas Work

Mennonite Disaster Service enters the second phase of its program to aid flood victims in southeastern Texas by shifting from clean-up operations to reconstruction of homes and accepting volunteers from all over the States.

Hoping to maintain a building crew of 24 men for the next four or five weeks, MDS is now calling men from its four U.S. regions. Region 111, because of its proximity to the flood-damaged area, hopes to supply 12 men for the project, with Regions 1, II, and IV providing an equal number.

Close coordination of the movement of the men will be maintained by MDS executive coordinator Delmar Stahly, MCC, Akron, Pa. Albert Ediger, Buhler, Kan, will supply a work foreman from Region III, and Keith Schrag, Mennonite pastor of Premont, Tex., will maintain liaison with the Red Cross at Modular

Interested persons will first clear with the regional director before going to McAllen, reporting two days in advance, if possible. Each carload of workers will include one well-experienced carpenter, although the majority of the work is rough construction.

On arriving at McAllen, volunteers will report directly to Schrag at the Red Cross office. Though traveling at their own expense, unless financed by regional MDS units, the

volunteers will receive room and board from the Bed Cross after arrival at McAllen.

For the last three weeks, Region III has operated throughout the seven counties in the southeastern tip of Teas, covering an area from Three Rivers in the north Three Rivers in the north Harlingen in the south. Seventy-five men and women have participated in the program thus far from points as distant as Montana, with as many as 52 individuals simultaneously employed.

The reconstruction, as well as the cleanup, is mostly with flood-damaged homes. Wind damage was limited to the narrow coastal strip along the gulf and has not provided the type of damage that requires MDS assistance.

Expenses for this particular MDS effort in Texpenses for this particular MDS effort in responsible at many of the sites. But continuing MDS leadership in McAllen must be remunerated, and the explorations and overhead expenses of both the regional and the national office have been heave.

The MDS emergency fund, maintained for initiating exploration of disaster areas and the setting up of special projects, is currently quite low. Contributions for this emergency effort can be sent to conference headquarters, or to Akron, Pa., marked for Texas-Mexico Disaster Relief.

tives, economics, and bookkeeping, with a knowledge of carpentry and mechanics, will be needed." he said

Other persons needed for projects in Indonesia include a mechanic-builder and a person to supervise the distribution of material aid

The Mennonite Church of Indonesia, if it is to meet the challenge which growth places upon it, urgently needs this personnel help from North America.

Korean Worker Orients Volunteers

Helen Tieszen, MCC relief worker in Korea, spent Sept. 15 to Oct. 15 sharing her knowledge of Korea with the Peace Corps. She served as "area studies resource person" for Peace Corps volunteers headed for Korea.

Miss Tieszen was responsible for briefings on various factual aspects of Korean society historical, political, economic, geographical, religious, and philosophical, as well as information on the Korean education system, nural life, and military situation.

She also presented "profile information" on the character of Koreans—how they tend to evaluate things, their value systems, group characteristics, ethics and etiquette, plus any other matters concerning Americans and their adjustment problems in Korea.

Miss Tieszen has spent nine years with MCC in Korea. Her efforts are centered around the Christian Child Care Training program in Taegu. Korea.

Indonesia Needs Trained Workers

The remarkable growth of the 120-yearold Mennonite Church of Indonesia places heavy strain on its reservoir of personnel.

MCC, along with the European Mennonite Evangelization Committee, has been assisting the Indonesia Mennonite Church of Central Java in its medical and educational activities, theological training, economic development, and with material assistance. But MCC has failed to fully recruit the number of specialized workers the church has requested.

Positions which were open for the past year and a half have not been filled or are being temporarily staffed with substitutes. The problem is created partially because six months to a year is required to procure a visa to enter the country. This means that applicants must begin planning long in advance of an actual assignment.

The church has repeatedly requested workers from MCC to give support to the following programs:

Akademi Kristen "Wijata Watjana" (Disciples of the Word), a middle level seminary preparing pastors and lay leaders for the Mennonite churches, needs a teacher with seminary training immediately. The seminary, supported by the Mennonite Church of Indonesia along with EMEC and MCC, has 23 students in two classes, with 13 persons to be added as soon as a third year of operation begins.

A large portion of students from the Mennonite churches of Central Java take advanced training at the Christian University at advanced training at the Christian University at students, the university is expanding its tudents, the university is expanding its technical education, and MCC has promised to supply a science teacher, who should have at least a master's degree in chemistry or mathematics.

The Mennonite Church hopes to establish several economic development projects in the communities in which her people live, if some capital and a person to give direction to this can be found.

Delmar Yoder, MCC agriculturist, made a preliminary investigation at the request of the church. "A person with farm or rural background, trained in agriculture, coopera-



OVERSEAS MISSIONARY OF THE WEEK: Rhoda E. Wenger has been a missionary under the Eastern Mennonite Board of Missions, Salunga, Pa., since 1939. She is presently serving her fifth term as a teacher in Tanzania.

A native of Fentress, Va., Miss Wenger graduated from Madison College, Harrisonburg, Va., and received her master's degree in education from George Peabody College in Tennessee.



Eighteen Accept VS Assignments

Following the Oct. 10-20 Voluntary Service orientation held at the Mennonite Board of Missions, the 18 participants accepted the following service assignments:

Merle and Janet Hartzler, Carstairs, Alta., will assist in the operation of the First Mennonite Church Teen Center, Canton, Ohio. The Hartzlers attended Prairie Bible Institute prior to their one-year assignment.

From Stratford, Ont., Leroy Martin accepted a one-year term as an orderly at Maple Lawn Homes, Eureka, Ill. He was formerly employed by Blackstone Industries, Stratford, as a solderer.

Edward Warner of Harbor Springs, Mich., began one year of service as a child care worker with the Woodland Park, Colo., VS Unit. He is a 1967 graduate of Harbor Springs High School.

Richard Rameriz, Albuquerque, N.M., is now an orderly with the VS unit in Omaha, Neb. He attended Hesston College in Kansas prior to his two-year term.

Now a maintenance department clerk for two years at St. Anthony's Hospital in St. Petersburg, Fla., David Hoke of Elkhart, Ind., previously attended Goshen College for two years.

Victor Rios, Premont, Tex., began a twoyear assignment as an orderly with the VS unit in Richmond, Va. He was formerly engaged in construction work.

Arlene Miller, Nappanee, Ind., will serve as a nurse aide for one year at the Mennonite Hospital in La Junta, Colo. Prior to this she was employed by Holiday Rambler, Wakarusa, Ind.

From Navarre, Ohio, Kathleen Mast will serve a one-year term as a day care nurse at Omaha, Neb. She is a 1966 graduate of Central Christian High School, Kidron, Ohio.

Beginning a one-year term as a day care nurse at Englewood, Chicago, Ill., is Esther Yutzy of Hutchinson, Kan. She attended Salt City Business College, Hutchinson, Kan., for one year.

A native of Mt. Pleasant, Iowa, Philip Graber accepted a two-year assignment as mechanic at Sangralea Valley Boys Home, Onward, Ind. He is a 1967 graduate of LeTourneau College, Longview, Tex. Carol Rice, Mt. Pleasant Mills, Pa., began a one-year assignment as a licensed practical nurse at Pioneers Memorial Hospital, Rocky Ford, Colo. Miss Rice received her training at Williamsport Area Nurses School, Williamsport Pa

From Halsey, Ore., Rosalyn Miller began a one-year term as a nurse aide at St. Anthony's Hospital in St. Petersburg, Fla. She is a 1967 graduate of Western Mennonite High School, Salem, Ore.

Also serving one year as a nurse aide at St. Petersburg is Marsha Hooley, Shipshewana, Ind. Miss Hooley graduated from Bethanv Christian High School in 1966.

LaVera Troyer, Hutchinson, Kan, will serve one year as a nurse aide at Good Samaritan Hospital, Portland, Ore. She is a 1966 graduate of Central Christian High School, Hutchinson, Kan., and attended Hesston College.

Assigned to Portland, Ore., for two years as a boys' club leader is Carl Yordy of Ashley, Mich. Yordy graduated from St. John High School in 1965.

Now in a two-year assignment as a child care worker at Melmark Home, Berwyn, Pa., Robert Gomez, Ranchos De Taos, N.M., is a 1967 graduate of Taos High School.

Wayne Beachy, Wayland, Iowa, began a two-year term as a business office assistant in Hannibal, Mo. He is a 1967 graduate of Hesston College.

With the addition of these 18 persons from the October orientation to the Voluntary Service program, there are now approximately 310 VS-ers serving in 52 locations throughout the United States, Canada, and Puerto Rico.

Youth Hostel Open in Saigon

Donald Sensenigs, missionaries under the Eastern Board, opened a youth hostel, or dormitory, near the Gia Dinh center in Saigon in September. The home they rented provides enough room for their living quarters on second floor and for ten or more fellows on first floor. Five young men are currently living in.

James Metzlers moved into a new area in

Saigon called Phu Tho, two miles from the student center and five miles from the Gia Dinh center. Since they were unable to find a reasonably priced building large enough for residence and witness center, they are looking for a "store-front" type building for classes and meetings.

Mr. Luc and Miss Qui, Vietnamese Christians, were married at the Gia Dinh center Sept. 9. A seven-course dinner at a restaurant for about 200 guests followed. Both members of the Mennonite fellowship, they had been aiding at Mennonite centers as bookroom monitor and teacher of English.

Tests at the university for Luke Beidler's students were postponed a week because of student unrest and demonstrations. Mrs. Beidler is teaching 24 fourth graders at a private American school in which Eric, Gretchen, and Malcolm Metzler, John and Rose Stauffer, and Anne Sensenia are enrolled.

Mrs. James Stauffer was surprised by a visitor one night when the electricity was off. He took money, radio, and phonograph at gunpoint. In addition, he received a 20minute testimony.



(Left to right) Edward B. Stoltzfus is coordinator of church and seminary relations; Carson Moyer, a senior in the MRE program, is a missionary on furlough from Ghana; Nelson P. Springer is curator of the Mennonite Historical Library.

Seminarians at Day-Long Retreat

More than 60 students and faculty of the Goshen College Biblical Seminary were present for a day-long retreat at Camp Friedenswald at the beginning of the semester last month.

Dr. Melvin Gingerich, archivist of the Mennonite Church, spoke in the morning on "Christian Unity and the World Conference of Mennonites."

The afternoon was devoted to a report on the World Conference by a panel, and following that, a time for recreation.

During the evening session, students reported on their motivations for attending Seminary.

Enrollment in the Biblical Seminary this fall is 18 juniors, 10 middlers, nine seniors, and 17 part-time students.

North Vietnam Parcel Returned to Sender

One of the two parcels of children's clothing sent to North Vietnam by MCC (Canada) in September has been returned to the sender. The packet got only to San Francisco.

The United States has no mail connections with North Vietnam. J. M. Klassen, executive secretary of MCC (Canada), asked postal officials to make another effort, sending it directly to Asia from Canada. However, he

was informed that Canadian postal regulations, contrary to previous information, do not permit them to accept packets addressed to North Vietnam

MCC (Canada) has no acknowledgment yet from Hanoi concerning the other parcel of clothing which was sent by way of Air Canada and the Soviet Union's air service to Hanoi.

FIELD NOTES

John Allen Beachy, assistant professor of mathematics at Goshen College, completed the requirements for the doctor's degree in mathematics at Indiana University. Oct. 7.

The Casselton, N.D., congregation has placed two religious bookracks in Enderlin and Casselton: the first located in a TV. Bar-Restaurant-Hardware store and the second in the Federated Department store. Since August, approximately 55 books have been sold from these two racks alone. More places are being sought in which to place racks. Pastor Eugene Carber of International Falls, Minn., has worked with the Casselton pastor. Norman Teacuse to inaucuret this program.

The Diller Church, Newville, Pa., is planning a dedication of the new church building the afternoon of Nov. 12. David Thomas will preach the dedicatory sermon.

The 32nd annual meeting will be held at the Williamson (Pa.) Church, Nov. 4, 5. Guest speakers are Linden Wenger, Harrisonburg, Va., and Milton Brackbill, Paoli,

Dedication for the new Homestead, Fla. Memonite Church will be held Nov. 26 at 2.30 pm. Paul G. Landis, a former VS-er at Homestead, will preach the dedication servinon and also hold a week of revival services. The Homestead congregation had been meeting in the Redland Camp Chapel, where for many years the Eastern Mission Board has been sponsoring VS-ers in a ministry among migrant farm workers.

Annual sessions of the Southwest Conference will be held at the Seventh Street Church, Upland, Calif., Nov. 23-25. The theme of the conference will be "The Witness of the Holy Spirit."

Mrs. Nevin Bender, Philadelphia, Miss., passed away Oct. 9 en route to her home after a seven-week trip.

Amos W. Rhodes, La Junta, Colo., aged 93, passed away on Oct. 19. He had served actively as a deacon of the First Mennonite Church in La Junta for thirty-one years.

Robert A. Quackenbos and family have moved to Route 7, Box 934, Lakeland, Fla. 33801, to begin a new work there.

The Executive Committee of Mennonite General Conference met at Scottdale, Oct. 13, 14. The committee consists of John R. Mumaw, moderator; John M. Drescher, moderator-elect; Howard J. Zehr, executive secretary; John H. Rudy, treasurer; and Linden M. Wenger, fifth member

Congregations and district conferences should feel free to call on General Conference officers, staff members, or other committee members for speaking appointments to interpret the work of General Conference. Address requests to the office of Mennonite General Conference, Mennonite Building, Scottdale, Pa. 15683.

Treasurer John Rudy reported that only 59 percent of the budget has been received for the first three months of the biennium. Congregations are encouraged to send their contributions through their district conference office.

New members by baptism: Two at Herrick, Clare, Mich.; two at Pleasant View, North Lawrence, Ohio; five at Pinto, Md.

Special meetings: Howard Witmer, Manheim, Pa., at Mechanic Grove, Quarryville, Pa., Oct. 29 to Nov. 5. Abram Charles, Jr., Millersville, Pa., at Stony Brook, York, Pa., Nov. 5-12. William R. Miller, North Liberty, Ind., at Mt. Zion, Versailles, Mo., Nov. 5-12. Roy S. Koch, West Liberty, Ohio, at Lock-port, Stryker, Ohio, Nov. 5-12. A. J. Metzler, Mt. Pleasant, Pa., at Roselawn, Elihart, Ind., Nov. 19-21. Harlan Hoover, Elizabethtown, Pa., at Sunnyside Mission, Lancaster, Pa., Nov. 26 Mille, Pa., at Elizabethtown, Pa., Nov. 26 to Dec. 3. B. Charles Hostetter, Harleysville, Pa., at Elizabethtown, Pa., Nov. 26 to Dec. 3. B. Charles Hostetter, Harleysville, Pa., at Faith, Oroft, N.J., Nov. 47.

Corrections: The meetings announced in the Oct. 17 issue to be held at Johnstown, Pa., by John R. Mumaw, Nov. 2-5, were

announced in error.

Lee Lowrey was licensed to the ministry on May 28 and not ordained as was printed

Calendar

Ministers' Week, Eastern Mennonke College, Jan. 22-26. School for Ministers, Eastern Mennonite College, Jan. 29 to Feb. 9. School for Ministers, Goshen College Biblical Seminary,

Feb. 6-23.

Spring Church Extension Convention, Sycamore Grove Church, Garden City, Mo., Mar. 22-24

in the Sept. 12 issue.

Michael and Mattie Mast reported from Resistencia, Argentina, "We found the town a very friendly one." Mast said that he preached at Quinta Acho where they don't speak Spanish so fast as they do in Buenos

College and university students and faculty from central Michigan gathered for a three-hour period of fellowship at East Lansing on Oct. 15. Initiated by pastor Dan Slabaugh of Ann Arbor, the meeting was attended by approximately 110 persons. Virgil J. Brenneman, executive secretary of Mennonite student services, said, "I believe that this was a successful venture and one which the group will probably repeat next year."

Nelson and Ada Litwiller have terminated their assignment in Europe. They were exploring mission possibilities among the Spanish-speaking persons there. The Litwillers may be addressed at Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Forty-six women from across the States attended a retreat at Laurelville Church Center, Oct. 13-15. The retreat was led by Mrs. Alexander Wiley, Pound Ridge, N.Y. Following the retreat, the WMSA executive committee held their fall meeting Oct. 16, 17.

Changes of address: Caroline Nebel to 2516 Holmes St., Kansas City, Mo. 64108. Larry Borntrager, c/o Christian Service Committee, P.O. Box 40, Bawku, U.R., Ghana.

MCC (Canada) has expanded its audiovisual libraries considerably during the past year. It now has over 20 filmstrip and movie titles available for use by churches, schools, and other groups. These audio-visuals and others can be borrowed free of charge from the MCC offices at Yarrow, B.C.; Kitchener, Ont.; or Winnipeg, Man.

Approximately 80 percent of the 272 members of nine Spanish-speaking Mennonite Brethren churches in south Texas are without work and income since the crops were heavily damaged as a result of Hurricane Beulah. All farm laborers will have no work for at least two months, and they are receiving some aid from the Red Cross. The only crop left is citrus of which 50 to 50 percent was destroyed. Mennonite Disaster Service also aided these areas.

The Mennonite Children's Choir of Winnipeg, Man., has raised 86,000 this year to help several hundred underprivileged children overseas. The money raised through the choir's musical endeavors was divided equally between the Mennonite Central Committee and the Canadian Save the Children Fund.

Don Kraybill, assistant VS-CPS director for the Eastern Board, is making an administrative visit to Central America, Oct. 15 to Nov. 13. Dale Weaver, New Holland, Pa., is accompanying him as resource person for the newly developing poultry projects among farmers in Honduras.

Readers Sav

Submissions to Readers Say column should com-ment on printed articles and be limited to approxi-mately 200 words.

Your editorial on "Amos, Prophet of Righteousin the Oct. 3 issue is very timely and pointed. May the Lord use it to convict our hearts of

our unrighteousness. I also read in the Sept. 28 issue of Mennonite Weekly Review the front page article, "Uruguay Settlements Face Losses of Crops and Livestock." These are our brothers and sisters in Christ! Paul in Gal. 6:10 tells us to do good unto them. They have suffered from drought which was very severe, insects (high-priced insecticides proved to no avail) severe frosts (which were unusual—killed

citrus crop), and floods (which destroyed the wheat for a future crop and drowned much livestock).
This all spells a feed and food shortage as well as privation.

We may not have had as good a crop as we would have liked nevertheless the Lord has richly blessed us here in North America this year. I for one would be heartily in favor of giving an offering at the Thanksgiving service in church for these our brethren in South America. We helped them move there from persecution; now let's encourage them in their trials and testings .- Mrs. Edna Reeb, Roanoke, Ill.

Virgil Vogt's article, "It's Later Than You hink" (Oct. 3, 1967), presented a distorted, inadequate understanding of the biblical view of sex. The profound goodness of being male and female is affirmed in the Genesis account of creation. The inclusion of the Song of Solomon in the Scripture emphasizes the goodness of human sexuality.

Virgil's article ignores this biblical material and interprets Mt. 5:28 literalistically as if to suggest the performance of a lobotomy or the surgical amoutation of the offending member of the body as a remedy for objectionable thoughts. A much more Christian point of view is presented by Dr. H. Clair Amstutz in his little book Growing Up to Love.—William D. Nofziger, Hagerstown, Md.

Thank you very much for printing the article, "Reflection on Riots" in the Oct. 3 issue of the Gospel Herald. This subject is very relevant to each person who is concerned about a non-biased, Christlike attitude toward our race problem. In fact, I rather seriously doubt the "Christianity" of any person who has negative feelings toward other races.—Lloyd Zook, Belleville, Pa.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Byler, Benjamin A. and Marjan (Kauffman), Mill

byter, penjamin A. and Marian (Kauffman), Mil Creek, Pa., fourth child, third daughter, Ann Ma-rie, Sept. 13, 1967. Christophel, Paul and Wilma (Kilmer), Coshen, Ind., third child, second son, John Alan, born July

21, 1967; received for adoption Sept. 16, 1967 Eby, Rolland E. and Sandra (Peterson), Elkhart, Ind., second child, first daughter, Tracy Ann, Oct. 8, 1967.

Friesen, David and Esther (Derstine), Evanston, Ill., first child, Bryan David, Aug. 7, 1967 Hess, C. Richard and Mary Ann (Umble), Portland, Me., first child, Christopher Allen, Aug. 1,

1967 Kurtz, Raymond and Vera (Lefever), Fleetwood, Pa., first child, Douglas Dean, Sept. 26, 1967. Leaman, Kenneth and Brenda (Longer), Chicago,

Ill., first child, Ronda Sue, Oct. 5, 1967.

Lehman, Aaron and Winifred (Miller), Emporia Kan., second child, first daughter, Anita Carol, Oct. 2. 1967.

Martin, Ellis and Rosemary (Stauffer), second son, Troy Russell, Oct. 9, 1967

Miller, Eldon and Arla LeAnn (Burkey), Beaver Crossing, Neb., third child, first son, Gary Dean

Miller, Lester and Savilla (Yoder), Peru, Ind., fourth child, third daughter, Shirley Sue, Sept. 6.

Nisly, Willis and Becky (Yoder), Westphalia, Kan., fourth child, second daughter, Rhoda Louise. born Oct. 1, 1967; received for adoption Oct. 7.

Nissley, Lonnie and Alma (Yoder), Blountstown Fla., fifth child, second son, Jonathan Ira, Sept. 29,

Pletcher, Stanley and Linda (Wagler), Goshen, Ind., first child, Robert Jay, Sept. 26, 1967.

Reesor, Murray and Dorothy (Diller), Markham, Ont., fourth child, second son, Barry Allan, Aug. 10 1967 Reich, Bay and Jean (Swartzendruber), Midland.

Mich., first child, Amy Lynne, Oct. 2, 1967 Slick, Bryan and Barbara (Stoltz), Lincoln, Neb. first child, Balvnda Ann, Oct. 4, 1967.

Stoltzfus, Paul S. and Buth (Weaver), Lebanon, Pa., fourth child, second daughter, Gloria Dawn, Sept. 27, 1967.

Stoltzfus, Richard and Florence (Schrock), Upland, Calif., first child, Joel Eric, Sept. 2, 1967. Stutzman, David and Donna (Yoder), Shipshewa-

na, Ind., fourth child, third daughter, Paula Sue, Oct. 9, 1967. Troyer, Marvin and Mary Jean (Newcomer), Fairview, Mich., first child, Wendell Iav, Sept. 30,

Voth, Delbert and Lois (Hiebert), Evanston, Ill. second son, David Scott, Sept. 12, 1967.

Yoder, Gordon D. and Norma (Showalter). Harrisonburg, Va., first child, Brenda Marie, Sept. 7.

Yoder, Kenneth and Ellen (Kauffman), Garden City, Mo., second child, first daughter, Dianne Kave, Oct. I, 1967.

Marriages

May the blessings of God be upon the bomes May the biessings of God be upon the nomes established by the marriages here listed. A six months' free subscription to the Gospel Herald given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Brubaker-Stover,-Landis Brubaker, Lancaster, Pa., and Maggie Stover, New Holland, Pa., by Simon G. Bucher, Oct. 12, 1967.

Brunk-Jantzi.-Conrad Grebel Brunk, Harrisonburg, Va., Weavers cong., and Dawn Darlene lantzi, Medina, N.Y., Alden cong., by Geo. R. Brunk, father of the groom.

Cline—Zook.—Luke Cline, Harrisburg, Pa., Steelton cong., and Erma Zook, Gulliver, Mich., Maple Grove cong., by Norman Weaver, Oct. 7, 196

Eash-Stichter.-Levi E., Eash, Goshen, Ind. and Eileen Marie Stichter, Wakarusa, Ind., both of Locust Grove cong., by Willard Ressler, assisted by Wilmer Petry, Aug. 19, 1967.

Geiser-Snyder.-Harry Geiser, Apple Creek, Ohio, Sonnenberg cong., and Myrene Snyder, Portland (Ore.) cong., by Marcus G. Smucker, Aug. 25 1967

Gingerich-Schowalter.-Larry D. Gingerich, White Pigeon, Mich., Tri Lakes Chapel, and Sheryl K. Schowalter, Colorado Springs, Colo., Beth-El cong., by Lee J. Miller, Oct. 7, 1967.

Good-Martin.-John Raymond Good, Reinholds, Pa., Texter cong., and Mary G. Martin, New Holland, Pa., Churchtown cong., by J. Paul Gray-

bill, Oct. 7, 1967 Henricks-Nofziger,-Richard Henricks and Barbara Nofziger, both of the Inlet cong., Wauseon, Ohio, by Dale Wyse, Sept. 30, 1967.

Horst-Witmer.-Irvin L. Horst, Richland, Pa., and Verna Witmer, Ephrata, Pa., both of the Martindale cong., by J. Paul Graybill, July 24, 1967.

Hunsberger-Benner.-Duane Hunsberger, Ottsville, Pa., and Karen Benner, Telford. Pa. both of Blooming Glen cong., by David F. Derstine, Ir., Sept. 30, 1967.

Landis—Hunsberger.—Mark A. Landis, Sellersville, Pa., and Janet Hunsberger, Perkasie. Pa. Blooming Glen cong., by James Landis, brother of the groom. Sent. 30, 1967.

Maurer-Wideman - Dwight Berdett Maurer Tofield, Alta., and Bonnie Marie Wideman, Ryley,

Alta., both of Salem cong., by Harold R. Boettger, Sept. 13. 1967 Ness—Umble.—Daniel K. Ness, Hanover, Pa., cong., and Mary Ellen Umble, Millwood cong., Gap,

Pa., at Addis Ababa, Ethiopia, by Daniel S. Sensenig, Aug. 6, 1967. Nolt-Peifer.-Larry E. Nolt, Lancaster, Pa., and Marilyn L. Peifer, Witmer, Pa., both of Mellingers cong., by Paul G. Landis, Oct. 8, 1967.

Peachev-Byler,-Wilbur Z. Peachev, Belleville, Pa., Allensville cong., and Esther Byler, Allensville, Pa., Locust Grove cong., by R. R. Peachey, father

of the groom, Sept. 2, 1967. Schrock—McCarthy.—Albert Schrock, and Katherine Miller McCarthy, both of Harrisonville, Mo., Sycamore Grove cong., by Leonard Garber, Aug.

13 1967 Showalter-Miller.-Harley R. Showalter, Timberville, Va., Trissels cong., and Sadie Miller, Sugarcreek, Ohio, by David Augsburger, July 1,

1967 Stapleton-Gingerich.-Glenn Douglas Stapleton, Wingham, Ont., Baptist Church, and Joan Elaine Gingerich, Zurich (Ont.) cong., by Ephraim Gingerich, Oct. 6, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blake, Robert Joseph, was born at Glasco, Kan., Sept. 15, 1911; died at Kiowa Co. Hospital, Greensburg, Kan., Sept. 27, 1967; aged 56 y. 12 d. Death was caused by a heart attack. On May 2, 1942, he was married to Helen Zerger, who sur-1992, he was married to Helen Zerger, wno survives. Also surviving are 6 children (Stephen, Stanley, William, Glenda, Thomas, and Dennis), 3 brothers (Fenton W., Leslie, and Bryce), and one sister (Mrs. Mildred Wentz). He was a member of the Methodist Church. Funeral services were held 30 at the Greensburg Mennonite Church with Calvin R. King officiating; interment in Fairview Cemetery

Friesen, Justina, daughter of Aaron and Eliza-beth Workentine, was born in Samaria, Russia, Sept. 22, 1896; died at her home in Duchess, Alta. on Sept. 23, 1967, after a lengthy illness; aged 71 y. 1 d. On Nov. 30, 1919, she was married to Jacob John Friesen, who survives. They came to Canada in 1924. Surviving are 3 sons (Jacob, Edward, and David), 11 daughters (Elizabeth-Mrs. ward, and David), 11 daughters (Elizabeth—Mrs. Jens Hanson, Neta—Mrs. Jack Broadfoot, Hedy. Tina, Helen—Mrs. Mervin Beihn, Melita—Mrs. Lyle Roth, Susan, Martha—Mrs. Albert Grove, and Esther), 41 grandchildren, 3 great-grand-daughters, one sister in Russia, and one brother (John). She was preceded in death by her parents, one sister, 3 brothers, and one granddaughter. C. J. Ramer officiated at funeral services; interment in Duchess Cemetery

Fry, Samuel Trout, son of George and Eliza-beth (Trout) Fry, was born in Lancaster Co., Pa., Sept. 18, 1875; died at the Oreville Mennonite Home, Sept. 19, 1967; aged 92 y. 1 d. He was married to Barbara Shank, who died Feb. 26, 1937. Surviving are 4 children (Elizabeth-Mrs. Joseph Gingrich, Simon S., Mrs. Esther Alleman, and Robert S.). 6 grandchildren, 16 great-grandchildren, 2 brothers (Herman T. and D. T.), and 2 sisters (Mrs. Agnes Miskey and Mrs. Barbara Launch). He was ordained deacon on Dec. 3, 1918 and as minister, July 13, 1921, serving the Elizabethtown Church. At the time of his death he was a member of the Oreville Mennonite Home congregation. Funeral services were held at the Miller Funeral Home, Elizabethtown, Sept. 22, with Elmer

Hertzler officiating

Fulmer, Ruth Änn, daughter of Marvin D. and Kathyn (Hunsberger) Fulmer, as born at Sellenville, Pa., May 14, 1951; died at her home at Perkasic, Pa., Sept. 29, 1967; from entral respiratory failure due to retrotharygneal fibrosancoma; aged 16 y. 4 m. 15 d. Surviving besides her parents are one sister (Rose) and one brother parents are one sister (Rose) and one brother Church, where timeral server on the Booming Gen with Rischard C. Detweller and David F. Derstine, Ir., officiating.

J. Herr. Bachara H., daughter of Abram and Elizabeth (Beinbart) Huber, was born in Janaester Co., Pa. Aug. S. 1878; died at her home near Lancaster, Oct. 1. 1967; aged 99. 1 m. 23. d. On Jan. 25, 1900, she was married to Jacob H. Herr, who died Dec. 1, 1932. Surviving are 5 children (George K., Elizabeth H.—Mrs. Walter A. Herry, John H., Aaron H., and Edith H.), 11 grand-children and S foster grandchildren. Three sons produced the control of the contro

Biggleman, Sheridan A., son of Isaac and Diadema Kenseri Biggleman, was born at Mozer, W. Va., June 32, 1896; died suddenly at his home near Mozer, Oct. 4, 1967; aged 81, y. 3m. 12. d. On Sept 1, 1912, he was married to Etta Bergdoll, who survives: Also surviving are 2 sons (Berlin and Fred), one brother (Seymour) and 3 grandchildren. Funeral services were held Oct. 8 at Brown Funeral Home, Franklin, W. Va., with J. E. Martin and Earl Delp difficiality, interment in

Mallow Cemetery.

Swartentruber, Ternance, son of Harold and Isable (Bubb) Swartentruber, was born at Straiford, Ont., May 19, 1948, died at Shakespeare, Oct. 4, 1967, from a train-ar accident, aged 19 y. 4 m. 15 d. Surviving besides his parents are 2 brothers (Dale and Paul), paternal grandparents (Mr. and Mrs. David Swartzentruber), maternal grandmother mother (Mrs. Sarah Bub). He was a member of the Tavistock Church. Funeral services were held Oct. 7, at East Corra Church, with Peter Erb and

Newton L. Gingerich officiating.

Yothers, Abram Kulp, son of Isaac O. and
Annie L. (Kulp) Yothers, was born in Bucks Co.,
P. 20, Ct. 18. 1815: died at Grand View Hospital,
Sellersville, Pa., Oct. 8, 1967: aged 85 y. 11 m.,
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Sellersville, Pa., Oct. 8, 11 m.,
Sellersville, Pa., O

Zehr, Ronald David, son of Ivan and Millie (Kuepfer) Zehr, was born at Strafford. Ont., Nov. 3, 1952; died Oct. 4, 1967 at Shakespeare, from a cartrain accident, aged I4 y. 11 m. 1 d. Surviving besides his parents are one brother (Ray.) 4 sisters (Joan. Debhie, Donna, and Faye, paternal grand-mother (Mrs. Clare Zehr) and maternal grandmother (Mrs. Elizabeth Kuepfer). He was a member of the East Zorra Church, where funeral services held Oct. 7, with Newton L. Gingrich officials.

ing.

Items and Comments

The stark and horrible contradiction between the teachings of Jesus and the action of our military in Vietnam particularly offends the literate and talented youth who, of course, will count the most in shaping our nation's future. We have had many letters from veterans of Vietnam and have talked to not a few of them there on the ground who, if they are above 19 and have had any higher education, are cynical in the extreme about any piety expressed over the war. Said one young captain from Michigan, 24 years old, "The chaplains sure have to dig around in that old book to find anything they can read out here that doesn't bring a laugh or worse." Yet during battle actions, the chaplains are greatly honored for their courageous personal ministrations to GI casualties, speaking of love-love of family, friends, God. But a CBS correspondent quoted one GI's words, "Those gook kids over there who got blasted need it too."

Protestant chaplains at universities and colleges in West Germany and West Berlin adopted a resolution sharply criticizing U.S. actions in Vietnam and the official West German attitude on the Vietnam War.

The resolution, submitted at the end of a five-day meeting in Berlin, was approved by 492 chaplains with only two abstentions. It demanded that "the true reasons for the

Vietnam war" be made public and charged that most of the German press failed to reveal the real motives or the extent of military action.

Church organizations were asked to protest any support of the U.S. in Vietnam by the West German government.

The resolution described as "an intolerable challenge" Chancellor Kurt Kiesinger's statement that the West German government has "great respect for the American defense of freedom in this part of the world."

Church property used for income-producing purposes should be subject to taxation, the Episcopal Church's House of Bishops said in a resolution. It urged that church organizations should voluntarily "pay proper taxes on such property."

The resolution noted that "many church bodies own income-producing properties not used for religious purposes or nonprofit community service, or operate businesses for profit."

It also pointed out that the church "renders many needed services to individuals and to society in the various communities in which it is at work, and its properties are widely made available to other organizations for the providing of such services, making contributions which are valuable to community life and culture." Bishops of the Episcopal Church voted to recognize the right of a person to object on grounds of conscience to participation in a particular war.

And they asked the U.S. government to include such a right in the provisions of the Selective Service laws.

The right could be granted, the bishops said, to a person "even though he may not happen to embrace a position of pacifism in relation to all war."

It would be granted only after the person has carefully considered "all relevant factors involved in that war" and provided "he also is willing to serve his country in some other form of noncombatant or alternative service."

The State Department has publicly announced revocation of passports of five Quakers who sailed medical supplies into North Vietnam last April.

The five were crew members on the ketch Phoenix, which is currently making another attempt to carry medical materials into Haiphong. Sponsoring group for the project is A Quaker Action Group in Philadelphia.

A Quaker Action Group has no official ties to any of the Quaker meetings or to the American Friends Service Committee, but was founded as an independent agency to carry out the work of individuals concerned about seleving suffering caused on both sides of the Vietnam war.

No word has been given by the U.S. Justice Department on possible prosecution of the *Phoenix* crew for violation of the Trading with the Enemy Act.

The crew members had their passports revoked earlier; the State Department action in Washington, D.C., was a public announcement of the revocation.

The executive director of the American Association of Theological Schools in the U.S. and Canada predicted that North America's multitude of theological schools will integrate into multi-school clusters within the next 20 years.

Dr. Jesse H. Ziegler of Dayton, Ohio, head of the service accrediting agency for Protestant, Catholic, and Orthodox theological schools, said the 145 relatively separated institutions will group themselves into approximately 25 centers.

Addressing the centennial convocation of the Presbyterian College, Dr. Ziegler said the amalgamated groups, or "relationships," would be established "in order to give witness to the true nature of church and ministry, to provide for higher quality, and to control cost."

The circulation of 190 religious publications in the United States and Canada holding membership in the Associated Church Press (ACP) has reached almost 23 million.

Alfred P. Klausler, executive secretary of

ACP, said the figure represents a gain of

over 4 million in the past seven years. The precise total is 22.846.698.

"This circulation figure indicates that a considerable segment of the church membership still attaches importance to its religious journals," Dr. Klausler said. "Religious publications in the U.S. and Canada are doing a significant job in relating Christianity to present-day problems. The vast majority of the publications are tackling the controversial issues of the day with commendable zeal.

"Subscribers may not like this but at least they're learning that the church is involved."

Ford Stewart, editor of *Christian Herald* magazine for the past two years and an official of the interdenominational monthly for 30 years, will retire Sept. 30.

He will be succeeded by Dr. Kenneth L. Wilson, executive editor since 1960.

The new editor, Dr. Wilson, 51, was ordained to the ministry by the Christian Churches (Disciples of Christ) in 1941. He is active in the American Baptist Convention and is moderator of the First Baptist Church of White Plains, N.Y.

Dr. Wilson is author of Angel at Her Shoulder, the life and work of Lillian Dickson, a missionary in Formosa.

His work for the Christian Herald this year has been featured by articles based on interviews with the Reverend Malcolm Boyd, Dr. Thomas J. Altizer, and Charles Schulz, the creator of the cartoon character, "Peanuts."

A Greek Orthodox churchman warned in Atlanta against social action and activism which is used as a cover for a lack of true religious fervor in Christian churches.

Father Robert Stephanopoulos of Rye, N.Y., told the General Board of the National Council of Churches that contemporary trends in evangelism show a movement toward social involvement.

While the priest, a member of the Board, said that the mission of the church calls for such involvement, he rejected any kind of evangelism which does not include the name of Christ.

"Contemporary religion often tends to make the message conform to the world and to make its acceptability to the world the norm for the contents . . . rather than the biblical revelation," he said in an inter-

He said that the church should put as much emphasis on the traditional forms of evangelism as on social evangelism. Religion, in his opinion, must adapt man to God, not God to man.

The 610 delegates to the 83rd annual conference of the Evangelical Free Church in Long Beach, Calif., voted unanimously to turn down federal or state grants to church-related institutions "at this time." The denomination has over 50,000 members.

1804 GOSHER

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Cover photo by Rohn Engh

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The Gopel Herald was established in 1988 as a successor to Gopel Witness (1989) and Herald of Truth (1886). The Gopel Herald is a religious periodical published weekly by the Mennonite Publishing House, Scottdale, Fa., except the second Tuesday of February and the Tuesday following Thanksgiving Days, Subscription price (in U.S. dollars): \$5.00 per year, three years for \$13.25. For Every Home Publishing House and the State of the S

GOSPEL HERALD

Tuesday, November 7, 1967

Volume LX, Number 44



Youth Ministry Tools Up for Action

By John Thiessen

"Last week I got the equivalent of a university education from a 13-year-old kid on a Cleveland street," Ray Horst confessed. "He could tell me what life was really like. He knew because he was a school dropout, unemployed, and homeless. He was mad at the world because he never got a chance, and knows he never will."

With these words the churchwide Youth Cabinet and Council got under way in Chicago the last weekend in September. Speaker Ray Horst, Relief and Service Director, came fresh from developments in Cleveland's Hough area which had necessitated the VS unit to relocate. Ray continued:

"So our service agency tries to put young people into this situation to minister. But we fail because we are not prepared as a church, and have not equipped our young people. They can't operate other than how they've been brought up. We want to keep our affluence intact: so we bring our cars, buy a stereo set, lock our doors, and protect our food. And the dropout, the homeless, and hungry drifter sees all this. He is hungry not only for bread, but for a chance to live. And we don't give it to him. Unwittingly we are the representatives of white power, though we would never call it that. This is now matched by black power which, incidentally, most of us misunderstand."

"Like two days 'ago," Youth Secretary Willard Roth chimed in, "when comedian Dick Gregory lectured near Pittsburgh. He said that five years ago he had learned nonviolence from Stokely Carmichael and Rap Brown, who have since then despaired of the success of reasonable nonviolent appeals, because they haven't done a bit of good. Gregory, however, is still committed to nonviolence."

Ray went on. "And since the only whites available to the Cleveland young adults were located in the VS unit, they became the brunt of their hostility."

Spontaneously over twenty comments supporting Ray's concern were added by members of the council. The tension was mounting. "Are we succeeding in youth work" became the question that haunted the three days of meetings.

Finally one leader couldn't take it any longer and complained with transparent honesty, "I came to feel comfortable, but I'm getting more and more disturbed. Let's get on to the next agenda item!"

The question about success has a two-sided answer. It all depends on what we want. To paraphrase the Council If we want the young people to be aspiring, middle-class Americans with all the conveniences that our advertisers say is necessary, and to have made it to the goal of respectability, then we have probably done a beautiful job.



Secretary for Youth Ministry, Willard E. Roth reviewed recent developments in the church as they will affect ministry with young people. At his right, Cabinet chairman, Arthur Smoker.

Now Seek to Be "Nice"

We have become tired of "being different" and want to be the "nice people" with every comfort so long denied our forebears. This is what we adults want, it was stated, and by

John Thiessen is assistant editor of Youth Publications at the Mennonite Publishing House.



Editor of the new monthly magazine for high schoolers, J. Lorac Peachey, presented his plans to the council season, Published by Mennontie Publishing House and Faith and Life Press, the new magazine named With will appear in July 1988. Che faces on the value are part of the International Room decoration at Chicago's YMCA, where the two-day youth council meetings were held.

example we teach our children to want the same. But if we really want to take the cause of discipleship seriously, a discipleship that calls for ministry to the festering sores of our immediate society as well as to the world, then we are missing the mark. In fact, then, we are probably going in the opposite direction. For, like the priest and the Levite, we pass by on the other side, we're not getting involved—partly because we're not equipped, and we're not equipping our young people.

What are young people taught about dedication? Often it's enough just to come to church regularly; at best, to say the right words about discipleship. But to really act in accordance with a living discipleship? That's where it breaks down.

With this growing conviction to a Christlike ministry—one that would heal the wounded, bind the broken, and give a chance to the captive and oppressed—the Council got down to business. Over 50 church youth leaders from every district conference save one were assembled in Chicago ready for action.

The first day's session was, for the first time, held in conjunction with the Student Services Committee. This was symbolic of the need for a united approach by those involved in youth ministry: MYF staff, district leaders, representatives of service agencies, student services, Christian education, church prenada, conference executive—all were there.

Some of the Actions Taken

- Advance on restructure was urged, not only of youth organization but of geographical divisions which would be grouped by population centers rather than district conference lines.
- Presentation and discussion of two new youth publications, one the inter-Mennonite high school monthly. With, and the other, the non-Mennonite-college paper, Arena.
 Respective editors, J. Lorne Peachey and John Rempel, were

there to answer questions and receive counsel.

3. Servanthood Workcamp evaluation raised the question that perhaps a new form needs to emerge for the traditional voluntary service structure which has now been with us for twenty years. While it served its generation well, there are signs that something other is needed. The 1967 workcamps had less numbers than expected, though this does not mean they were necessarily less successful.

Directions for improvements over workcamping of last year were to encourage it on the local level, for greatest relevance to the congregation's situation. Also, it was agreed to make servanthood part of a person's total life instead of something special that he does for a week. These local workcamps would vary from several long weekend camps to 10-day camps, the Elkhart office conducting those for longer periods.

4. Weekend Peacemaker Workshops are to be held in early 1968 to help equip adults who relate to youth, particularly Sunday school teachers, for making an all-out effort in Peace and Service training during the second quarter, 1968. The issues of Peace, Race, and the whole concept of a church making sense to the many needs of a secular age and society are some of the concerns these workshops will grapple with.

No longer is it enough to simply try to keep Mennonite young people in the church, and lament that so many fall away. The thrust is to be positive, toward putting young people to work in the face of so many problem areas both nearby and far away.

5. While a churchwide concention is on the horizon for 1970, there is a trend away from this to more effective regional forms of meeting and action. One proposal is to have several conventionettes on a regional and smaller scale during 1969.

These actions by Council indicate that there is a gap more dangerous than the generation gap or the credibility gap. This is the gap between talk and action, between theory and practice. Ideally the Mennonite Church wants to pursue its mission to a needy world, but realistically it must admit that it cannot do everything, because in many cases this small denomination is not ready or equipped.

Yet, lest Council fall into the trap of not trying, the actions taken say that our young people should be provided with every resource possible to get ready.

One specific example: the kind of work done by the greatest number of 1967 Servanthood Workcamps was maintenance work on churches and parsonages (24 out of 74). Those youth leaders with a personal concern for the city and community because of their experience criticized the program for a very low number of camps which were really doing something in the community. But it isn't our service philosophy that is wrong. It's our young people who lack ability because they have not been equipped. And one vital part of this equipping is an on-the-seene key person to link their service meaningfully to the place where it hurts.

Fortunately, the youth leaders did not call for a retreat to tool up. Instead a growing restlessness emerged which called for action and advance. The tactic of withdrawal has been outdated far too long.

Nurture Lookout

Seven Stewardship Urgencies

As the stewardship of persons is being taken seriously, congregations are discovering new dimensions of stewardship responsibilities. Here are several stewardship urgencies:

1. The New Leisure

Some people are getting thirteen-week vacations. How will they use this additional time? People are living longer and retiring sooner. Guaranteed income is being talked about more. If it comes, should some people choose to live on the guaranteed \$3000 so that they can be free for congregational mission?

2. World Food Crisis

Some statisticians say that in the 80's the population explosion and potential food supply will intersect. After that mass starvation. Mennonite boys who grew up on the farm could be a tremendous resource to help hungry nations get their farmland into productivity. The time to expand this aspect of stewardship is now!

3. Varied Opportunities in the World

Mennonites are rapidly leaving the rural ethnic ghetto. Now they find themselves in the world. They no longer need to go—they are there. This provides all types of contacts with the world. Do we recognize this new opportunity to be in mission?

4. Wide Range of Types of Training

Once you could count on your fingers the occupations in a congregation besides farming. Now you can count the farmers. These specialists, in many of the 400 or more occupations available today, are persons who are a part of congregational life. They bring to the congregation many sharpened insights on how the congregation could be effective.

5. Natural Resources

Fly over some areas of our country like western Pennsylvania, and you are appalled by the way we have raped the land with strip mining and by "raiding" the timberlands. Stewardship starts with creation. If we believe this is true, then we have a responsibility for conservation.

6. Affluence

In an affluent nation we would be irresponsible if we would decide not to use this resource for congregational mission. We must learn how to use money, when to use it, and at what points to work without it. I think people are trying desperately to find out what commitment means in an affluent land.

7. Congregational Fluidity

On the average, 20 percent of the people move each year. Also youth growing up in congregations provide new skills for congregational mission. Members are added. All these things make the life of a congregation dynamic. Is the congregation aware that this flow of personal resources demands a constant new look at congregational purpose?

-Arnold W. Cressman

My Prayer

My Father,
I come to You now
As Your child.
Do not say to me
What I said to my small son today.
He stood beside me
And three times pled
For me to lift him up
And hold him, please.
And roughly I replied
That he should stand,
For I was busu.

Forgive me, Father,
And help me hereafter to be like You,
For here I stand, Your child,
Praying You to lift me up—
To hold me.
Otherwise I cannot stand.
Amen



Otelia Church, Mt. Union, Pa.

The work at Orelia was begun by the Allenaville congregation in a one-room rural school five miles east of Mt. Union, Pa. in 1938. The present church was dedicated in May 1852 and is three miles nearer to Mt. Union. The congregation became organized as a congregation under Allenghow Conference, May 15, 1890, with 58 charles the conference of the Confer

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683

No One to Help

Someone remarked to me recently that the great impression he came away with after prolonged fellowship with Frank Laubach, leader in literary work, was Laubach's great and constant desire to help people. He saw all kinds of opportunity to help. This seemed his great concern.

In the tragedy recorded in John's Gospel, chapter five, concerning the man by the pool of Bethesda there is something usually missed. It is true that the religious Jews saw a mattress and missed the miracle. They saw a man carrying his bed on the Sabbath day. This was tragedy, of course. But the greatest tragedy is in the answer to Jesus when He asked, "Wilt thou be made whole?" He answered, "Sir, I have no man ... to put me into the pool."

This man was by the pool a long time. And while there, in his great need for help, he had likely heard all the prayers of the religious group. He noticed all the religious observances. He saw them keep the Sabbath and other special activities and festivities with great pomp and holy air. All this religiosity likely made him more bitter as he waited for someone to care enough to get down by his side to help him.

Martin Higgenbottom, an evangelist to industry in England, gave a comment and illustration concerning the Christian social concern and the Scripture. He made an appeal that we do not continue to make the "same mistake we have made and are still making in Britain today—that of abdicating to communists and humanists in the field of social conduct and

social concern. We have let them take the initiative, with the result that on the one hand the church is completely out of touch, not only in its living but in its thinking with the man in the street. Someone cynically remarked that 'the pulpit is answering questions no one is asking.' On the other hand, the man in the street sees the church as irrelevant, inconsistent, and therefore redundant."

Higgenbottom gives an illustration. "I called one morning at the home of my parents, and saw my mother who is love personified and is Roman Catholic. I found her sitting at the table with an old tramp. Apparently she had gone down the road to do some shopping, had met the old tramp on the road and invited him back for a meal. During the conversation the man said to my mother, 'I wish there were more people like you in the world today. Where-upon Mother replied, 'Oh, there are. You've only got to look for them.' The old tramp said to my mother, 'But, lady, I didn't have to look for you, You looked for me.'"

A statement of Scripture concerning Christ and a Scripture which ought to be the basis for every preacher's sermon at some time or other is, Jesus "went about doing good." What does that mean for Christians today? I'm afraid that many needy around us see the repetition of our church services, church activities, and hear sermon after sermon, read tract after tract, and see Christian after Christian, and still inside are saying as the man in John 5 must have said many times, "There is no man to help me."—D.

Our Condition and Challenge

We are told that the religious trends of Europe and England usually overtake our continent in a decade. And the religious picture of Europe and England shows a severe decline in church attendance for some years. The church's one worship hour of the week is almost empty. Few youth attend the church at all.

American churches are experiencing the same decline. There is a present falling off of church attendance, a dwindling of Sunday schools, and a disappearance of the Sunday evening and midweek service.

Church members are spending more and more weekends at recreational spots, sports activities, and weekend cottages. The church is not allowed to infringe on members time. Many members (perhaps a half to three fourths in the better attended churches) still feel some obligation to attend the Sunday morning service. But beyond this the services of the church claim few regulars. It is usually during more difficult times, such as in seasons of persecution, that the church holds the affection and loyalty of the members most.

What does this mean? It may mean today is too easy. It likely is. To some it says this is an age of cold apostasy. It may well be. To some it says the church's program is not

attractive or challenging. This may also be true. To others it may say that the church's program is outdated, that it must be geared to a new age, and that we can be faithful to the same mission without following the same method.

If Sunday morning or Sunday evening does not fill the bill, perhaps we should schedule services and meetings when they can be participated in. Maybe a small group meeting in a home one or two evenings a week could be more meaningful than a service at the church. Some churches provide a shot time of meditation, devotion, and fellowship before work in the morning or over the noon hour each day. Those who can, attend one or more times a week. The possibility of such a program varies, of course, according to occupation, place of the meeting, and personnel.

We seem certainly at a time when we must think creatively about how program can be provided to minister to a varied schedule. We should likely not quickly drop the regular services, but we should be thinking about what we ought to be doing to provide helps and possibilities beyond that which we are accustomed to. Perhaps there are those from our own congregations who have suggestions or experiences which would help others.—D.

From Africa with Love-And Realism

By Omar Eby

Now is the time for Mennonite and other Christian workers of North America to renew their confidence in Africa and commit themselves to struggle and suffer and delight with her peoples.

The more hopeful developments of the Organization for African Unity's recent meeting in the Congolese capital of Kinshasa should be of genuine interest to many. While it is too soon to assess any concrete results of the OAU's meeting, the simple fact that 37 of its 38 members, including 18 heads of states, showed up for the four-day conference, despite the suspicions and hostilities within and between countries, is impressive in itself. More astonishing are its accomplishments, though only paper work at this juncture.

The delegates agreed to send a team to Nigeria to attempt mediation of her civil war, created a committee to advise underground freedom fighters in Angola, Mozambique, Rhodesia, and South Africa, and arranged for Ethiopia and Kenya to meet their troublesome Somali neighbor, hopefully to end a border dispute. The delegates also gave moral support to the Congo in calling for immediate evacuation of the mercenaries.

A Time for Hope

Since its birth in Addis Ababa in 1963, the OAU has been hard put to solve the continent's elusive problems. The Kinshasa summit's resolutions to grapple with the nastiest of Africa's current dilemmatic situations should bring hope to any persons sympathetically interested in African affairs.

In the past year, one caught a strange whiff of disenchantment on the clean air of optimism from liberal Europeans—a term in Africa which also includes North Americans—who believed so confidently in the romantic illusion that newly independent Africa could only do justice, low mercy, and live beauty. From the African press and in conversations, one also gathered from some thoughtful nationals a chill of disillusionment, though hardly a cynicism, about their own statemen's capacities to deal with the continent's colosal problems of development.

One reading of newly independent Africa's history during the years since 1960, when so many nations were born, can

Africa—land of the old and new, mysticism and realism. Here two Tanzanians—one dressed in European clothes, the other native—discuss the role of the church in Africa.

be a fairly bleak experience. To many friends of Africa it is a surprising disappointment to find so soon on her recent historical landscape so many of the same evils which one had hoped were peculiar to European history.

First, there is militarism, with ten of the 39 independent African states now having military regimes, and expansionism, with Somalia's designs for a Greater Somalia, particularly with an unwarranted claim to Kenya's Northern Frontier District. The breakup of Nigeria, a supposed showcase of democracy, along tribal lines, and the cleavage in the Sudan between north-Muslim-Arab and the south-Christian-and-animist-Bantu are the ugly expressions of tribalism, racism, and religious fanaticism. The failure of the East African states, who hold so much in common, to federate suggests provincialism. With the faddish devotion of his subjects encouraged by the late "redeemer" Nkrumah, cultism blossomed. And finally, there is the inexplicable Congo.

Many great and good things are happening in Africa. Nevertheless, one needs to offset the gloomy list of failures with at least one fine example of revolutionary thinking on nation-building which blends realism with vision: President Nyerere of Tanzania, his Arusha Declaration on socialism, and his document on Education for Self-Reliance.

Few other African statesmen, upon bringing their nations to independence, have taken such a hard look at the package

Omar Eby recently returned from a teaching assignment in East Africa. He is now secretary for information for MCC, Akron, Pa. of institutions and stack of priorities they inherited as has this man. So many other leaders have seemed content with keeping the machinery of their bureaucracy running and consolidating their positions of power and influence.

Nyeree, a philosopher as much as politician, foresaw that a developing nation could not afford the "luxury" of a two-party system, and rapidly moved toward a socialism based on the consensus of the Ujamaa, a Swahili word for "familyhood." Up until the Arusha Declaration in February 1967, the Ujamaa was a fairly vague idea or state of the mind. But familyhood socialism was put into swift action with the Declaration and the immediate moves afterward: the nationalization of foreign-owned banks, import-export firms, and insurance companies, and a controlling interest in the more important industries and aericultural estates.

A month later in "Education for Self-Reliance," a policy paper, the president called for major changes in the school's educational system, ranging from content of curriculum to entry age into primary school. He also stressed that each school "should have, as an integral part of it, a farm or workshop which provides the food eaten by the community and makes some contribution to the total national income."

Reactions to such sweeping proposals were varied, as can be imagined, with some people seeing the statements on socialism and self-reliance of greater consequence than mere independence.

Tanzania is not alone in the show of good development, nor is her political and economic life the only areas of revolution. The church in Tanzania, as elsewhere in sub-Sahara Africa, has had its frequent days of warm growth and stature.

A Time of Realism

A time of hope must also be a time of realism—quiet and with love. While one continues to hope that Africa will be spared the major sins of the East and the West, that God will give Africa a long day in the sun before He closes out this history of world civilizations, that African society will be saved from the bareness in human relationships and person-hood which Western technology and urbanization bring—while one hopes one must also admit, if he is Christian, that the African is also human and, like Westerners, outside of Christ is inclined morally to evil, that he is given to the sins of selfishness, pride, and jealousy.

Hope, then, but not too much. For one must discover as he works with men and women their weaknesses as well as the strengths: as Alan Paton wrote recently. "My discovery of the complexity of human nature was accompanied by another—the discovery of the complexity and irrationality of human notive, the discovery that one would love and hate simultaneously, be honest and cheat, be arrogant and humble, be any pair of opposites that one had supposed to be mutually exclusive" (Saturdan Reviews. Sevtember 9, 1967).

The presence of Mennonite and other Christian workers of North America in Africa is a statement of faith in the African nations and churches. And where the state functions incompatibly with one's ideals of freedom, or the church opposite to one's theology, one must identify with the aspirations of the common people for basic needs of health, education, and faith; to keep an eye always for the people; to let the state—and church—use him, his training, and his gifts for the sake of the people. Such a belief rarely works itself out easily for the Christian servant, but needs realism blended with hone.

That possibly is the chief message which the presence of a Christian worker makes anywhere in the world: that there is hope—seasoned by realism. And that we are not miserable men, who have hope in this life only.

The Love of God

Why do you love one person and hate another? Or why do you like one person and not another? It is probably because of the way that person treats you. If a person helps you in time of need and is friendly, it is easy to love that person and do good to him when he is in need.

Now God's love is not like men's. Men generally love those who love them and hate those who hate them. God loves those who hate Him as well as those who love Him. A key verse in the Bible tells us that "God so loved the world, that he gave his only begotten Son." The word "world" means those who are out of harmony with God and disobedient to His will.

The Apostle Paul on this question wrote, "While we were yet sinners, Christ died for us." In the same setting he says that while men were helpless and enemies of God, He loved them. The conclusion is that God loves everyone on the face of the earth. It does not matter about his nationality or his race. God's love is without partiality.

Maybe a more difficult question is: Why does God love everyone? One who lived very close to Jesus and recorded His words wrote, "God is love." The very essence of God is love. God made man to have dominion over His creation. But just because man disobeyed God did not cause Him to stop loving.

Jesus told a story about a son who wanted his part of the inheritance from his father so that he could leave home. He lived wickedly, wasting the money. When he came to the end of himself, he returned home. His father was watching and waiting for his return. A father's embrace and kiss restored the son to the family circle. God loves His children.

God loves by giving before it is asked or even known to be needed. God loved the world so much that He gave His Son to be a Redeemer for lost man. The Son was obedient, doing His Father's will. Since sin is a terrible thing which breaks relationships, it needed healing. Jesus died for all that they might be restored in fellowship with God. Since Christ paid the penalty for sin, it is faith in Him which restores this broken relationship.

Many people do not know the love of God because they have not responded to it. This does not mean that God does not love.

-Willis L. Breckbill

Models for a New Church

By Maynard Shelly

Martin Luther had a goal. He wanted to purge the church of his day of all the corruptions that had come to it in the fifteen hundred years since the time of Christ. He wanted a New Testament church, a pure church, and a church with the priesthood of all believers.

All reformers share this goal. But Luther failed. Even those who differed with Luther's efforts for not going far enough also failed. The search for the church of the New Testament always falls short of that impossible goal.

But the tests of time are beginning to show that some reformers did better than others. The Anabaptists, inspired by Luther and Zwingli, formed simple congregations of believers practicing voluntary adult baptism, a community life based on a covenant to support each other in the Christian life, and an aggressive witness in which all took part.

Even Luther recommended this form of church life, according to George H. Williams, Harvard professor of divinity. Luther prepared an order of worship in Latin and one in the language of the people, both for use in the churches. "And then a third form for the devout and disciplined," Williams told the Conference on the Concept of the Believe." Church this summer. "Luther . . . presents an evangelical conventicle meeting devoutly in a house, studying Scripture, baptizing in faith, sharing the Lord's Supper, and singing the Psalms. . . It would almost have met all the specifications of the Anabaptists he otherwise so un-understandingly and hauethild vonosed."

Too Dangerous

Though Luther had the plan for a believers' church, he never used it, because "he said it's too dangerous to implement."

But the Anabaptists led by Conrad Grebel and later by Menno Simons and others did just that. In this day when talk of renewal is common in the church, models of a renewed church are needed.

Three sources are available: the Bible, the history of the church, and our experiences today. We are not allowed to pick one and ignore the other two. All of them go together.

Study of the Bible is providing us with a new understanding of the place of the community of believers in God's plan of salvation. The heritage of the Reformation has caused us to look at man in his isolation as he comes before his God to be justified by his faith. He brings in his hand no gift or deed to buy his salvation.

"That God is gracious to me is the good news that Zinzendorf, Wesley, Kierkegaard, and today both Rudolf

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Maynard Shelly, Newton, Kan, is editor of The Mennonite. This is the last of

Bultmann and Billy Graham, in their different ways have derived from Luther, and have labored to keep unclouded by any effort to derive from it or base it upon a social program or any other work of man," says John Howard Yoder, professor of theology at the Associated Mennonite Biblical Seminaries.

"This assumption, to put it crudely, that Paul was a Lutheran, is now being dismantled under the impact of the exegetical theology of this century," he adds.

"The work of God is the calling of a people, whether in the Old Covenant or the New. . . That men are called together to a new social wholeness is itself the work of God that gives meaning to history from which both personal conversion, whereby individuals are called into this meaning, and missionary instrumentallities are derived."

So the idea of a believers' church is rooted in the Bible. Before we put it into practice, we do well to see how other people have adapted these ideas for their situation. Here we can learn from church history.

We know about the Lutherans and the Reformed who made limited changes in the church of the sixteenth century. But we have heard little of those who made a radical change in the form of the church. The Anabaptists and others practicing the believers' church started out in the same direction that Luther did, but when he stopped, they kept on going.

"The built-in compromises of the church-state structure took their toll even in the thought processes of the Reformers," says William R. Estep, Jr., professor of church history at Southwestern Baptist Theological Seminary.

"Luther's loss of confidence in the common man and his fear of the Schwärmer [fanatics, a name he applied to the Anabaptists] caused him to restructure the church along lines very similar to Rome. . . . For Luther, the prince took the place of the bishop and all born within the Lutheran prince's territory were baptized in exactly the same manner as those born in Roman Carbolic countries'.

Voluntary Fellowship

The Anabaptists dared to challenge the established authorities of the sixteenth century. They formed fellowships which Christians chose voluntarily to join, expressing their commitment in the act of adult baptism. (Since most had been baptized in the state church, their enemies called them rebaptizers or Anabaptists.)

"The concept of the believers' church first found its clearest expression and most consistent implementation in the Anabaptist movement of the sixteenth century," says Estep.

May hard shelly, Newton, Kall, B count of The stemonie. This is the last of a series consisting of a report on the Conference on the Concept of the Believers Church held in Louisville, Ky., June 26-30.

In a short time their movement spread rapidly across Europe. But the price they paid for their simple faith and for their initial success was bloody. Persecuted both by Catholics and other Protestants, they lost their leaders through imprisonment and execution. Persecution was more than physical. It extended even to the writing of history where their name was defamed and scorned. The written witnesses of their achievements were hidden from the scholars and the historians.

But this light could not be suppressed permanently. First scholars among the Mennonites, the genetic descendants of the Anabaptists, and then scholars from other traditions began to look for evidence about the quality of the believers' church witness.

"In this country, John Horsch and his son-in-law Harold S. Bender became the pioneer evangelists in the revival of Anabaptist studies. Robert Friedmann made invaluable contributions in the discovery and editing of heretofore littleknown source materials," reports Estep.

"However, it was Franklin H. Littell's *The Anabaptist View of the Church* in 1952 which called attention to the new era in Anabaptist studies perhaps more than any other single work."

The first bibliography of Anabaptist source material carried 5,000 entries. A new edition, currently in progress, will list 25,000.

"It now appears that the history of the Reformation must be rewritten in the light of fresh knowledge now available," says Estep. "For do we not have a situation comparable to that presented to the New Testament scholars by the discovery of the Dead Sea Scrolls or to the historians of the early church created by the discovery of the Nag Hammadi Gnostic library?"

The impact of this new evidence is stimulating a study of the believers' church by the Quakers, the Brethren, the Baptists, the Churches of Christ, the Church of God, and many other groups who have inherited the Anabaptist vision directly or indirectly. The Conference on the Concept of the Believers' Church held on the campus of the Southern Baptist Theological Seminary, Louisville, last June is further evidence of an awakened interest.

Preparation for Renewal

S'udy of the experiences of the Anabaptists and those who have practiced the believers' church vision prepares the church of today for renewal. "We have to go to the people who can help us understand the universal priesthood," says Franklin H. Littell, president of lowa Wesleyan College. "Any candid witness will have to agree that we can get help from our free church fathers on this issue better than from the people who would have regarded these things as a nightmare."

He lamented the fact that American religious thought has "been drawing its supplies through a tunnel which . . . reaches back mostly to Luther, Calvin, and Zwingli, and then once in a while to those minor figures."

This latter group of people include the Anabaptists. "As a matter of fact, those minor figures dealt with issues and

left witness on them which are much more helpful to us today than the so-called major people."

But though study of the Bible and history can help us, we still have to face the life of today. The issues are similar, yet different

And present church life has developed a serious division. "Congregations are split down the middle," says J. Lawrence Burkholder, "on whether it is the church's job to bring in the kingdom of God or to save souls. . . Another way of stating the cleavage is between those who value an experienced faith and those for whom religion is no more than to do justice and to love kindness. But this cannot go on."

Many Christians are aware of the problem, but do not know how to grapple with it. "Congregations respond to one or the other, but seldom to both. When they work at both, it's as though they had nothing to do with each other."

Salvation applies to the social order as well as to the individual. It is "both individual and social and churches must therefore find ways to express this fact both theologically and practically."

He added, "I believe that we have reached the theological and cultural moment for a new formulation of the faith."

Models of Believers' Church

Burkholder found the model for the believers' church in recent experiences. "A paradigm of the believers' church may have appeared to us in recent years in unexpected places," he said. "I refer to the early days of the civil rights movement when under the direction of Martin Luther King, Jr., a number of churches in Montgomery and other places, brought together, in a unique way, evangelical piety, prophetic speech, and social action."

Evangelical theology meshed with political analysis and social witness. 'In many religious assemblies on civil rights, there was, oddly enough, no such thing as a conscious transition from the religious to the secular, from this world to the next, from the call of Christ to the call to the prison. Social protest was grounded in a theology of the cross. Social action was not an artificial appendage to religious thought, but an evangelical religious act . . . a new form of congregational life."

Another model of the believers' church is the Church of the Savior in Washington, D.C., which "has risen up to challenge the very foundation of church life."

Burkholder described the believers' church as being both a prophetic community and a healing community.

"A prophetic community informed by prophetic faith" is open to the possibility of God's revelation. It is the listening community and a community of study. This is the church that helps church people respond to the need "to know how to respond as Christians to what is going on in the world." This is "an external problem, the problem of the meaning of history, the eschatological problem, the problem of the future."

But the community can serve opposite needs for healing by "creating a community where the plight of the individual may be freely discussed." Here the believers' church provides resources to "cope with the problems of personal authenticity and need for wholeness." This is the "internal problem, variously stated as the problem of alienation, estrangement, and guilt."

Can the church be renewed? Can the church find new forms? Burkholder hopes so, but others had their doubts and concerns about reforms that might move too fast.

"I'm not closed to new forms of the ministry," said Dale Moody, professor of theology at Southern Baptist Theo-

logical Seminary. "But let's not go gung ho in the sense that everything that's old is being discarded now. Let me see them do it. They've had a lot of conferences, done a lot of studies, written a lot of books, but let me see them do it. And I think many will do it. But let's not scuttle these old creaky boats we've been paddling around until we're sure these others will float."

The believers' church is a boat, biblical, historical, and modern. It will float. It waits for Christians to use it.

Enjoying Ephesians

The Real and the Ideal Family

By Roy S. Koch

Ephesians 5:21-6:9

A model Jew, in his morning prayer, gave thanks to God that he had not made him a "Gentile, a slave, or a woman"

A famous Greek, Demosthenes, said, "We have concubines for the sake of daily cohabitation; we have wives for the purpose of having children legitimately, and of having a faithful guardian for all our household affairs."

Seneca, a great Roman scholar, stated that women dated the years by the names of their husbands.

Paul, the great exponent of the Christian religion, said, 'Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

The New Testament teaching about women, in contrast to the prevailing sentiment as noted above, was like a pearl in an immoral world. The entire moral atmosphere of the firstcentury world was adulterous. Indeed, A. W. Verrall, the great classical scholar, claimed that the disease from which ancient civilization died was a low view of woman.

Every modern woman, excluding none, should be a humble follower of Jesus Christ. She owes Him a debt she can never hope to repay. Today she can stand beside her husband a recognized equal, thanks to Jesus Christ, rather than a pawn or a "thine."

Paul's call to a new fidelity, a new purity, and a new fellowship cleansed homelife in the ancient world and still abides today. True, in real life we fall far below this great ideal, but the ideal is here, and how it has blessed the world for good! It has enfranchised, ennobled, and given women their proper rights.

The Wife Is Summoned to Submission 5:21-23

"It is not so much a question of whom I married as of how I married," said Nina Wilcox Putnam, as she described the failure of her first marriage. She insisted that the solu-

tion for unhappy homes is not divorce but of right attitudes in marriage, especially on the part of the wife.

The wife who recognizes that her husband is the Chairman of the Corporation of The Home and considers herself the Vice-Chairman, and then functions on that level of understanding, has taken a long step toward home stability and happiness. Husband and wife are partners, not competitors. She encourages his headship instead of bristling against it. Virginia Graham, the famous television personality, is outspoken in her opinion that the woman must recognize the husband as the head of the home.

The Husband Is Summoned to Love 5:24-32

Paul's supply of advice to the husbands is liberal indeed. "Hubby's first, second, and last duty to his wife is to love her," said Paul. He starts on this note, expands it, departs from it briefly to make a spiritual application, then immediately comes back to the same point.

What, love her when she is contrary, sickly, unappreciative, etc., etc.? Yes, love her!

Where else in all literature is love spelled out with such a sense of realism? This is not a Romeo type of love spent in mooning over some idealistic Juliet, but a love that takes into account the daily realities of life. This is the kind of love that does not run to the courts at the first sign of a disagreement pleading gross neglect of duty and extreme cruelty. No, it applies the lubricant of highly motivated Christian love to the threatening family situation.

Size up these emotional qualities as insurance against divorce; note that these are the insurance premiums that guarantee a happy home.

1. Sacrificial love (v. 25). This term smacks of costliness. More than one thousand times every day some judge in the United States raps his gavel on the bench and says, "Divorce granted," thus dashing into splinters another fond dream of a happy home. How many of these divorces would never happen if the husband would love more sacrificially? Of course there are two sides to the matter, but one side is the hus-

Roy S. Koch is pastor of the South Union Mennonite Church, West Liberty, Ohio. This article is the tenth of a series of articles on Ephesians.

band's either with the willingness to love when it really costs or the unwillingness to love so deeply.

2. Holy love (vv. 26, 27). Every husband who thinks his wife is an angel ultimately discovers that she actually does have feet of clay. Can he still love her when he sees her faults? (The question can be turned around too.) Now is when his love is really needed. True love is a cleanser and purifier. Any love which drags a person down, or coarsen instead or refines character is not true love. The same holds true if it weakens moral fiber or worsens a person in any way. The strongers influence against philandering is this same holy love.

3. Caring love (vv. 28, 29). An international lady student from the Near East visited an industrious Canadian farmer who always had a little more work then he could quite get done. The student, wishing to be helpful, suggested that it was time for him to marry another wife, with the idea, of course, that thus he would secure another permanent servant. Needless to say, the suggestion did not set very well with the farmer's wife.

The love that Christ inspires in the husband cherishes the wife and makes him truly unselfish. He does not marry for convenience nor to extract free service from his companion.

- 4. Unbreakable love (vv. 30, 31). True love leaves and cleaves. The husband leaves the parental roof for good and forms a new unit with his wife that takes over all priorities in human relations, absolutely all. He no more thinks of separating from his wife than he does of tearing a limb from his body. It is helpful if the parents on both sides recognize this new unit very clearly and support it in every way.
- 5. Love in the Lord (vv. 32, 33). Are you married? All the sacred intimacies and highest joys you have found in your marriage are required to serve as a suitable illustration to show the closeness and love that exists between Jesus Christ and His own people. Nevertheless, the marriage relationship is a reality in itself even though it serves as a good illustration for this great divine relationship. Marriage is a most scared, holy, and blessed human institution, including not only two partners, but three, with Christ as the most important of the three.

Children Are Summoned to Obedience 6:1-4

If the Christian faith did a lot for women, it did even more for children. In pre-Christian civilizations, even as in heathen civilizations today, there was a callousnesses and unimaginable cruelty toward children. Sickly or deformed children were frequently drowned. Sometimes children were abandoned and perished or were rescued by others and raised for the slave market.

Should some caustic critic sneeringly ask, "What has Christianity ever done for the world?" just point to a child and say, "There."

The virtue of obedience to parents is rapidly disappearing from the American scene to our sorrow and everyone's loss. The pendulum has swung from the extreme of neglect to the other extreme of pampering them by giving them too much and requiring tool little.

The biblical counsel to obedience and honor is still the

children's best guarantee to a happy, useful life. Here is portrayed the contrast between the nagging of unwise parents that results in a broken spirit and the sweet reasonableness of Christian parents. Good discipline includes encouragement, guidance, and inspiration. As Luther said, "Spare the rod and spoil the child, that is true, but beside the rod keep an apole to give him when he has done well."

Employees Are Summoned to Faithfulness 6:5-8

The present American working force is just a fraction above the 60,000,000 slave population of the Roman Empire in Paul's day. Some slave owners were good to their slaves, but they were the exception. Basically, the lot of slaves was grim and terrible.

Today employees are demanding more and more pay for less and less work. In addition, working conditions must be safe and pleasant or else workers go on strike. Fringe benefits, if such a term was known in Paul's day, were probably the few remaining hair of a nearly bald man. But thanks to high wages and liberal fringe benefits today, the ordinary garden variety of employee lives more comfortably than rovalty of dol.

Labor's problems today are not as much economic as religious. The secret of good workmanship, whether two thousand years ago or today, is not higher pay, more generous fringe benefits, or better working conditions, but whether it is done for Cod.

Employers Are Summoned to Fairness 6:9

In the ancient world the employer-employee relations were found pretty much right in the home and the family. Today capital and labor have both grown to impersonal giants often at great enmity with each other. Ultimately employers are employees (servants) too. The richest and most affluent American entrepreneur has to give an accounting to his superior, God. Over both employee and employer hangs "the democracy of the judgment day." Neither the "rights of capital" nor the "rights of labor" should concern us as much as our duty to serve the Lord.

The application of Christian principles in this realm of life is as sure to bring wholeness and health to all of life as it is to be Christian in any other sphere of living. $\hfill\Box$

A Happy Home

Parents should set a good example of courtesy in the home by treating their children with friendly respect just as they logically expect courtesy and good manners in return toward themselves, toward other adults, and all with whom they come in contact. Children should learn at a relatively early age that courtesy and good manners toward others make them better liked by everyone and make life easier and more pleasant for everyone concerned. A cardinal rule of etiquette for every home should be respect for the privacy of others. Children should be taught to knock on closed doors before entering and they learn this lesson best when their parents show them the same courtesy.

The Committee on Peace and Social Concerns and Its Work

By John E. Lapp

Since the days of World War I the Mennonite General Conference has maintained an active committee responsible to represent the interests of the church with respect to our historic peace position, to lead in a teaching program on matters related to peace and war, and to give special attention to the needs of our young men who take their position as conscientious objectors. When first appointed in 1917 the committee was known as the Military Problems Committee. After 1921 it was called the Peace Problems Committee.

Early Letter

In 1915, before the appointment of the first committee, General Conference addressed a letter to President Wilson stating the peace position of the Mennonite Church, expressing "appreciation of the religious principles hitherto enjoyed by our people in the United States during previous occasions of war," and desiring "to commend the President in his efforts to secure and maintain peaceable relations with Europe and Mexico." This letter was drafted by a committee consisting of George R. Brunk, S. F. Coffman, and J. E. Hartz-ler.

During World War I the Military Problems Committee represented the church to the government in behalf of our young men who were drafted. They visited these men in the camps and helped to solve the numerous problems which confronted the church in those trying times.

In 1921 the Peace Problems Committee (consisting of Aaron Loucks, S. G. Shetler, D. D. Miller, L. O. King, and E. L. Frey) circulated throughout the brotherhood a petition protesting against a proposed program of universal military training. This petition, which was signed by more than 20,000 brethern and sisters, reads as follows:

"Believing all war to be a violation of the teachings of Christ, whose life and principles we believe is our supreme law, we feel that we must also avoid having any part in military training, therefore we, the undersigned, humbly plead your honorable body that it pass no laws which will force militarism upon those who have religious convictions against it. We are confident that the passing of military laws which would not excuse nonresistant Christians would mean to send thousands of young men to military prisons, and no government desires this."

Peace Problems Committee Appointed

In 1925 a new Peace Problems Committee was appointed, with the following persons serving as the American section: E. L. Frey, O. O. Miller, C. L. Graber. The Canadian section was E. S. Hallman, S. F. Coffman, J. Wesley Witmer. This committee in 1925 launched a threefold program: (a) peace education within the church; (b) keeping the government informed of our peace position; (c) a peace witness to other Christians.

In 1933 the Peace Problems Committee reported to the General Conference in which the program "b" was defined as follows: "Representing the church to the state in its [the church's peace position] applications," thus implying something more than asking for legal recognition of conscientious objection. On March 2, 1927, the Peace Problems Committee sent the following letter to William E. Borah, Chairman of the Senate Foreign Relations Committee:

"The Mennonite Church has since its beginning, 402 years ago, maintained its present testimony against war. The consciences and convictions of our people, guided as we believe by the Holy Scriptures, have kept us from active part or encouragement of wars.

"It was largely because of belief in this principle and in the face of a growing militarism in central Europe that our forefathers so readily accepted William Penn's invitation to become citizens of his new colony. We appreciate most profoundly the blessings and the privileges that have come to us during a two-centuries citizenship in what has become the United States of America.

"Just as we believe it possible for a Christian to maintain an attitude of good will towards his fellowman, whether friend or enemy, in any or all of life's relationships, and in fact believe that this is the most effective for good to his fellowman, and really the only permanent effective attitude for him to maintain, so we also believe that the same principles apply as between nations. To the extent that a nation's ideals are Christian, to that extent can permanent peace come between it and other nations.

"We believe that where there is the will every international issue can be adjusted without resort to armed force.

"We believe in the sanctity of human life and hold this more important than all considerations of the rights of property.

John E. Lapp, Lansdale, Pa., is chairman of the Peace and Social Concerns Committee.

"In the light of this our historic attitude on questions of peace and war we note with much satisfaction various steps recently taken by our government. Among those tending to these ends we note the following:

"(1) The President's attitude on the Crusier Building

Program now before Congress.

"(2) The government's recent invitation to the leading powers, looking to another conference for the purpose of enlarging the scope of the work begun at the Washington Conference.

"(3) For the oft-repeated words of our President at Omaha and other places, holding up the ideals of international relationships through friendship and understanding rather than through terror or force.

"(4) For the attitude expressed in your own 'Resolution toward the Outlawry of War' as introduced in the United States Senate, December 9, 1926.

"For these attitudes and movements we thank God and our government and will continue to pray that they may more and more represent the mind of our country.

"It is, however, also because of this belief that we note with grave concern and some alarm some present opposing and seemingly growing tendencies. Of these we beg to call your attention to the following:

"(1) The growing list of universities, colleges, and high schools in which courses in military training are given and

made compulsory.

"(2) The increasing pressure brought to bear on our young men to join the annual citizen military training camps. We understand that the war department is sponsoring both these movements.

(3) Our present relationships with Mexico and Nicaragua. Surely the principles involved in both cases are ar-

bitrable.

"(4) The present movement of troops to China. It seems to us that the less of warships and gunboats in that region, the better it would be for the interests of Christianity and civilization in that war-torn and bleeding land.

"We as representatives of the Mennonites of the United States pray that our government may in every way possible build up and encourage efforts and ways leading to a guarantee of international peace and urge that your own efforts may continually be to the end that the United States lead in this crusade for peace. To the same end we implore that steps be taken to discourage all movements that may have an opposite tendency.

"To these ends our supplications will continue to ascend to Providence. Humbly and most respectfully yours,

MENNONITE PEACE PROBLEMS COMMITTEE President - E. L. Frey

Secretary - Orie O. Miller."

The above by way of introduction gives us a background of the establishment of the Peace Problems Committee, and the ideals that were held by those who were responsible for the formation of the policies and program of this committee. Under the direction of the Peace Problems Committee numerous books and pamphlets have been provided for the Mennonite Church. In 1937 a position paper was written by the committee and was adopted by the Mennonite General Conference at Turner, Oregon, entitled Peace, War, and Military Service. In 1951 a more comprehensive statement, A Declaration of Christian Fatth and Commitment with Respect to Peace, War, and Nonresistance, was adopted as the position of the Mennonite Church by the Mennonite General Conference at Goshen, Indiana. Both of these statements have been used as supporting evidence by young men who are seeking to be recognized as conscientious objectors to war. These statements have also been used quite frequently in conversations with Presidents, Senators, and Congressmen, as well as other government officials. It has been a very effective means of familiarizing our lawmakers with the peace position of the Mennonite Church.

The late Brother Harold S. Bender, who served as the Chairman of the Peace Problems Committee from 1935 to 1962, was the moving spirit in the development of the above-named statements and in helping the church to understand and vocalize the historic position of faith as it pertains to our peace witness. With the passing of Brother Bender in 1962 a number of changes have occurred in the personnel of the committee.

The Committee on Economic and Social Relations

In 1939 the Mennonite General Conference established another committee to deal with the pressing problems of labor unions. This committee was called the Industrial Relations Committee, and Guy F. Hershberger was the secretary of this committee from its beginning. In 1941 this committee presented a statement to the General Conference which was adopted and has continued to be the official position of the Mennonite Church on industrial relations. Very soon after this committee was organized, other areas of concern were placed in the hands of this group, and in 1951 it became known as the Committee on Economic and Social Relations.

Because of the close relationship between the concerns of the Peace Problems Committee and those of the Committee on Economic and Social Relations, conversations were begun about 1955 looking toward the eventual merger of the two committees. This merger finally occurred in 1965. Presently the committee is officially known as the Committee on Peace and Social Concerns.

Guy F. Hershberger served the Committee on Economic and Social Relations as its executive secretary on a one-third-time basis until the merger of the two committees in 1965. He also served as the executive secretary of the Peace Problems Committee on a half-time basis beginning in 1959. Brother Hershberger was very well qualified for both of these assignments because of his training and his experiences in witnessing and in writing in both fields.

In 1965 Brother Hershberger relinquished his work as the executive secretary of the merged Committee on Peace and Social Concerns, in order to devote his full time to writing. Brother Paul Peachey, who is a trained sociologist, accepted the assignment of executive secretary for the new committee for the biennium 1965-1967. When Brother Peachey began

his assignment with the Committee on Peace and Social Concerns, he was actively engaged as the executive secretary of the Church Peace Mission. He agreed to give one fourth of his time to the Church Peace Mission and three fourths of his time to the Committee on Peace and Social Concerns. With his office located in Washington, he was able to feel some of the influences of our national, political world as it comes to hear upon the life of the church.

Brother Hershberger continued to serve the committee as the associate executive secretary, but did spend most of his time in writing. His counsels were always very meaningful and much appreciated. Now in 1967 Brother Hershberger wants to be relieved of committee responsibilities entirely, so that he can devote his time to writing. Brother Peachey has resigned as the executive secretary and has entered his chosen field of research and teaching. Walton Hackman, Lansdale, Pennsylvania, was appointed as the new secretary.

Projected Program for the Committee on Peace and Social Concerns for the Next Biennium as It Was Presented to the Mennonite General Conference with the Committee Report on August 22, 1967:

- A. Planning for a preparatory study commission on churchstate relationships, as it is related to the idea of "one morality."
 - B. Planning a more effective witness to the state.
 - To be on hand for the needs of our own church as well as the needs of others.
 - 2. Personal contact with the lawmakers.
- C. Emphasis upon the developing of the third way of witness, the bringing together of the grand experience of a personal salvation through the merits of Christ's shed blood and the prophetic ministry of challenging social and political structures which hinder the progress of righteousness.
 - D. Attention to the implications of urbanization.
- This is already taking root by the establishment of an Eastern Seaboard Urbanization Strategy Committee, which has been appointed by the mission boards to begin a study of the Eastern Seaboard megalopolis—Boston to Norfolk, Virginia.
- E. To develop an effective form of Christian protest that is in harmony with our nonresistant faith.
- F. Giving some specific attention to the rejected persons in our cities.
- G. Fulfilling the request which has come from the Health and Welfare Committee of the Mennonite Board of Missions to make a thorough study of the moral and ethical implications of the termination of pregnancy, which study has been triggered by the liberalizing of abortion laws in the state of Colorado, where the Health and Welfare Committee is responsible for the administration of a number of hospitals.

Some Needs That Were Heard During the Discussion Period at Mennonite General Conference:

- A. Ouestions concerning the war tax, or surtax.
- B. That we as a church should speak out against the use of lethal weapons of all kinds.

- C. To speak on the political heresy which results from the government taking the place of Jesus Christ.
- D. Strengthening our witness to other churches in the local communities. To answer the question as to whether we need some structured ways for doing this
- E. To look at the question as to whether we are ready to spend double the amount of surtax for relief and work in our cities.

The Committee on Peace and Social Concerns has a large assignment and a full portfolio. The next meeting of the committee will be held in St. Louis on November 16, 17, 18, in the ghetto where Hubert Schwartzentruber has been working effectively.

The committee sincerely requests the prayers of the entire brotherhood, and seeks for your counsel in the many areas of concern and need of our times.

Our Peace Witness— In the Wake of May 18

By Guy F. Hershberger

11. Are we bold enough? Is the cutting edge of our mission as a church of Jesus Christ sharp enough? Is it brought to bear upon the social issues of our time with sufficient force, so that people know what it really means to be a Christian in this world today.

We should remember that the heroes of Hebrews 11 were bold—and not respected. The prophet Jeremiah was declared to be unpatriotie and left to rot in a miry dungeon. Jesus was denounced as a subversive—not a friend of Caesar. Peter and Paul did not enjoy the protection of any First Amend-

Conrad Grebel and Menno Simons did not enjoy the respect of political authorities. They were the Elijahs, the Isaiahs, and the Jeremiahs of their time, testifying to the Ahabs and the Jezebels of the sixteenth century. The drama in the eleventh chapter of Hebrews, the prophets and saints persecuted and tortured, was reenacted in 16th-century Europe. Persecution came to be accepted as the normal experience of Christians in this world to such a degree that the Anabaptist father developed what has been called a theology of martyrdom.

Then came the time when escape from persecution was easy. Mennonites came to America, and settled in the quiet woodlands of Pennsylvania where they were respected by a peace-loving proprietor. Freedom was so good and so pleasant an experience that our fathers gradually settled down to a quietistic way of life, some eventually resolving never to do anything which might bring persecution anew. Continue in the faith—this they would—if it continued to be easy. But to endure hardness as a servant of Jesus Christ—No.

And the result? A dormant, sleeping, lukewarm American Mennonite Church which in the mid-nineteenth century was slowly sliding downhill, on the way to extinction. Had persecution been renewed at that time there is a question whether the church would have survived.

But then came the Great Awakening, God performing a mighty work through John F. Funk, John S. Coffman, and others, just in time to prepare the church for the ordeal of World War I. The coming of the war in 1917 found a host of young men prepared for that ordeal through the renewal which so recently had come to the church.

It was these young men in their twenties, enduring persecution in the army camps, who paid the price which enabled a second generation in World War II to reap the fruits of faith in the form of alternative service in CPS—and which now in 1967 enables the Pax boys of a third generation to demonstrate the way of peace through service projects in Europe, in Greece, and in far-off Hong Kong and Vietnam.

This third generation needs to be more familiar with the price which was paid in their behalf by the boys of 1917 and 1918. They had no I-O classification. They were I-A's taken to army camps where they took their stand as conscientious objectors in the face of military officials who ridiculed, abused, and physically tortured them until a few of them died.

Although the duration of the war was only 19 months, and even though there were only 2,700 inducted conscientious objectors who declined all military service, nevertheless 503 of these 2,700 were convicted under court-martial. Seventeen were sentenced to death; life sentences were given to 142 men; sentences of 25 years were given to 57 men. Of the 503 men sentenced, 360 were religious objectors, and 138 of these were Mennonites. Four Hutterians died as the result of tortures received in prison. (The fact that these men were released from prison when the war was over does not change the seriousness of the sentences at the time they were given. They had been given for real, and the men understood them as such.)

It was this experience which convinced Congressmen and military authorities alike in 1940 that the army was no place for the conscientious objector, and which moved them to provide civilian service under civilian administration as an alternative.

But now that things are easier again what will be the result? Will the comfortable thought of freedom from persecution, the pleasant experience of respectability, cause us to permit the cutting edge of the gospel to grow dull until the Christian life comes to mean little more than a pietistic mode of "resting, sweetly resting," careful to do nothing to cause people to raise questions about us, until both we and our neighbors forget the social implications of that which we profess? Will we close our eyes to the crowded ways of life, where sound the cries of race and clan? Or shall we have boldness to speak to the nations which rage, and to kings and rulers who strive in vain against the Lord of heaven and earth?

(Next week: Do we have the boldness of the Suffering Servant?)

The Swing By Mahlon Hess

We conservative Pennsylvania Germans have tended to stall for a time on each new invention. The telephone, the automobile, the use of electricity, the radio—each illustrates this. Moreover, unfortunate divisions have occurred between those who came to differing answer.

In holding back, however, one can become a liability. The traffic hazard caused by a slow-moving horse-drawn carriage on a busy highway is a case in point. More serious is the strain and tension placed upon a group when such amoral matters are made criteria for fellowship.

Our Creator has committed dominion over the created world to man. Technological progress is possible only because God has allowed man to discover more about the universe. We do well to reconsider our attitude toward scientific progress.

We must learn how to use the fruits of technology to the glory of God. When the radio became available, many of us were sure that it was wrong to use it. But it has been amply demonstrated that radio is an effective way to share the gospel. Now the radio has become an everyday necessity.

In the past we held back on the use of new inventions. Now we tend to prompt, almost uncritical acceptance of each new development. The fruits of this technology are one of God's good gifts to us and should be received with thanksgiving.

Every good can, of course, be pervetted and abused. Atomic energy can be used to destroy or to build; the motion picture is a powerful tool which can erode or build character. The child of Cod will seek to use each new tool in a way that will glorify his Maker. At the same time he will seek to avoid offense to the consciences of others.

As people of God we must become more involved in working at problems occasioned by technological progress. In contrast to the day when child labor was an abuse, parents now have the problem of finding meaningful tasks for youth during years when they should learn to work. As society becomes more interdependent, involving more jobs which must be performed on Sunday, what can be done to help persons have a meaningful day of rest when they are free? As world population spirals, do we limit our efforts to helping increase the world food supply, or should Christians become involved in the problems of population control?

How does one communicate the gospel to modern maneducated, urban, mobile, anonymous, unreligious, affluent with an abundance of leisure? How do God's witnesses who enjoy such earthly abundance relate to the two billion who go to bed hungry every night? These two billion have also changed; they have seen the possibility of a better life and are eager to have a share in it.

With the explosion of knowledge and technology has come

increasing moral deeay. In bygone years our society was somewhat restrained from sexual license by fear of detection, of disease, and of pregnancy. The automobile, antibiotics, and "the pill" have largely eliminated these fears for society, and moral rot increases. It is understandable that many God-fearing persons shy away from modern developments because the potential for evil seems to overshadow the good completely. Two facts must be differentiated, however. The fruits of technology are a gift from God. Man in the

exercise of his free choice has abused what God has provided for his good. The man of God must, therefore, discern by faith, and obey his best understanding.

In this day of exploding population and knowledge and technology, let us pray for an explosion of spiritual power, a revival such as Jesus waits to pour out upon His church through the Holy Spirit.

Condensed from the Missionary Messenger, October 1967.

Who Do You Think You Are?

By Wayne North

The articles in the July 11 and 18 issues of Gospel Herald entitled "The Mennonite Church in the Eyes of Its Youth" triggered off an interesting experiment in our congregation. Sunday school classes, prayer cells, fellowship groups were all busy writing paragraphs on "My Impressions of the Mennonite Church."

What a revelation! The answers were not analyzed or compiled into statistical charts but a brief reading of them gave an interesting insight into the thoughts of the rank and file of the church members. Here, probably for the first time, many took a quick but candid look at our own brotherhood and recorded what they saw. Since their writings were anonymous, they were exceptionally frank—some painfully

Just what did they see? You will need to try this exercise yourself to appreciate the picture, but here are a few generalizations that your group might verify or counter.

First, the picture is contradictory. Some see one thing while others see the opposite. Is the church tradition-bound or revolutionary? Is it faithful to the gospel or is it compromising biblical truth for the sake of worldly conformity? Are both right? At any rate, both trends were reported.

Second, the picture is incomplete. Some, apparently, found it difficult to characterize the church. Two or three short sentences were all they could muster on the nature of the entire denomination. Perhaps they found it indescribable or perhaps their few words were concise enough to experse volumes. More likely, the sketchy reporting was due to so little thought being given to the nature of our church. When we do look at it, we are not sure what we see.

Third, the picture is largely comparative. That is, many of our characteristics are seen against the background of other denominations. One reported, "We are more sincere in worship than other denominations." Another said, "We, alone, among all other groups, are keeping alive the doctrine of nonresistance." Clearly, we are self-conscious about the unique qualities we have or believe we have. But interest-

ingly, the comparisons made were more often favorable to us rather than always placing the other denominations on a pedestal.

Fourth, we are not quite sure who the church is. Often after the first comment on our lack of evangelism or the pros and cons of tradition the next item had to do with the minister. Here are typical comments: "Our ministers do not communicate." "Our ministers do not preach about sin as they used to do."

The evaluation of the ministry may be right on the beam, particularly in this congregation, but just how this is a characteristic of the church as a whole is not quite clear. But it hints that there is a tendency to see the church as the minister performing, his role as preacher and leader while the rest observe. The minister is therefore considered to be more the church than anyone else. If the pastor is a strong evangelist, the church is witnessing and evangelical. If he is an educationist, the church is considered to be able to teach well.

These conclusions are, of course, false. One member does not make the church—not even if he is the minister. The real characteristics of the church lie deeper than this and are the composite of the total membership.

Fifth, the picture is not wholly pessimistic or optimistic. Nor were the answers of young people opposite in this respect from their elders. The youth were far from being totally critical and the older people were likewise both positive and negative. Apparently people cannot be categorized according to their age-group as to whether they have a positive attitude or a negative one.

Other observations could be made concerning the nature of the responses. But perhaps the most valid conclusion that can be made is that few of us have made enough effort to discover ourselves. We may have a few hazy concepts that may be outdated or premature. Perhaps we have not been brave enough to face the truth. Or perhaps we suffer from an inferiority complex that is baseless or built on half-truth.

In any case it is time we come to grips with ourselves and begin to discover just what we are like.

-Ohio Evangel

Wayne North is pastor of the Beech Mennonite Church, Louisville, Ohio, and is editor of the Ohio Ecangel.

CHURCH NEWS

Missionaries Draft Vietnam Statement

"For a Changed U.S. Policy in Vietnam" is the title of a letter addressed to the "Reader's Forum" of Japan's The Mainichi Daily Neus by 11 American missionaries. Among the signees of the letter which appeared Sept. 29 in the English newspaper was Carl Beck serving under MCC in Tokvo.

Beck wrote about the letter, "It is the best compromise we could hack out and about the only thing one can say for it is that it does show a concern for the relationship between Christian attitudes and our missionary efforts."

The letter follows:

 Confronting the international situation the missionary is entrusted with a special responsibility. He has been given a different, and sometimes broader, perspective than those at home. Like the watchman in Hab.
 he must communicate what he sees.

2. The gospel of Christ cannot be identified with any political system, but it affirms human dignity and worth in such a way that this becomes a norm in the light of which all systems are judged. The dissemination of this concept in Asia and Africa has been a byproduct of the missionary enterprise.

3. In the light of this understanding of hu-

man worth in the sight of God we cannot support a Vietnam policy which inflicts increasing destruction upon civilians. In the South there are indications that for every casualty inflicted on the Vietcong six or more are inflicted on non-Vietcong civilians. Of these at least half are children.

In addition, 750,000 to 1,000,000 South Vietnamese have been made refugees. In the North bombing has been escalated to include such targets as the Paul Doumer railway and highway bridge less than two miles from the

David Schoenbrun, formerly chief European correspondent for CBS, reported from Hanoi on Aug. 28 seeing at least ten bodies pulled from the rubble of a block of shops and partments in the center of Hanoi. The dead

apartments in the center of Hanoi. The dead included a doctor and several nurses, killed

in a medical clinic.

4. We believe that the deliberate destruction of noncombatants in this war is an offense in the sight of God. We agree with

Prof. Peter Berger, who has recently written: "I believe in a God who is outside ourselves and who confronts us in history. . . . It it is this God whom American Christians and lews would do well to remember these days. the God who, some 27 centuries ago, promised the fire of destruction upon Edom—because he pursued his brother with the sword, and cast off all pity'" (Christianity and Crists, Mar. 6, 1967, p. 35).

5. We are furthermore compelled to point out that in a nuclear age at some time in the future our own cities and our own women, children, and old people may be in imminent danger of destruction by indiscriminate nuclear brombing. How can we at that time pray to a just God for deliverance if we have previously by deliberate choice rained down death on noncombatants with conventional weapons?

6. Because the preaching of the gospel is conditioned by historical realities this situation titlally affects our mission. In proportion as we and the church at home fail to make a prophetic response to this situation, the gospel itself is called into question in the minds of many around us.

7. We therefore call upon our government for a mid-course correction in Vietnam policy which will express contrition for the mistakes of the past and a willingness to take greater risks in the quest for peace by negotiation in the future.

This change in policy should include (a) a cessation of the bombing of the North without preconditions; (b) explicit assurance that the U.S. will not oppose the inclusion of the Vietcong in peace negotiations; and (c) a radical modification of tactics in the South to reduce the appulling toil of civilian casualties.

8. We call upon our fellow missionaries in Japan and over the world (a) to pray and to take counsel with one another in the conviction that we confront a moral crisis in which the credibility of our witness is involved; (b) to search for keys to peace and reconciliation through study of the history of the Vietnam conflict; (c) to bring the convictions stated above to the attention of our supporting boards and church; (d) to give public expression to these convictions and on occasion to dramatize them in appropriate ways; and (e) to recognize that if we neglect our responsibility for justice and mercy our message is refuted by our lives.

Raisin Shipments Total 228 Tons

The last 30 tons of the 228-ton raisin project were hauled on trucks as a float in Reedley's October fiesta parade, according to the Mennonite Central Committee's west coast regional office. Reedley, Calif.

Last year the MCC float, which had the theme "Building Bridges by Sharing." won second prize in the Church Floats Division of the fiesta parade.

Following a dedication service after the parade, the raisins were transported to San Francisco and from there to hungry persons

Reports are beginning to come in on how the raisins are liked. Henry Goossen, MCC Korea director, wrote. "From our first shipment, we have given 150 of the 30-pound boxes of raisins to our Mennonite Vocational School where 200 orphan boys attend. To the Pusan Children's Charity Heapital we gave 100 of the boxes, and to our Family Child Assistance Program, which helps families of the lower economic level, 26 boxes. The children really go for the raisins."

MCC Hong Kong stated they are giving two pounds of raisins per month to families on their case list. They, too, remark that the children like raisins very much.

Vernon Reimer reported from India that

the first shipment to that country arrived recently and says the raisins will be of tre-mendous value in the diet of the malnutritioned Indians. Such raisins in India, if they are available, sell at 75 cents a pound, and are considered a luxury food.

"We will have no difficulty whatsoever in distributing raisins here," Reimer continued. "Possibly some will be used in flood relief work south of Calcutta. People are only too anxious to use them and we have a well-controlled feeding program in Calcutta to utilize them."

The project began when Mennonites in the very heart of "Raisinland U.S.A." learned of the huge surplus (raisins taken off the free market by the merchandising pools) as a result of the bumper crops of 1965 and 1966.

In addition, the Federal Raisin Administrative Committee offered to sell surplus raisins to the voluntary agencies for overseas relief purposes at the extraordinary low price of \$56.61 per ton, as against the free market price of \$230.00 per ton.

The response by the Mennonite constituency to the west coast relief committee's appeal was overwhelming. Contributions soared past the initial goal of \$10,000 and amounted to over \$16,000.

Executive Officers





John E. Lapp Walton Hackman

Executive officers of the Committee on Peace and Social Concerns of Mennonite General Conference. The committee will meet Nov. 16-18 in St. Louis at the Bethesda Mennonite Church.



22 Attend Salunga VS Orientation

Twenty-two persons attended the VS orientation held at Eastern Mennonite Board of Mis-

sions, Salunga, Pa., Oct. 9-14. The VS-ers and place of assignment follow:

Row one (left to right): Lorraine Good, Columbia, Pa., to Homestead, Fla.; Sylvia Bomberger, Gap. Pa., to Homestead; Margaret Rensen, East Greenville, Pa., to Homestead; Martha Lefever, Lancaster, Pa., to Atlanta, Ga.: Linda Frey, Lebanon, Pa., to Immokalee, Fla.; and Donna Engle, Cochranville, Pa., to Immokalee.

Row two: Larry Martin, New Holland, Pa., to Lakeland, Fla.; Ruth Landis, New Providence, Pa., to Homestead; Nancy Martin, Lititz, Pa., to Immokalee; Doretta Wissler, Mt. Joy, Pa., to Atlanta, Ga.; Mary Herr, Refton, Pa., to Homestead; Anna Wenger, Lititz, Pa., to

Washington, D.C.; and Elvin Engle, Cochranville, Pa., to Immokalee.

Row three: Brenda King, Cochranville, Pa., to Homestead; Velma Ressler, East Earl, Pa., to Immokalee: Lynn Weaver, Reinholds, Pa., to Washington; Robert Gehman, Mohnton, Pa., to Washington; Martha Peachey, Belleville, Pa., to New York, N.Y.; Marian Sauder, Ephrata. Pa., to Homestead; and Grace Gehman, Manheim, Pa., to Homestead.

Not pictured: Gloria Longenecker, Middletown, Pa., to Jamaica; and Anna Sauder, Cochranville, Pa., to be assigned.

Dr. Paul T. Yoder, missionary to Ethiopia, spoke at a commissioning service held at the Mt. Iov Mennonite Church, Oct. 14. He spoke on the subject, "Where Are the Elijahs of God?" Norman G. Shenk gave the commissioning charge.

Mennonites Discover Fresh Unity

One agony of war is the separation of families: the Six Day War between the Arab states and Israel is no exception. And separations continue as Israel struggles to control the territory now under its jurisdiction and arranges for its future administration.

For the Arabs living in occupied territory this means being beset by uncertainties of shifting borders, check points, and securing passes. Movement is restricted, and if they do not have or cannot get a pass, it is possible for Arab families to be separated though all their members are within the occupied West Bank

While the Six Day War has brought separation for many, it has also, ironically. brought unity for others. The Mennonite family, for instance. Shortly after the war dust began to settle, eight Mennonite Central Committee people drove to Tel Aviv. Israel, to spend an afternoon with the missionaries of the Mennonite Board of Missions, Elkhart, Ind.

Before the June war MCC personnel in Iordan could never go to Tel Aviv or Nazareth at all, and the only time our personnel there could visit us was at Christmas or Easter when Christians in Israel were allowed to cross into Jordan and return.

Now they have made numerous contacts with each other since the war, but the first weekend of September is of particular interest

The Roy Kreider, Paul Swarr, and John Wenger missionary families from Tel Aviv, along with the Dr. Bob Martin family from Nazareth, joined the MCC family in a retreat at the boys' school in Beit Jala. With the exception of Margaret Dyck, MCC nurse at Nazareth Hospital, every one in the two units was present for at least a part of this

A pienic supper, songs from the Mennonite Hymnary, travel slides, rigorous hikes into the excavated ruins of Herod's fortress and Iudean hills in search of one of the caves where David hid from Saul provided relaxation. There were the usual rounds of shuffleboard, volleyball, and basketball.

Guests included Mr. and Mrs. C. L. Graber, Goshen, Ind., and Esther Graber. One evening Mr. Graber told of his experiences in the Middle East during the early twenties. which included meeting the famous Lawrence of Arabia, Mr. and Mrs. Ernest Bennett, also of Elkhart, participated in Sunday worship and activities.

The MCC staff was happy to serve as host for this first of what everyone hopes will be a continuing succession of joint retreats and conferences. There is much to be done in demonstrating in this part of the world the reality of unity in the Christian faith. The task of reconciliation is seemingly insurmountable, but each of the workers contributes his share.

Mission Boards Discuss Seminary in India

Home mission boards representing the varjous denominations cooperating in support of Union Biblical Seminary, Yeotmal, India, met Oct. 6 at the Free Methodist Church Headquarters. Winona Lake, Ind. Wilbert Shenk represented Mennonite Board of Missions, Elkhart, Ind.

This group went on record as favoring a planned expansion of Yeotmal," said Andrew Shelly of the General Conference Mennonite Mission Board. "There was a strong feeling that this work is very urgent in India at this time.

Acting principal for the preceding year at Yeotmal, Kenneth Bauman presented his report to the home boards' group. Bauman has taught at Yeotmal, representing the General Conference Mennonites, for eight years. He is a professor of practical theology and biblical studies.

The sacrifices that have been made and that are being made this hour to make Yeotmal a witness," said Bauman, "have drawn the respect and admiration of many throughout the world. This is the hour when the churches in India and other parts of Asia and Africa are looking to the seminary for Christian leadership.'

Yeotmal offers degrees on two levels of study. A graduate in theology degree is available to students following a four-year course comparable to a high school Bible school curriculum. More on the college level are two degrees offered following a two-year course, the bachelor of religious education degree and the bachelor of divinity degree.

Noting that "we had to turn away 20 fully qualified applications because of a lack of hostel accommodation," Bauman revealed that this year's enrollment is 109 students.

Bauman presented the financial situation at Yeotmal, noting that construction on student housing is being postponed until funds are available. He also mentioned that a halfton jeep truck, available in India for \$3,700, is urgently needed.

Greencroft Holds Public Open House

Public open house was held at Greencroft Central Manor, Oct. 22 and Oct. 29. Visitors were shown through Elkhart County's new million-dollar apartment building for senior citizane

Presiding at the dedication service Oct. 21 was John Jennings, chairman of the board of directors. Marner Miller, also of the board of directors and chairman of its building committee, took part in the dedication ceremonies.

Other persons participating in the dedication ceremony were the Reverend Bruce Mosier, rector of St. James Episcopal Church; Luke Birky, of Elkhart, secretary of the health and welfare committee. Mennonite

Board of Missions and Charities: the Reverend Milton Persons, president of the Coshen Ministerial Association: and Ivan Weaver manager of Greencroft Central Manor.

Also participating were the Reverend Andrew Hardie, chairman of the Goshen Hospital board: Balph Schenk, mayor of the city of Goshen: Mrs. Ada S. Emery, a resident of Central Manor: and Robert W. Hartzler, assistant in the Greencroft develop-

Most of Central Manor's 86 apartments were open for public inspection. All facilities in the building were completed. More than one third of the apartments have already been occupied

Visitors to the open house were entertained by members of the board of directors who were stationed throughout the building. Light refreshments were served to guests following their tour

Sponsored by the Mennonite Board of Missions and Charities Elkhart, Ind., Central Manor has been financed with federal funds and is designed to provide moderate-cost housing to persons aged 62 and older.

Brazilian Congregation Grows Rapidly

Church site in downtown Sao Paulo, Brazil, has doubled, and offerings have tripled since the congregation relocated in July. And missionaries Cecil and Margaret Ashlev anticipate more growth in the years ahead.

Lapa is the fourth congregation to emerge in South Brazil under the leadership of Mennonite missionaries. Begun in 1962 in the home of pastor Ashley, the Bible study group soon moved to a rented one-room storefront, about 40 minutes away.

As the fellowship grew in strength and size, they began to search for a suitable permanent place of worship. However, negotiations stalled until March 1967, when a lot and house were purchased. Located at the intersection of five streets and two bus lines. the new property enhanced church growth.

Ashley said, "The Lapa congregation saw the property as the hand of God at work. The National Council (Brazilian Mennonite Church) agree that the location was ideal. During the 1966 interim, David Hostetler had steered the congregation toward the possibilities of expansion.

Within two months the remodeling had

Thomas Nelson and Sons will release The

Encuclopedia of Modern Christian Missions:

The Agencies Nov. 15. The volume is a pub-

lication of the faculty of Gordon Divinity

School. In more than 750,000 million words,

it tells the stories of the world's 1.400 Prot-

Board of Missions was written by Boyd Nel-

son, secretary of information services and

agencies, the volume is the only comprehen-

sive global directory of mission organizations.

It also describes the founding, history, phi-

losophy, policies, and present activities of

the agencies and includes statistical informa-

contributing editor for Gosnel Herald

The lengthy article about the Mennonite

Listing the names and addresses of the

estant foreign mission and related agencies.

Missions Encyclopedia Includes Mennonite Board

Attendance at the new Lana Mennonite begun," related Ashley, "Two walls were removed to make a hall seating 60 to 80 people. Two separate rooms eliminated the noise of vounger classes. Everyone took his turn at painting, cleaning, plastering, and removing debris

> When the Ashleys returned to Sao Paulo in January 1967, following furlough, there were 15 active members in the Lana congregation. Twenty persons attended the Sunday school, and eight the midweek prayer meeting. Today average attendance is 39 with approximately five visitors from the

local business district. To accommodate the influx two Sunday school classes, one primary and one youth. have been formed. Youth and adults attend the midweek services, numbering 20. Three adults and four youth have requested bap-

Ashley concluded, "The congregation is grateful for the help of the churches in North America during the last five years, especially in the purchase of property." Now monthly offerings pay congregational expenses; in addition, they partially support a couple studying at the Montevideo Seminary.

national councils of churches. Christian relief agencies, international Christian broadcasters, etc., are included. Each organization tells of its own work

An "Index of Categories" enables the reader to follow the missionary endeavor of each denomination, the mission program in each country, the methodology involved, the types of people served.

The only reference work of its kind, the Encuclonedia is filled with data about the twentieth-century expansion of Christianity. It contains the answers to thousands of questions about modern missions. In church, institutional, professional, and private libraries and in the offices of mission organizations, it will meet a long-felt need.

Although listing at \$25, the volume may be ordered from Missions Encyclopedia, Gordon Bookstore, Wenham, Mass, 01984, for the subsidized price of \$18 postpaid.



Fleven persons attended the I-W orientation at Salunga, Pa., Sept. 22-24. Ira J. Buckwalter spoke at the commissioning service on the theme "Be Strong." (Row one): Lois Shreiner, Elizabethtown, Pa., to Colorado Springs, Colo.: Marian Newswanger, Denver, Pa., to Michigan; Marilyn Peifer, Witmer, Pa., to New York City; and Larry Nolt, Lancaster, Pa., to New York City. (Row two): Bob Brubaker, Lancaster, Pa., to Colorado Springs, Colo.; and Floyd Rissler, East Earl, Pa., to Michigan. (Row three): Dale Groff, New Providence, Pa., indefinite; Ivan Zimmerman, Lititz, Pa., indefinite; Merle Lantz. Elverson, Pa., indefinite; Kenneth Charles, Lancaster, Pa., to College Park, Md.; and Lamar Mast, Elverson, Pa., indefinite.

Colorado Hospital Begins **Expansion Program**

The Coneios County Hospital, La Jara. Colo., recently broke ground prior to beginning construction of a \$150,000 addition. The addition will alleviate an acute hospital bed shortage in Conejos County.

The new construction will include 14 rooms-four private and ten semiprivate, office space, lobby, medical records room, Xray office, a "quiet" room, and additional laboratory space

The remodeled hospital will have a capacity of 32 beds; the four private rooms can be converted to semiprivate, making the total bed capacity 36. Another feature is increased proximity of nurses' station to patients'

Previous to the expansion project-to be completed May 15, 1968-the hospital had a 94 percent occupancy for the past four years.

The hospital is being financed by a local bond issue which was passed by more than a two-thirds majority of persons residing in the hospital district. The administration of the hospital is under Mennonite Board of Missions Elkhart Ind

Local officials include Wayne Miller, hospital administrator; Joe Kelloff, president, board of trustees; V. A. Johnson, MD, president of medical staff; and Grace Augsburger. director of nursing service.

tion for the mid-1960's. Articles about sending organizations, supporting agencies, associations of agencies, missionary training institutions, missions libraries. Bible Societies.



MISSIONARIES OF THE WEEK: Mr. and Mrs. A. Richard Weaver have been missionaries in Nairohi, Kenya, since July 1966, under the Eastern Memonite Board of Missions. Weaver is a medical doctor.

A native of New Holland, Pa., Weaver graduated from Eastern Mennonite College, Harrisonburg, Va., and Temple University, Philadelphia, Pa. He is the son of Mr. and Mrs. Daniel L. Weaver, Mrs. Weaver also graduated from Ed. Che is the daughter of Mr. and Mrs. John Slabaush, Uniontown, Ohio.

The Weavers are the parents of two children: Richard, two and Elizabeth (not pictured), six months.

Menn. Camping Association Secures Executive Secretary

John R. Smucker. 2904 S. Main St., Goshen, Ind., was named executive sceretary of the Mennonite Camping Association by the Board of Directors. John is the camp manager and program director of Camp Amigo, Sturgis, Mich. He will serve the camping association on a one-fourth time basis. The objective of MCA is to unite the camping interests of the Mennonite Church for the purpose of promoting church camping, sharing experiences, and working together on mutual problems.

John has been working with the church camping program for several years and is Secretary of Junior Activities with the Mennonite Commission for Christian Education. His services will include: compiling a list of camp leaders, planning workshops, publishing a newsletter, and soliciting camp and individual memberships.

John hopes to interpret the camping mission. He built an electric map to show camp locations and organized a circular file of camp slides which he displayed at the O.M. Ceneral Conference, Aug. 21-24. He will be busy participating in workshops, relating national camp trends and legislation to church camps, as well as serving as a channel for camp leaders to share ideas and concerns. If your camp has a new idea or problem, share it with John. He wants to help!

FIELD NOTES

The Laurelville Mennonite Church Center, at their September annual meeting, established a ten-man board of directors and elected the following officers: John Bontrager, Jr., president, Alden, Nr.; Nebon Brunk, vice-president, Clenn Dale, Md.; James Millen, secretary, Akton, Pa.; and J. R. Buzzard, treasurer, Scottdale, Pa. A. J. Metzler continues to serve as executive director.

Family Conference at Upper Skippack Mennonite Church, near Creamery, Pa., Nov. 11, 12. Ella May Miller, Harrisonburg, Va. will be the guest speaker.

Fourth Annual Stewardship Conference to be held at Bossler's Church, Elizabethtown, Pa., Nov. 18, 19. Paul Erb, Scottdale, Pa. instructor.

Sixty-fourth Annual Meeting, Mennonite Home Association, to be held at the Mennonite Home, Lancaster, Pa., Nov. 11.

An ordination of a resident minister for the Yarrowsburg Mission Church, near Hagerstown, Md., will be held Nov. 12, 2:00 p.m.

erstown, Md., will be illed Nov. 12, 2007 Dil. An Inter-Church Seminar on Evangelism and Christian Involvement will be held at Lancaster, Pa., Dec. 6. Designed for pastors and interested laymen, speakers will include Myron Augsburger, Harrisonburg, Va.; Tom Skinner, Harlem, N.Y.; Frank Pickell, Philadelphia, Pa.; and Gerald Foster, Willmington,

Sessions will be held from 9:00 a.m. to 3:30 p.m., at the Dutch Town and Country Inn, on Route 30 east of Lancaster. Registration including lunch is \$3.00. Sponsorship is by Inter-Church Evangelism, Inc., and a Host Committee representative of denominations in the Lancaster area. Local chairman is C. Parker Wright, minister at the Paradise Presbetrain Church.

Reservations may be obtained by writing to Eugene Witmer, Seminar Director, Inter-Church Evangelism, Atglen, Pa. 19310.

The Centennial Crusade at Stratford, Ont., opened Oct. 22 with a capacity crowd of over 2,000 in the Shakespearean Festival Theatre. In addition to evening preaching services, coffee hors are being held in individual homes in every part of the city. The Inter-Church Evangelism Team includes Myron Augsburger, Harrisonburg, Va.; Gerald Foster, Wilmington, Del.; J. Stratfon Shufelt, music director, Wheaton, Ill.; Henry D. Wiebe, soloist, Omaha, Neb.; Howard M. Skinner, organist, Muskegon, Mich.; and Eugene R. Wilmer, crusade director, Atglen, Pa. While in Stratford, Bro. Augsburger also addressed student and faculty groups at

addressed student and faculty groups at Mennonite schools of the area, as well as numerous public schools and colleges.

New members by baptism: two at Huntington Avenue, Newport News, Va.; five at colonies in Uruguay.

Frazer, Malvern, Pa.; three at First Mennonite Iowa City, Iowa.

nite, Iowa City, Iowa.
Special meetings: Earl Craybill, Parkesburg, Pa., at Bossler's, Elizabethtown, Pa., Nov. 5-12. Clayton Swartzenturber, Petersburg, Ont., at Mannheim, Ont., Nov. 8-12. Cerald Studer, Scottdale, Pa., at Zion, Birdsboro, Pa., Nov. 15-19. Rufus Jutzi, Preston, Ont., at Poole, Ont., Nov. 19-26. William Hooley, Goshen, Ind., at Benton, Ind., Nov. 22-24. John M. Drescher, Scottdale, Pa., at Roanoke, Eureka, Ill., Dec. 3-6. Dave Breeze at Congregational Mennonite, Marietta, Pa., Dec. 3-10. Gene Herr, Harper, Kan., at West Liberty, Imman, Kan., Dec. 6-10. B. Charles Hostetter, Harleysville, Pa., at Prairie Street. Elikhart Ind. Dec. 7-10.

Norman Derstine, pastor of the Roanoke Mennonite Church, Eureka, Ill., is the speaker for the Spiritual Emphasis Week at Hesston College, Nov. 5-10. The theme for the evening messages is centered around "The Sermon on the Mount." He will also speak each morning in an extended chapel service on topics which deal with different sapects of defleation.

Change of address: G. Edwin Bontrager from EMC, Harrisonburg, Va., to R. 2, Orrville, Ohio 44667. P. Melville Nafziger from Wilmington, Del., to R. 2, Gap, Pa. 17527. Tele.: 717 442-8245.

All-day meeting, Thanksgiving Day, at Shady Grove (Pa.) Conservative Mennonite Church. Speakers are Lloyd Hollinger, York, Pa., and Earl W. Mosemann. Newville. Pa.

C. Richard Kling, Atmore, Ala., will be the guest speaker at the Thanksgiving Day service at Stony Brook York Pa

A recent report stated that there are now more than 400,000,000 radio receivers in the world. Over a third of these are in the United States and Canada with another large number in Europe

But the underprivileged people of the world are even more ardent listeners to their sets. What message do these popular receivers bring to the listeners in all countries? The church's response to the ministry of Mennonite Broadcasts will help to bring the

good news of Christ to listeners in more than 40 countries and in seven different languages. Dr. Rudolf Obermuller of the Methodist Seminary in Buenos Aires, Argentina, provided the commencement address Nov. 4 the Seminario Evangelico Menonita de Teolo-

gia, Montevideo, Uruguay.

Included on the calendar of events at the seminary for the last month of this school term was a tour for the seminary choir Oct. 12-15. A repertoire of German songs was prepared for presentation to the German

repared for presentation to the German Monies in Uruguay.

Gladys Widmer, missionary to Puerto Rico, reported the following progress in the Bayamon Church: Ray Landis, with his wife Celia and two children, was installed as pastor in January.

The church currently rents an entire house resulting in attendance averaging between 40 and 60. The first Sunday in September there were four baptisms and nine added by letter and confession of faith. A recently initiated building fund has climbed to the \$1,000 mark

Leroy Yoder has joined the administrative staff of Mennonite Board of Missions, Elkhart. Ind., as accountant. Yoder, a native of Garden City. Mo., graduated from Goshen College with a degree in commerce.



Leroy Yoder

Married to the for-

mer Maxine Mumaw of Dalton, Ohio, Yoder

was a VS unit leader and business manager of the Betania School, Puerto Rico, 1960-63. He was then business manager of Mennonite General Hospital, Aibonito, P.R., before accepting the present position.

The Yoders are the parents of four children: Kyle, Kevin, Karla, and Karen. They are living in Elkhart.

Quintus Leatherman, London, England. wrote, "We need to give a progress report of things here at the Centre. The new kitchen, newly decorated and furnished with gas range and double sink, is not only attractive, but a real boon to the cooks.

Our next move is on the Centre entrance and hallways with new decorations and floor The London Centre accommocoverings." dates students from many nations for short periods of time.

Lee Kanagy was host to a leadership retreat along with Asai-san when Ross Bender and his son Lynn visited Japan recently. Ten persons from other nations attended the meeting plus eight Japanese.

Ruth Ann Sensenig arrived in Addis Ababa, Ethiopia, Sept. 22, and Arlene Kreider arrived Sept. 30 for their first terms of service in Menno Bookstore

Esther Mack arrived in Somalia on Oct. 2 for her first term of missionary nurse service at Jamama. She will be responsible for setting up the dresser training program at Jamama Hospital.

Evelyn Atkinson, secretary-bookkeeper. arrived in Musoma, Tanzania, Sept. 27. She is assisting Naomi Smoker in the mission office and is also giving half time to MEDAT accounting and accountancy training.

Edith Martin terminated 19 months of service as artist-secretary on the Eastern Mission Board headquarters staff Sept. 29.

Carl and Vera Hansen arrived in Ethiopia on Oct. 1. He is teaching at Nazareth Bible Academy.

Readers Sav

Submissions to Readers Say column should comment on printed articles and be limited to approxi-mately 200 words.

This is like telling my mother "thank you" for a spanking as a child. It hurt too much to be pleas-

ant but my how I needed it Your article on Amos has certainly been used of God. It was the slap I needed to wake me up. By God's grace. I shall remain awake and do something with my wakefulness. Quite frankly, I am a bit scared at the implications this holds for our lives (my family), but here again God's grace must come to the fore

I am thanking God for using you as a modern-day prophet and I wanted you to know that your

usefulness was not in vain. It will be a long time before this issue will be filed. I want it where my eye will see and my heart remember. I realize that with less than 24

hours of time I couldn't have exhausted it yet. If human thanks are in order, then thanks for being available to God.

We appreciate the Gospel Herald very much in our home. We haven't missed an issue since we were married and I read it years before in my parental home. Faithful reading of the Gospel Herald has made up, for me at least, for the lack of formal training in Bible history, church history. doctrines, and also gives one a bird's-eve view of our church today.

Our prayers are with you as you continue to be used in this field.--Mrs. Esther Kuhns. Goshen.

In your Oct. 10 editorial, you ask, "Dare We Pay Taxes for War?" It is a significant question but should be prefaced with the word "How—" "How Dare We Pay Taxes for War?"

As a Mennonite college student (at Temple University where anti-war feeling is strong), I am convinced that if we as a peace group pay taxes for war, we are indeed hypocritical. In actuality, the Mennonite position is-we shall not fight, but we shall support fighting through taxation. Thus the only difference between peaceful (?) U.S. and the U.S. war machine is a physical difference; certainly it is not a moral or spiritual difference. We are not there bodily, but in truth and spirit we are willing to support evil destruction.

I do indeed anxiously "wonder what would han-. if 10,000 or more Mennonites would pen . . . I 10,000 or more Mennomics would protest war by refusing to pay a percentage of income tax." As you said in your closing paragraph, "Now is the time to speak." To that I would add—AND TO ACT!—Dwight E. Roth, Elverson, Pa.

Taxes for war. I have felt our Lord states a principle regarding tribute to Caesar. Our money has value subject to the decrees and stability of government (Caesar). Our body has value because of the stamp of the divine image. The Christian is subject to the monetary policies of the nation in which he lives, whether capitalistic, socialistic, or militaristic. However, a tax on his body (conscription) must be judged by the Christian ethic.
This simplification can be challenged because

our weekly check represents so much physical time and energy; so we must protect the part withheld for the military budget. However, the check itself rests upon a military economy. So a consistent protest would be to quit contemporary life and enter a claieter

Maybe a better witness to the wrongness of war and a war economy would be to keep the job and its paycheck (after taxes) and then give so much to the Lord's work in contributions that we would not be subject to income tax at all. Then our individual Income Tax return would call for a refund of overpayment instead of a check.— Raymond Byler, Blountstown, Fla.

I would like to call to your attention a note printed in the Items and Comments column which I thought was an unfortunate choice. A comparison was made of the number of American Negroes going to college as over against European young people who are able to go. The figures you quoted are undoubtedly true. However, the quoting of such figures tends to make people feel complacent about the Negro. A more pertinent comparison would be between white Americans and Negro Americans. I am sure with a comparison of this sort the Negro rate of college education would not seem so large

As Mennonites we tend to be complacent about the problems of minority groups in urban areas. We certainly do not need our complacency fed by statistics that make us feel falsely that the probments should print items which stir our consciousness of the needs of our world and our country. -Elizabeth G. Yoder, Philadelphia, Pa.

The fact that I have often felt the horror and utter ghastliness of warfare and its array of human cruelties, man against man, makes it easy for many of us to sympathize deeply with your message in the Gospel Herald of Oct. 10. Added to the total revulsion one feels at either the sight (in national picture magazines) or the thought of war, the need to know that our tax money must in part support this spiritually indefensible conduct is heart-distressing in the extreme. It is, therefore, so very easy to understand the motivations of your editorial and to think that "something ought to be done" about it, and soon.

As totally reasonable as such a trend of thought could well seem, and as much as this writer would heartily support your suggested poss'pility of civil disobedience in the matter of paying taxes under such circumstances, I am compelled to check my feelings in this respect . . . for this reason. War-fare and conquest have ever been a part of the worldly scene, for they are deeply rooted in "human nature. The same Caesar to whom we are to render his due was also an initiator of marching armies and subduing peoples, killing and mak-ing slaves of his victims. . . . This plain and unfortunate fact stood out as clearly then as it does today. Even yet came the instruction: der unto Caesar. ... Asking the reason of my-self why this action should be allowed to support such plain spiritual injustice, I find but two answers, either one of which, possibly, is adequate for the situation. First, as in many other things, God has His reasons—good in the wisdom of His own power to see—for things we cannot always hope to fully comprehend. Second, since He wishes us to honor all men and governments and not appear anarchistic, we should comply with taxes in war as in peace—for men's narrow minds could not help placing a strange misconstruction on such civil disobedience as they could not readily comprehend, and would misjudge the motive if not the action

We cannot, then, very well place ourselves the throat of our society unless it is inescapably in the matter of obeying God first. We heartily disapprove of other government expenditures during peacetime; why, then, withhold tax money only in war? War is worse, admittedly, but other expenditures are no less misconceived in peace

Hate war, I must. But the command is yet there: "Render unto Caesar." Let us take care not to ignore or forget it, for in so doing we may work, not for, but against the purposes of God.— Prentice L. Hartsburg, Harrisonburg, Va.

Let me commend you for saying some of those things that need to be said to our brotherhood and for saving them so well in your editorials. May the boldness of the Spirit continue to impress and use you to stir us. We immensely enjoy the Gospel Herald in spite of the anguish of waiting a month or two for each issue.-Henry J. Helmuth, Puerto Viejo de Sarapiqui, Costa Rica.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:5)

Brunk, Gerald R. and Janet (High), Harrisonburg, Va., thirdson, Kevin Dale, Sept. 16, 1967. Campbell, Ersel and Mary Frances (Martin), Harrisonburg, Va., first child, Jeffrey Ersel, Sept.

16, 1967.

Estrada, Tony and Judy (Steiner), Orrville, Ohio, first child, Valerie Ann, Sept. 17, 1967.

Gerber, Paul and Gloria (Weaver), Beach City, Ohio, first child, Kirk Lamar, Aug. 30, 1967.

Hadley, Jerald and Karen (Bontrager), Pawnee Rock, Kan., first child, Kristina Jo, Sept. 4, 1967. Hansen, Carl and Vera (King), Nazareth, Ethio-

Hansen, Carl and Vera (King), Nazareth, Ethiopia, second daughter, Sharon Darlene, Oct. 14, 1967.

Harnish, Paul and Dorothy (Kolb), Warrington.

Harnish, Paul and Dorothy (Kolb), Warrington, Pa., second child, Donna Marie, Sept. 10, 1967. Kenagy, Rufus and Edith (King), Harrisonville, Mo., third child, second son, Larry Don, Aug. 21,

1967.
Leatherman, Daniel and Kathryn (Shantz), Chicago, Ill., third child, first son, Fredrik Charles, born in Korea, Jan. 9, 1961; received for adoption,

Aug. 24, 1967.
Lichty, Raymond and Dorothy (Cressman), Waterloo, Ont., first child, Roger Darren, Oct. 12,

Longacher, Joseph W. and Constance (Brenneman), Williamson, W. Va., second child, first son, Steven Frederich, born June 11, 1967; received for adoption, Oct. 10, 1967.

Longoria, Mike and Barbara (Miller), Indianapolis, Ind., second daughter, Carmen Sue, Sept. 7,

1967. Martin, Harold and Lydia (Gehman), Denver, Colo., first child, Audra Lynn, Aug. 28, 1967.

Martin, Stuart L. and Meryln (Snider), Kitchener, Ont., third son, Todd Michael, Aug. 28, 1967. Miller, Eli Jay and Verna (King), Littlefork, Minn., third child, first daughter, Doris Ann, Sept.

8, 1967.
Rabatin, Richard and Mary (Troyer), Doylestown,
Ohio, sixth child, third son, David Keith, Sept. 22,
1067.

Shantz, Douglas J. and Doreen F. (Bender), New Hamburg, Ont., first child, Terry Douglas, Oct. 16, 1967.

Steffen, Mahlon and Jean (Gerber), Apple Creek, Ohio, second daughter, Tonya Michele, Sept. 8, 1967. Stoltzfus, Kenneth L, and Elaine (Beiler), Har-

risonburg, Va., third son, Mark Todd, Oct 4, 1967.
Ulrich, David and Dottic (Baer), Denver, Colo., first child, Sara Lynne, Sept. 25, 1967.

Umble, Fred A. and Reba Jane (Horst), New Holland, Pa., third child, second daughter, Jennifer Dee, Sept. 17, 1967.

Yoder, Edward M. and Anna (Bontrager), Iowa City, Iowa, second child, first daughter, Julie Anne, Oct. 13, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alderfer—Benner,—Isaiah L. Alderfer and Irene Y. Benner, both of Perkiomenville (Pa.) cong., by Walter L. Alderfer, Sept. 30, 1967.

Walter L. Alderter, sept. 30, 1907.

Belcher, "Nofziger, "Mickey D. Belcher, West Unity, Ohio, Methodist Church, and Linda Nofziger, West Unity, Ohio, Lockport cong., by Walter Stuckey, Sept. 9, 1967.

Bowman—Lapp.—Daniel L. Bowman, Harrisonburg, Va., Weavers cong., and Ferne Eilene Lapp, Paradise, Pa., Bart cong., by Titus Kauffman, June 10, 1967.

Espigh-Zook.—Clyde E. Espigh, Lewistown, Pa., Mattawana cong., and Carolyn Zook. Belleville cong., by R. R. Peachey, Oct. 4, 1967.

Hoover—Wenger,—Rufus M. Hoover, Sarasota, Fla., Blainsport (Pa.) cong., and Laura W. Wenger, Litttz, Pa., Carpenter cong., by Mahlon Witmer, Oct. 7. 1967.

Kauffman—Slabaugh.—J. Lloyd Kauffman and Mary Slabaugh, both of Sarasota, Fla., Palm Grove cong., by Orie Kauffman, July 8, 1967. Klentz—Troyer.—Edwin Klentz, Amherst,

Ohio, and Edna Troyer, Mt. Gilead, Ohio, by Murray Krabill, Sept. 30, 1967.

Kreider-Keener.—J. Lloyd Kreider, Jr., Oxford, Pa., and Mary Lois Keener, Kirkwood, Pa., both of Mt. Vernon cong., by Clayton L. Keener, Oct. 21, 1967.
Miller-Borntrager.—Melvin J. Miller, Cincin-

nati, Ohio, and Anna Marie Borntrager, Humboldt, Ill. Nissley—Gerber,—Ivan E. Nissley and JoAnn

Gerber, both of Bethel (Blountstown, Fla.) cong., by Raymond Byler, Sept. 27, 1967.

Schott—Bauman.—Paul Edward Schott, Kitchener, Ont., Lutheran Church, and Sandra Rose Bauman, Kitchener, Ont., First Mennonite cong., by Robert N. Johnson, Oct. 6, 1967.
Wenger—Noll.—Lester David Wenger. Cham-

Wenger—Noll.—Lester David Wenger, Chambersburg, Pa., Brethren in Christ Church, and Judy A. Noll, Lancaster, Pa., Neffsville cong., by John R. Martin, Oct. 21, 1967.

John R. Martin, Oct. 21, 1997. Wyse—Imhoff.—Byron J. Wyse, Toledo, Ohio, Lockport cong., and Dorthy Imhoff, Toledo, Ohio, Metamora (Ill.) cong., by Walter Stuckey, Aug. 19, 1967.

Yoder—Miller.—James Luke Yoder, Grantsville, Md., and Edith Miller, Fort Hill, Pa., both of Maple Clencong., by Ivan J. Miller, Oct. 1, 1967. Yoder—Stauffer.—V. Glen Yoder, Telford, Pa., Fredericksville cong., and Alta B. Stauffer, Phoenixville, Pa., Pottstown cong., by Elmer G. Kolb, Oct. 21, 1967.

Zimmerman—Zimmerman.—J. Curvin Zimmerman, East Earl, Pa., Bowmansville cong., and Lois Ann Zimmerman, Intercourse, Pa., Metzler's cong., by Mahlon Witmer, Oct. 14, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beck, Mary, daughter of Joseph B. and Barbara Short, was born near Archbold, Ohio, Nov. 2, 1879; died at the Williams County General Hospital, Aug. 22, 1967; aged 87 v. 9 m. 20 d. On June 30, 1904, she was married to Menno Beck, who died bec. 21, 1805, Southwarf Rob.—Mrs. Ledan Short, 10 grandchildren, 24 great-grandchildren, 2 sisters (Mrs. Leah Werder and Anna Mar Short), 10 grandchildren, 24 great-grandchildren, 20 sisters (Mrs. Leah Werder and Anna Mar Short), and 2 brothers and 4 sisters, she was a contract of the sisters of the sister

fus officiating

Ebersole, Lizzie L., daughter of Samuel and
Susan (Lehman) Longenecker, was born at Chambersburg, Pa. Dec. 19, 1882; died at her home in
Elizabethtown, Pa., June 19, 1967; aged 84 y.

6 m. She was married to Moses H. Ebersole, who died in 1948. Surviving are 9 children (Lester L. Ruth—Mrs. Howard Musser, Edith—Mrs. Jonas Groff, Susan, Jacob L., Abner L., Ada—Mrs. Raymond Baum, Moses L., and John 1), 29 grand-children, 37 gread-grandchildren, 37 gread-grandchildren, and 5 brothers and sisters (Daniel, Harry, Mrs. Susan Hess, Samuel, and Sude—Mrs. Arthur (Green), She was a could be supported by the companies of the control service and berry simb officiation.

Garber, Chyde E., son of Leonard and Adeline (Crove) Carber, was born in Jackson Co., Minn., Nov. 1, 1898; died at University Hospital, Iowa City, Iowa, aged 68 y. 1 Im 9 d. Oh May 10, vives. Aho surviving are 2 daughters (Carole-Mrs. John Birkey, Jr., and La Vonnes—Mrs. Wayne Bohn), 3 sons (Eugene, Irvin, and Daryl), one sister (Irene—Mrs. Alvin Gascho). 5 brothers (Ernes-Children, He was a member of the Masson Church, where funeral services were held Oct. 14, with D. Richard Miller, Nick Notlerius, and James Detweller official function of the control of

Twp., Sept. 28, 1891; died at Elhant General Hoppital Elhant, Ind. Oct. 4, 1967, agod 78 y. 8 d. On Mar. 13, 1915, he was married to Olive Stanfer, who survives: Also surviving are one (Nekon, Robert, Ivan, and Dale), one brother (Wills), one sister (Mrs. Seems) Bare). Is grand-children, and 10 great-grandchildren. He was a member of the Holdeman Chutch, Funeral services and D. A. Yoder officiating. With Law of Control and Children and D. A. Yoder officiating. King, Elli J. Loueuther of Daniel K. and Lvids

King, Lila J., daughter of Dāniet K. and Lydia Feachey) Biyer, was born at Belleville, Pa. De-Feachey Diet, was born at Belleville, Pa. De-6 d. On Nov. 30, 1915, she was married to Jacob S. King, who died Dev. 15, 1915. Surviving are 4 daughters (Ellie—Mrs. Aaron Yoder, Verna— Mrs. Erie Renna, Lydia—Mrs. Joseph Yoder, and Ruth). 2 sons (Paul and Jacob S., Jr.), 4 brothers, dropped of the Company of the Company of the Conden. She was a member of the Locust Growe Church, where funeral services were held Oct. 1, with Louis Peachey and John B. Zook officiating.

King, Fern, daughter of Elmer and Elizabeth [Blank) King, was born at East Lynne, Mo., Oct. 6, 1900; died at Bellefontaine, Ohio, Oct. 19, 1907; aged 67 y, 19 d. On Sept. 1, 1905. She was marriaged 79 y, 19 d. On Sept. 1, 1905. She was marriaged 70 y, 19 d. On Sept. 1, 1905. She was marriaged 70 y, 19 d. On Sept. 1, 1905. She was marriaged 70 y, 1905. She was marriaged 70 y, 1907. She was member of the South Union Chorch, where funeral services were officiating.

Marner, Fannie B., daughter of Jacob B. and Catherine (Shettler) Miller, was born in Johnson Co., Iowa, Apr. 12, 1891; died at the Pleasantview Home, Kalona, Iowa, Cet. 2, 1897; agold 69; vol. Gideon G. Marner, who died in 1890; surviving are 5 sons (Vernon, Maynard, Willard, Walter, Max, and Donald), one daughter (Mary—Mrs. John King), 2d grandchildren, and 48 great-grandeshidren. She was a member of the Welfman Church. Emory Hochsteller and Ron Kennel officiating, was

Mether Forest S., son of Solomona. and Cathorn. Good Solomona. In 1, 1897; died at Elihart General Hospital, Elihart, Ind., Oct. 11, 1897; died at Elihart General Hospital, Elihart, Ind., Oct. 11, 1897; agdr 70 y 9 m. 10 d. On Apr. 15, 1916, he was married to Vera Holdeman, who died Aug. 22, 1939. On Jan. 11, 1944, he was married to Ella Martin, who survives. Also surviving are one daughter (Vesta—Mrs. Verl Lehman). 2 sons (Raymond and James). 2 sisters (Willia—Mrs. Neson Weldy and Hattle—Mrs. Eli

Yoder), 2 brothers (Orville and Manford, 16 grandchildren, and 5 great-grandchildren. He was a member of the Holdeman Church. Funeral services were held at the Olive Church, Oct. 13, with D. A. Yoder and David Cressman officiating.

Miller, Mary, daughter of Mahlon and Rebecca Yoder, was born at Arthur, III, Oct. 10, 1885, died at Elikhart, Ind., Sept. 20, 1967; aged 71 y. 11 m 10 d. On Jan. 15, 1822; abe was married to Andrew J. Miller, who survives. Also survivings are 2 daughters (Luella—Mrs. Ceopte Manifacia and Eather—Mrs. Paul Stauffer), one son (Earl J.), and 10 grandchildren. She was a member of the Olive Church, where tuneral services were held Sept. 23, with Richard Hosteller and Ivan Weezer of 23, with Richard Hosteller and Ivan Weezer of 124.

Nothinger, Elmer, son of Christian and Anna (Litwiller) Nosinger, was born at Washington, III, Feb. 8, 1987, aged 69 v. 8 m. On May 22, 1927, he was married to Miriam Buzzard, who survives was married to Miriam Buzzard, who survives to the survives of th

Owald, John, son of Jacob and Elizabeth (Rupp) Owald, was born at Beener, Neb, Feb 18, 1902, died at the Memorial Hospital, Seward, Neb, Oct. 14, 1967; aged 65 y, 7m. 25 d. Surviving are 3 sisters and 2 brothers (Mrs. Lena Stutzman, Annie, Katherine-Mrs. Claude Vance, Jake, and Memol.) Two brothers and 2 sisters preceded him Memol. Two brothers and 2 sisters preceded him Memolia Church, Lincohn Funeral services were held at the West Fairview Church, Oct. 17, with C.M. Helmick, and Lloyal Burkey officiating.

Peachey, Clara E., daughter of Enoch and Mary Bender, was born at Springs, Pa., June 17, 1855; died at Grantsville, Md. Sept. 2, 1967; aged 82, v. 2m. 16d. On Nov. 30, 1919; she was married to Erra J. Peachey, who died Jan. 5, 1965. Surviving are one daughter (Viola—Mrs. Clarace Scheffel), one son (Ezra), 4 stepchildren (Ray, Metel, Leonard, and Thelina—Mrs. John Bawd). 2 brothers, 2 sisters, 26 grandchildren, and 30 great-grandchildren. She was a member of the great-grandchildren. She was a member of the beld Sept. 5, with John B. 2001. John Feachey, and beld Sept. 5, with John B. 2001. John Feachey, and fire Remo officiating.

Bichard, Ida, daughter of Christian C. and Katie (Wimer) Bichard, was horn Aug. 25, 1891; died at the Memorial Heapital, Mt. Pleasant, Iowa, Oct. 17, 1996, faire being Injuried in a fall at her home the previous day, aged 76 y. 1 m. 22 d. Surviving is one sister (Fannie Graber). Two burviving is one sister (Fannie Graber). Two brothers (Peter and Noah) preceded her in death. She was a member of the Sugar Creek Church, where funeral services were held Oct. 19, with Vernon S. Gerig and Simnon Gingerich officiating.

Smoker, Frona R., daughter of Jonas D. and Leah R. Yoder, was born at Belleville, Pa., Mar. 25, 1897; died at Fairlas, Va., Oct. 3, 1967; aged 70 y. 6 m. 8, d. On Dee. 6, 1917, she was married to Crist Smoker, who survives. Also surviving Roy Russler), 9 grandshildren, and 3 great-grandchildren. She was a member of the Locust Grove Church, where funeral services were held Oct. 6,

Lathibly will be a seed to be the control of the co

Items and Comments

A study of living habits in ten major countries shows the French spend the most time in bed (8 1/4 hours a night) and also the most time at the table (1 3/4 hours a day).

In both the United States and the Soviet Union people spend about 7 1/2 hours a night in bed. In eating, West Germany places second, spending 1 1/2 hours per day at the table. Americans spend 1 1/4 hours and Russian States and States are spend 1 1/4 hours and Russian States and States are spend 1 1/4 hours and Russian States and States are spend 1 1/4 hours and Russian States are spend 1 1/4 hours are spend 1 1/4 hours are spend 1 1/4 hours and Russian States are spend 1 1/4 hours are spend 1 1/4 hours and Russian States are spend 1 1/4 hours are spend

sians 50 minutes. Hungarians lead in weekly working time at 50 hours a week. In the United States and

the Soviet Union the average is 42 1/2 hours. The French housewife spends about 3 1/2 hours aday at housework, including shopping. The American housewife averages 3 hours and 10 minutes per day, the Russian housewife. 3 hours.

The survey results were released in Paris by the National Institute of Statistics.

The Second World Congress on Evangelism will probably be held in 1971, according to a recent announcement by Dr. Stanley Mooneyham, vice-president of the Billy Graham Evangelistic Association in charge of international relations.

Speaking to the Fifth International Laymen's Retreat of the United Missionary Church, held in Hudson, Ohio, Dr. Mooneyham said the world congress would be preceded by a series of continental conferences on evangelism. Plans are already underway for the Asian Conference on Evangelism scheduled for Singapore in November, 1968.

This will be followed, according to present

intentions, by a North American Conference on Evangelism in September, 1969, a South American Conference in November of the same year, and an African Conference in 1970, with the next World Congress on Evangelism to be held in 1971.

The Rev. William Sloan Coffin, chaplain at Yale University, said that Christian and Jewish clergy have an obligation to offer their houses of worship as "sanctuary" to young men who wish to refuse on the grounds of conscience, to fight in the Vietnam war.

He made the statement at a press conference in New York announcing formation of an organization of professors, elergymen, writers, artists, and other professional people to support resistance to Selective Service and the

The organization, called RESIST, also was represented at the press conference by Dr. Benjamin Spock, pediatrician and authority on child-raising; anthropologist Ashley Montagu; Marcus Maskin, a Presidential aide in the Kennedy administration and now co-director of the Institute for Policy Studies; and writers Paul Goodman, Dwight MacDonald, and Mitchell Goodman,

Robert Pierson, world president of the Seventh-day Adventist Church, praised legislative efforts to control promotion of cigarettes.

Speaking before a group of church leaders, Mr. Pierson said, "Seventh-day Adventists everywhere are relieved that the harmful ef



LOST FATHERLAND

by John B. Toews

This book portrays one of the most dramatic episodes in recent Mennonite history. It narrates the story of the Mennonites caught in the crosscurrents of the political revolution that took place in Russia in 1917 The study stresses the economical, social, cultural, and religious aspects related to the ultimate failure of the Mennonite dialogue with communism and seeks to assess the reasons behind this failure. Once convinced Russia held no future for them, the Mennonites formulated plans for mass emigration. The story of the exodus was one of endurance, fortitude, patience, and faith. It ended in tragedy and heartbreak for the majority since only one quarter of the Mennonite population in Russia was able to move to Canada. Here the reader will see the external setting and its effect on the social and religious values which were laid bare by the turbulent forces advocating drastic change. \$6.95



fects of tobacco are now so clearly recognized. They laud national legislators who courageously call for effective action against high-pressure promotion of cigarettes and other forms of tobacco."

Elman J. Folkenbert, Adventist temperance official who created the church's "Five-Day Plan to Stop Smoking," said Adventists rejected the use of tobacco on a health basis more than a century ago.

He said church-sponsored Five-Day Plan clinics have involved more than 450,000 people in 26 countries. "In many of these countries," he pointed out, "the government has co-sponsored the clinics."

. .

The executives of two large campus religious clubs—B'nai B'rith Hillel Foundation and the Student Christian Movement—have endorsed a campaign at the University of Toronto designed to aid Americans evading the military draft in the U.S.

Prof. Paul Hoch also said the student council of University College, which represents 2,000 undergraduates, also supported a fund drive launched by 40 university professors.

Dr. Hoch, a native of the U.S., said funds raised will be used to provide temporary shelter and legal aid for Americans evading the draft who approach the Canadian government for landed immigrant status.

One of three professors who appeared before the University College student council said Americans fleeing the U.S. to avoid military service would also receive aid in securing employment. Dr. Hoch said information about Canada would be sent anywhere in the U.S. on recuest.

After hearing the three professors, the student council voted \$250 to the fund.

A leading Protestant ecumenist predicted on a nationwide television broadcast that the churches will lose "tremendous numbers" of members in the coming years as they become

increasingly involved in social problems.

P. Robert McAlee Brown, professor of religion at Stanford University, sald during a half-hour interview on the NBX-TV Frontiers of Faith program that it is "inevitable" that many members will turn against their churches as the churches take stands on such

the war in Vietnam.
"It is inevitable that people will leave,"
he said, but added: "It will be the salvation of the church." They will leave for one
or two reasons, Dr. Brown predicted: either
because they disagree sharply with the
stance the church is taking in the affairs of
the world, or because they feel the church is
not moving fast enough into the stream of

explosive issues as poverty, civil rights, and

world affairs.
"We will not have the vast numbers of members in the future and our big church buildings will seem rather anachronistic," he said. "We will be left with small groups, but through them something exciting is going to happen."

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Cover photo by H. Armstrong Roberts. (Cascade of the Firehole, Yellowstone Park Wyoming)

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The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1884). The Gospel Herald is a religious periodical production of the Computer of the Co

GOSPEL HERALD

Tuesday, November 14, 1967

Volume LX, Number 45



Grateful

Is the

Heart

By Paul H. Martin

Grateful is the heart that recalls favors done to it. That person is most thankful who remembers most or who uses his memory best. Oh, there is a use of memory that is not associated with gratitude, or rather is the opposite of gratitude. That is the use of memory to recall hurts and misdeeds toward one. It leads to offense, resentfulness, holding of grudges, unforgivingness. You have to be able to forget to forgive, but you cannot forget and be thankful.

To be thankful on the occasion of a kindness you must at least remember that it is a kind deed by a person who has your welfare at heart. This memory will last long enough to say a word or drop a note or breathe a prayer to say thank you.

Memory a Good Thing

The place of memory in gratitude is well illustrated in the healing by Jesus of ten lepers. At their passionate appeal, Jesus, Master, have mercy on us," Jesus replied, "Go and show yourselves to the priests." This was like being sent to the public health office for the legal inspection that they might be pronounced healed. Then they could return from isolation to society.

As they obeyed and went toward the priests, they observed

that the miracle of healing had occurred. The account in Lk. 17:15-18 then reads, "One of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. Then said Jesus, 'Were not ten cleansed?' Where are the nine? Was no one found to return and give praise to God except this foreigner?' "The grateful heart remembers to say, "Thank you," on the occasion of a kindness toward him.

But he is most grateful who remembers longest. Saying thank you can become routine, merely habitual, and somewhat meaningless. But he is truly grateful who follows up his words with deeds.

Soon after Saul was made the first king of Israel, the inhabitants of a town far out on the frontier, Jabeshgliead, were besieged by an enemy, the Ammonites. One of the things the Ammonites proposed to do, when they would have subdued Jabeshgliead, was to put out the right eyes of all these unfortunate people. When Saul was informed of this inhuman threat, he quickly organized an army and put to flight the Ammonites. The day was saved for the people of Jabeshgliead, JSam. 11:1-11.

Were the people of Jabeshgilead grateful? We wait until the miserable end of Saul's career to find the answer. The Philistines, who had won the battle over Israel, killed the three sons of Saul. Saul fell upon his own sword. Then the Philistines fastened these four bodies to the wall of one of their idol temples.

There follows in the account a little noticed item which takes on meaning in relation to gratitude, the memory of the soul. The record says, "But when the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul, all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall... and buried them under the tamarisk tree in Jabesh, and fasted seven days" (1 Sam. 31:11-13).

They remembered their deliverer of thirty-nine years previous and gave him a decent burial. They followed their thank you with deeds, and their memory did not fade out through the years. Their gratitude was the recollection of favors done to them. Thanksgiving was the memory of their soul.

Must Express Gratitude

To be gratitude it must be expressed. Many times we may be glad someone did something that was for our benefit. We say, "I'm grateful to him. I'm glad he did it." But we go on and assume the person will know we appreciate it. He doesn't know it at all, unless we say so. He is unware of it, if we don't tell him. It isn't gratitude, if it isn't expressed.

"Were not ten cleansed? Where are the nine?" Jesus asked. He indicates that, for gratifude to accomplish an end, it must be expressed. The men of Jabeshgilead might have said when hearing of the news of Saul's death, "We loved you, Saul. We appreciate your great efforts to deliver us. We are

Paul H. Martin is a Mennonite pastor from Aspen, Colo.

sorry your bodies have been desecrated and placed in a heathen temple. We're sorry. We're sorry. "No, they risked their lives for their hero. They traveled by night into enemy territory and rescued him even in death.

Talk about thanksgiving. Talk about gratefulness. They knew that to be gratitude it must be expressed.

The Pilgrim Fathers might have said, "God has been good to us. He has given us a good crop. It has been a good season. Our lives were spared. We've had food, clothing, shelter, and religious liberty. But He knows it. We will just assume God is aware of our gratitude." No, they set aside a day, a time to get together. And while they had fellowship and ate of God's bounties, they said, "Thank You, God, for all these good things." They made an occasion, and they acted and sooke their gratitude.

How many times has a mother, a neighbor, a wife, a husband, a child, a friend, and even God Himself gone away from us with a wounded heart, because we assumed he knew we were thankful. But we had not made it known. We had not acted like it, and we hadn't said anvhing about it.

Our Debt of Gratitude

How many debts of gratitude have we to pay? How many notes have we to write, how many calls to make, how many forgotten words to say, how many deeds to do, how many prayers to offer? How many of us would have won our sweethearts, if we assumed that they knew we loved them? How about getting out a little of our love and gratitude now to bestow upon those who are dear to us, but we have assumed they know it. To be gratitude it must be expressed.

Circumstances do not determine gratitude. This is another characteristic of the thankful heart. Even though there is no premium to be placed on poverty, you don't need to have much to be thankful. Some of the most ungrateful and unhapor people are among the ones who have the most wealth

One of the reasons for this is obvious. The more things a person accumulates, the greater the temptation to feel that he did it by himself. He then forgets God who gave him resources. Perhaps he looks with scorn on other people who were involved in the achievement. It ought to be a humbling thought to even the most economically independent to consider what he would have without the participation of others.

How foolish we would be to proclaim, "Look at what I have gotten by my power alone." When we look at our dinner table, we can count dozens of hands through which the food has passed. If we go out to land we possess and boast about the success of our crop, it is well to be reminded that 7 percent of the harvest depended upon the farmer. Ninetythree percent of the responsibility should be given to the sunlight, the soil, the rain, and the atmosphere. In the bestowing through these we were not involved.

Temptation to Praise Self

The tendency of humankind to praise self for others' accomplishments or only partially self-attained achievements is very old, indeed. Warnings for this were given long ago. Moses, in his farewell address to the children of Israel, said, "And when the Lord your God brings you into the land which he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you, with great and goodly cities, which you did not build, and houses full of all good things, which you did not fill, and cisterns hewn out, which you did not hew, and vineyards and olive trees, which you did not plant, and when you eat and are full, then take heed lest you forget the Lord, who brought you out of the land of Egypt, out of the house of bondage" (Deut. 6:10-12).

However strange it may be, it seems easier for the povertystricken to be thankful. The children of Israel remembered God most in the lean years. Their worship was purest in the time of struggle and affliction. Where would you go to find people the most truly thankful to God? Would it be in this rich and favored land of America? God has many truly grateful children in America, a land flowing with milk and honey. But might it not be that some of the simplest and sincerest gratitude is found among the world's half who have hardly enough to eat and to wear?

There is a very touching little story that is an extreme situation, but it gets the point across. A very poor woman had two children. They were without a bed to lie upon. Their clothes were scarcely enough to cover them. In the bitter of winter the mother took of the cellar door from its hinges. She set it before the corner where they crouched down to sleen. This would keep off some of the draft and cold

One of the little children whispered to Mother when it was hard to keep from complaining, "Mother, what do those dear little children do who have no cellar door to put up in front of them?"

A Heart Condition

And then gratitude is a condition of the heart and not an event. We don't live along ungratefully during the intervals between blessings, and then suddenly become grateful, when we receive something. That person who forgot to say thank you, forgot not because he didn't become thankful, but because he wasn't continually thankful. Gratitude is a condition, not an event.

Some may approach a Thanksgiving with poverty, sickness, bereavement, or disappointment. You have some heartache that seems almost to overwhelm you. You might have asked, "How can I have a Thanksgiving?" But your neighbor may live in a stone mansion with plenty of turkey on the table and a Continental in the carport. Unknown to you he might be asking the same question. You see, it doesn't take much to be grateful. And gratitude is a condition of the soul and not an event. The resources of gratitude lie within, in the spiritual area of our lives, where the rich and the poor are endowed alike if they meet the conditions.

What is gratitude? Gratitude is the memory of the soul. To be gratitude it must be expressed. Circumstances do not determine gratitude. Gratitude is a condition, not an event.

Little Boxes

Congregations don't all need to do the same things. Indeed, if they are to be responsible, discerning congregations, they cannot. The reason they cannot is because of the dynamic nature of a congregation where the Holy Spirit is working. And, of course, one would expect a Spirit-empowered congregation to be dynamic.

Three things are happening in every congregation that is alive and vital which are constantly, dynamically changing the nature of the congregation's response to the needs about it. The first is the fact that young people are growing up in a congregation. So here is a youth, vigorous, committed, ready to be used in the program of the congregation. He is a glit to the congregation—a glit of the Holy Spirit not available for use in the congregation two or three years before. As a glit of the Holy Spirit, this young person (and all of them) is a different kind of glit than any other. He has a unique grouping of skills, of strengths and weaknesses, and of potential. So he dare not be fitted into any of the little boxes left over by the shape of other persons' contributions in the congregation.

Second, there is an average turnover of 20 percent per year in every community. People are moving in and out. This is true in most congregations as well. The skills of new persons replacing others who have moved away will be different. But they must be taken just as seriously. The new persons dare not be put into the little boxes of the persons that have moved away.

Third, members are added. The congregation is growing. These additional persons may well affect the shape of ongoing congregational life. They inject a dynamic element also—at least if they are taken seriously as persons.

These three elements that contribute toward making a congregation dynamic demand then that the congregations be discerning. They must discern how the persons are to be matched with the needs both of the gathered congregation and of the scattered one. Matching persons to needs is not easy, partly because the needs themselves are changing constantly in a rapidly changing community.

Perhaps a whole new structure, a flexible structure, must be developed in congregational life which will make possible the matching of persons to needs. How can the congregation constantly be helped to hold up a mirror to itself so that it can always be relevant? How can the congregation's program grow out of who that congregation is and what must be done at the moment in today's world?

--- Arnold W. Cressman.

Cospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683

My Prayer

O God, today I thank You For others I could not live a day Without their labor And love. Purge my mind From evil thoughts And help me not to allow In mu heart Hard feelings Toward those who differ. Give me such respect For Your creation And such regard For individual worth That I may see the good And be gracious with error. Amen.



North Goshen Church

The North Gushen Mennosite Church grew out of work by Gosben College students between 1915 and 1925. In 1926, the church building was moved from near Wayland, lowa, to Gosben on the corner of North Eighth and Summit streets. The building is still used; it was enlarged in 1945; also 1955 and 1963. A. Don Augsburger is serving as pastor. The present membership is 358.

Higher Education-What and Where?

Amid the purple mountains of Virginia and the 50th anniversary celebration of Eastern Mennonite College the Mennonite Board of Education met Oct. 20, 21 to assess its work and the task before the church.

Approximately 33 percent of Mennonite young people of college age are now attending college. While still below the national average, this percentage has been rising rapidly and in some areas is much higher than this. In some of the more populous Mennonite areas young people are just beginning to attend in large numbers.

Whereas a few years ago more than 80 percent of Mennonite college students attended one of our own colleges, today approximately 60 percent attend a Mennonite college. And the trend says that soon more than 50 percent will be in colleges other than our own. In addition, there is a rapidly growing group of graduate students. Mennonite young people are going to school. The question is, Where are they going?

This brings us to the question, What is the responsibility of the Board of Education to the students not attending Mennonite colleges? It seems clear, as Mennonite college administrators pointed out, that the competition is not so much between our own colleges in getting students, but rather we are in competition with the state and other colleges. The Student Services Committee is seeking to be of help to the 40 percent of Mennonite students on non-Mennonite campuses. This is a large job and also a difficult one. The Board of Education, along with the college administrators and the Student Services Committee, is increasingly concerned about the student attending a non-Mennonite college.

No doubt there are many reasons why Mennonite students to attend non-Mennonite colleges. In a survey taken some time ago, students listed such reasons as state schools being closer home, cheaper in cost, and offering desired courses. Some pastors also have suggested at times that it is safer for their students to attend a non-Mennonite college than a Menonite college. Some students who attended a Mennonite high school desire to attend a non-Mennonite college. All these and other reasons should be looked at carefully before blindly accepting them as having merit.

May I suggest that the local church leadership and the parents of young people largely determine where students attend school. This is not done so much by dictation as by the atmosphere created and the attitudes expressed. Some pastors have made a practice of taking a carload of high school students to visit Mennonite college campuses to give their young people an insight into what our own colleges are like. There are pastors also who take opportunities to counsel youth on what Mennonite colleges offer.

Some parents, by attending school functions, subscribing to school papers, and by receiving school releases, develop attitudes toward the Christian college which give it priority in the minds of their young people.

Beyond these concerns the Board of Education is increasingly concerned about a proper philosophy of Christian education. Questions such as, Why are we in higher education?
What are our purposes? and How can we give an education
which is not second-rate but really superior scholastically and
spiritually? are continually being raised. This challenge to
scholastic and spiritual quality is a challenge which remains
with college faculty and with the church as it ministers to
the education of its youth.

Without a doubt one of the great needs of our school faculties is prayer on the part of our members. These are days in which our colleges, along with every other area of life, are undergoing tremendous pressures. Too often the church goes through the birth pangs of starting an institution and then forgets its child. And the institution which is begun with prayer and deep concern becomes a work which is expected to carry on in its own strength even under criticism rather than prayer. Let us pray on behalf of the large and enlarging task of the church, that of Christian education.

During the past year the Board of Education underwent a study of its organization. Additional time will be given in a meeting of the Board next April to consider what changes would be appropriate and needful.

In the enlarging work of the Board, staff personnel has added in the past year the person of Albert J. Meyer. He is serving as Executive Secretary and Director of Educational Development.

Tilman Smith will retire as president of Hesston College next July after a most important contribution to the cause of higher education in the Mennonite Church. The Board expressed its thanks by a resolution and rising vote of appreciation. Laban Peachey will take office as president of Hesston College, July 1, 1968.

May God guide the church in the ministry of Christian education.—D.

Church Easy to Join

Waldo Beach in The Christian Life, the new CLC book, notes that it is easier to join a Christian church than it is to join a civic club. How true! In order to be considered for membership in the Memphis Civitan Club one has to give full information about himself, indicate all of his memberships and organizations, indicate if he can attend the meetings regularly, show that he is registered to vote and that his wife is registered to vote. He must indicate that he is interested in and will assist in several of the club's projects. He has to pay a \$15 initiation fee and promise to pay in advance \$11 for membership dues. Imagine a church asking so much of a new member!—C. Ray Dobbins.

Where Thanksgiving Begins

By Glen M. Sell

The psalmist David was in the "slough of despond." Giant Despair had overcome him. In graphic and gripping language he says, "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow" (Ps. 116:3). In desperation he cries unto the Lord and receives deliverance—"For thou hast delivered my soul from death, mist help the properties of the properti

This is the question of a man who has had a fresh revelation of God. This is the heart cry of a man who has had dealings with God and has discovered certain things about God that overwhelm him with a sense of wonder and worship. This is the testimony of a man who has come from a state of despair and disillusionment to an experience of prake and thankstivine.

But where did his thanksgiving begin? Picture again the psalmist as he awaits execution in the cell of the condemned. He had been found guilty of breaking Heaven's laws. It is the eleventh hour. He cries unto the Lord for merey. Mercy intervenes with pardon royal, liberating him from his dungeon experience, and setting him gloriously free. Listen to his song of testimony and thanksgiving springing forth from his deliverance.

"I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. . . . I will walk before the Lord in the land of the living. . . . I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord . . ."

As one reads and ponders over the experience and testimony of David, two things become strikingly clear: Thanksgiving begins with deliverance and thanksgiving begins with the reaping of benefits from the Lord.

Thanksgiving Begins with Deliverance

Thanksgiving begins with deliverance from sin. The Apostle Paul was apparently in a great dilemma. Rom. 7. That which was right and ought to be done, he was powerless to do. That which was wrong and ought not to be done, he did without trying. Suddenly, and with dismay, he recognizes himself as being a slave to sin. In great anguish we hear him

Glen M. Sell, Columbia, Pa., & a minister in the Chestnut Hill Mennonite

cry, "O wretched man that I am! who shall deliver me from the body of this death?" In answer to his question he replies, "I thank God through Jesus Christ our Lord."

As an evangelist, it has been my privilege to kneel by the side of many souls seeking deliverance from sin. The sinner, often in tears, pleads for mercy as he confesses his sins before the Lord. Then comes the climactic moment when the burden of sin is gone and the condemned one claims victory in Christ. Immediately his heart responds in praise and gratitude to God. Deliverance from sin produced the fruit of thanksgiving.

Thanksgiving begins with deliverance from physical affliction. There came a day when John the Baptist sent two of his disciples to Jesus for verification of His divinity. Jesus replied by confirming His miraculous powers—"the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Mt. 11:5). To most of these recipients of healing grace it became an occasion for profuse thanksgiving.

Notice the reaction of the blind man in Luke 18. "Jesus said unto him, Receive thy sight. . . . And immediately he received his sight, and followed him, glorifying God."

On another occasion Jesus healed a paralytic. Not only did the delivered one give thanks to God, but many about him glorified and praised God. Deliverance from physical affliction produces the fruit of thanksgiving.

Thanksgiving begins with deliverance from crisis experiences. Gun in hand, I descended the mountain deerless and weary only to discover I was lost—a crisis experience. The urge to run became very strong. Then I called upon the Lord and He delivered me. Immediately I prayed a prayer of thanksgiving.

Daniel was in a crisis experience when he was delivered to the den of lions. But Daniel was set free. "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me...," says Daniel.

If you are like me, you have probably often wondered what Daniel prayed while in this crisis experience. Someone has suggested he may have used part of Psalm 34. "I will bless the Lord at all times: his praise shall continually be in my mouth. . . ." Quite a possibility. Regardless of what he prayed, we can be sure he prayed a prayer of thanksgiving. Deliverance from crisis experiences will produce the fruit of thanksgiving.

Thanksgiving Begins with Benefits

"I have nothing to be thankful for," said a very depressed man to a minister.

"Come with me," replied the clergyman. "I'm going visiting to an institution for the aged."

He accepted. They went from bed to bed visiting many pitable old people. Some were dim of sight, and some were quite blind. Some were hard of hearing, and some were quite deaf. Some were imbecile, and in some their reason was partly impaired.

When the minister and his depressed friend were again outside, the friend said, "I don't think I'll ever grumble again. I can see! I can hear! I have my reason unimpaired! I can think and plan and pray. I am not well off, but I have enough. I have a roof over my head, and food that I have bought on my table. Thank You, Father, for all Your benefits toward me."

All men receive benefits from the Lord, but like our depressed friend, we are often too slow in recognizing them. David recognized his blessings and asked, "What shall I render unto the Lord for all his benefits toward me?" From these benefits stemmed much of his thanksgiving.

In this portion I shall name a few benefits we receive from the Lord and suggest ways we can express our thanks.

The benefit of life. Cod has given us the gift of life. In gratitude for God's gift of life to us we should share that gift with others. Emerson said it well: "Rings and jewels are not gifts, but apologies for gifts. The only true gift is a portion of thyself.

"We give of ourselves when we give gifts of the heart: love, kindness, joy, understanding, sympathy, tolerance, for-giveness....

"We give of ourselves when we give gifts of the mindideas, dreams, purposes, ideals, principles, plans, inventions, projects, poetry....

"We give of ourselves when we give gifts of the spirit: prayer, vision, beauty, aspiration, peace, faith....

"We give of ourselves when we give the gift of words: encouragement, inspiration, guidance, counsel. . . .

"We give of ourselves when we give the gift of time: when we are minute builders of more abundant living for others ..." (from *The Art of Living*, by Wilferd A. Peterson).

The benefit of health. The Apostle Paul asks, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? . . . Therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). According to Paul, we express our gratitude to God for this benefit by the care and reverence we show our bodies.

The benefit of God's Word. David said, "The entrance of thy words given light..." (Ps. 119:130). What a benefit! We should express our thanksgiving as David did—" Thy word have I hid in mine heart, that I might not sin against thee."

The benefit of public worship. Three years ago I was deprived of church attendance for a period of time because of a physical disability. Only then did I realize how important a place the church filled in my life. Our gratitude for this benefit should be expressed by regular attendance at the services and by active participation in the activities of the church.

The benefit of talents and abilities. Thanksgiving should begin with these blessings too. Express your thanks by accepting them as obligations to be invested for the good of others.

The listing of benefits and the considering of ways to express our thanks should be an activity engaged in by every reader. Why not take pencil and paper and add some of your blessings to the few I have already suggested? Then ask yourself how you might express your thanks for these benefits. It could be a rewarding experience.

Conclusion

So far as thanksgiving is concerned, the mass of people can be divided into two classes: those who take things for granted and those who take things with gratitude. On which side of Thanksgiving are you?

The art of thanksgiving is thanksliving. Thanksgiving begins with deliverance from sin, physical affliction, and crisis experiences. It also begins with a recognition of God's benefits toward us. In light of this thought, "Where Thanksgiving Begins," keep in mind the philosophy of Albert Schweitzer: "In gratitude for your own good fortune you must render some sacrifice of your life for another."

Ask in My Name

By James Payne

Christ brought a new element into prayer. He is the basis of our conversation with God. We pray in His name. However, name does not imply a magical formula tacked onto our petitions. In the world of Christ's day, as today in many parts of the world, a person's name involved the total life of the person. Names had power. In the context of the statement, "If ye shall ask any thing in my name, I will do it." Jesus gave the teaching to reveal the meaning of asking in His name. Love, obedience, Spirit-led, union with Jesus, and fruit bearing, are some of the elements found between this statement in John 14:14 and these words in John 16:23, "Whatsoever ye shall ask the Father in my name, he will give it'vou."

This is neither a blank check nor a form for praying. Christ is saying that true prayer issues forth from a life totally lived in and for Christ. This prayer can be answered because it is seeking God's will. There is no form by which we must pray, but there is a spirit in which we must pray. That spirit is the spirit of Christ. Affixing "In Christ's name" to a prayer does not give it power nor does it distract from that power. Let us not be guilty of vain words. Let us remember that the Father knoweth what things we have need of before we ask Him. Let us pray in the Spirit, truly being able to pray, "Our Father which art in heaven."

Believing in Miracles and Thanksgiving

By Margaret Leonard Shiner

I was a student twenty-one hundred miles from home when the message came. Mother wrote that Father, who had been ill for some time, was losing ground fast now and without a miracle would soon be gone. It came as an overwhelming shock to me and I was plunged into despair and grief

Father's trouble was undiagnosed. Our doctor had sent him to a fine clinic in a nearby city and after thorough examination he was told that they could not find the cause of his illness. He had lost over fifty pounds and was now unable to eat solid food. Each day he grew weaker.

I longed to be with my family during these heartbreaking days, but they insisted I stay in school. It was my first term at the seminary where I was training for Christian service. To go home for any length of time would mean the loss of the school term, and would be difficult financially. I did not know what to do.

I went to our understanding dean of women and poured out my heart to her. Couldn't something be done to save my father? Did she believe in miracles? She did, and she had a suggestion.

"Every evening, fifteen minutes before dinner," she said, "I want you to go for a walk alone and thank the Lord for everything you can think of. Keep on praying for your father, but reserve this time for praise and thanksgiving only."

"I'll pray for your father," she went on, "and I'll ask the faculty to pray. If it is the Lord's will, I'm sure He'll provide the miracle."

I was skeptical of the thanksgiving idea. Fifteen minutes was a long time in which to give thanks. I had found fifteen minutes long for a prayer full of petitions. But I would try.

As I took my walk each evening, I began to thank the Lord for many things—my salvation, Father's Christian influence, my own health—and much, much more that I had taken for granted. Finally a new sense of peace in spite of my burden settled over me.

The faculty and others prayed for Father, but he grew weaker and it appeared he would not recover. Then when everything looked the blackest, the miracle happened!

My parents had stayed on at my sister's home in the city and one day a friend of hers stopped for a visit. The friend casually mentioned that Father's case acted like undulant fever. No one had thought of that. It was only a thread, but threads count for much when life is at stake. My sister called the clinic. No, he had not been tested for undulant fever, but they would do so.

Father was admitted to the hospital and tests proved he

was suffering from an acute case of that strange disease. Treatment was begun and miraculously he responded. It took two months in the hospital and many weeks of convalescence before he was restored to health. But the Lord provided each step of the way and Father lived fourteen more fruitful vears to fill out his threescore vears and ten.

Thanksgiving, I've found, is a remedy for many ills—heartbreak, sorrow, indecision, and even a disgruntled disposition. It can also be the springboard for the miraculous. Often the pieces of life have fallen into their proper places when I've looked up with a thankful heart. The psalmist says, "Let us come before his presence with thanksgiving" (Ps. 95:2). Heartily recommend it.

Thanksgiving Meditation 1967

By Grace Wyse

Words proddingly purchased one by one each on each thankfully fashioned hallowedly loaded echoing settling each under each piously platitudinized adding padding each to each for each one on one on one fictitiously mortared each to each grudgingly given me to me for me for me one plus one plus one plus one

words obviously total-less

till tomorrow

totaling

Move Up to Real Love

By Dan Harman

The church today has some desperate needs. The dean of a southern seminary told me recently: "What we're trying tot do—each day, each class session—is get the Bible back to the pulpits." What a shocking admission, that the Bible is out of the pulpit and a school of religion must spend its time in trying to get the Bible back.

A dedicated layman visited my study and admitted, "The pastor of the church where we moved laughed in my face when I told him I objected to the teenagers dancing at the youth meetings. He said such ideas of morality were oldfashioned."

The church has needs: the brave faith to launch out into real Bible-centered morality; the persistence to stick to the dictates of a Christ-centered conscience; the hope of a day when God will honor the faithfulness of His followers.

But Paul—in that great thirteenth chapter of First Corinthians—tells us that the supreme need of God's people, the church, is to know, understand, experience, and witness to a love that is greater than all other motivations of the human heart.

On Valentine Day some wives get the only candy they'll get for the year. Some shy young man will drum up enough courage to pick out that fancy, lace-trimmed eard, in the store that costs a dollar and send it to the girl he's had his eye on all year long. This is a reflection of love; it's a form of appeal that all of us have experienced. A form of love the world needs more of; a form that "makes the world go round."

Paul has some deeper motivations for recommending love. He says:

Loving and being impelled to love as Christ loved is better than fancy speech. Romantics know this, even though the smooth line and the flattering tongue have a great place in courtship. The first verse of the chapter says that even when men can speak with the tongues of men and angels, if they have not love, they are just making an empty noise.

I remember a girl who always had the right answer for any remark her date made: the proper smile, the correct use of the young man's name, and all the other gambits that make for a good impression on a date. But somehow it all had the practiced emptiness of one who was insincere. No wonder most women will marry the young man with the bumbling, stuttering, but straightforward voice who simply says, "I love you," and says it with feeling and with his whole heart.

All love is and always will be far superior to the glib

tongue; Christ needs ready witnesses whose voices are dedicated to His work. But first He needs people who love Him and others ahead of all else. If you have something to say, let your heart be first filled with real love for Christ and others.

Then Paul says that those who experience and practice the self-giving love that Jesus had are better off than those who are specially endowed with wisdom and intelligence and learning. Verse 2 refers to prophecy and understanding all mysteries. How quickly we Americans stand in awe when a TV contestant pops off with the answer to a seemingly impossible question. How we gasp and do homage to the trained scientist, the experienced medical doctor, and the quick-thinking lawyer who can fend off his opponents when we are so sure the ease is lot.

We are ready to trust all that is in us to the hands of the intelligent people of our world.

Of course, where would God's work be without the thorough, persuasive, perceptive Dr. Luke? Where would we be without the theologians, the Bible translators, the teachers, and the perceptive discerners of Bible prophecy in our day?

And, by way of emphasis, where would the first-century church or the church of any other century be without the scholar, Saul of Tarsus? And it is he who scorns wisdom in favor of godly love. Have knowledge, he seems to say, but if that is all you have, you have nothing. Real love: agape love that gives without serious consideration for the object of that love. This is the thing that is to be prized. Love more intent on the welfare of the one loved than on the worthiness of that one.

Paul even risks misunderstanding among the people who carry the load of work in the church at Corinth by suggesting that love is superior to work; the one who loves is wiser than the one who merely produces. "All faith, so that I could remove mountains" is the expression in verse 2.

The workers who do not love are fair game for all manner of ills: the "self-pity" malady where one's work becomes the badge of martyrdom. "I'm doing so much, and no one else is working," may go right along with hard work. Love makes no such consideration when it loves and then works. At a time when honest, hardworking saints who aren't afraid of responsibility and taking the initiative are so rare, it's tempting to forget this phrase from Paul. Many pastors might risk ruin by trading a few loving people for a few hardworking people. Paul's caution is that real love is to be cherished above good works. The church needs love. Dedicated love can be challenged to work; the man who will work hard in the church if only he doesn't have to love his neighbor will

do the work, but you'll not succeed in challenging him to love.

Love must come before works. Poor motivation never makes progress in the church in the long run. The church has needs; but Paul's counsel is proper. Love in the hearts of Christians for all men everywhere—home, foreign, black and white—must be an accomplished fact or the work the people do will turn to dust.

Paul moves on to assert that love in the hearts of Christians is to be valued above displays of charity. Verse 3 speaks of the giving of material goods and the sacrifice of time, strength, and health for others. These are altruistic examples of good citizenship that come above and beyond the call of duty. But in the church family, these bursts of generosity and self-sacrifice must come from proper motivation or they turn sour.

Let the charity expert note the attitudes of those who give continually but have no love for those to whom they give. Inner feelings of superiority crop up; outward displays of disdain for those who receive the aid start coming out; actual hate can form as the giver continues to pour out charity to one who—the giver fully knows—cannot really return the favor in kind. Soon the giver is parading his charity; he's spouting statistics and palming himself off as an expert on the social needs of the community. Paul is right when he says in another place (Rom. 10.8), "They do not know God's rightcousness, and all the time they are going about trying to prove their own righteousness they have the wrong attitude to receive his" (Phillips).

By the attitude of the heart which seeks its own righteousness, Paul says, the person who gives for his own credit prevents himself by his acts and attitude from actually experiencing the righteousness that comes from God. Charity that puffs up the giver isolates the giver from the greatest gift God can give: His Holy Spirit's impulse to love without thought of repayment.

This is the world of the loving heart that Christ yearns to have His people find: love that spurns fancy words for the sincere heart; love that gives itself rather than acquire knowledge; love that cannot be replaced or duplicated by hard work; and love that produced self-sacrifice and generosity, but cannot be produced by them.

And the world is open to you and me. You need to have a more Christ-centered spirit of love. But rising above the needs you have as an individual Christian is the mountainous need of God's holy church to be constructed in our day of people who above all else have stepped up to the kind of love which Paul so beautifully presents to us. Learning is needed in the pastor's study. Sacrifice is needed in the pew. But above all the golden gems of modern church needs is that supreme standard of the Christian spirit: a love like unto Christ's love.

On our knees, in our day, the church can rise to that level of love which Paul commends to his Corinthian brethren. Person by person, it can be developed. Congregation by congregation, it can be ushered into the life of the church.

On Valentine Day we express the ideal of love. This year, let's move up to real love. God wants it that way.

Missions Today

Three Decades Invested

By Boyd Nelson

Servant passages from Isaiah trigger thoughts of Jesus. Behold my servant, whom I uphold,

my chosen, in whom my soul delights; I have put my Spirit upon him.

he will bring forth justice to the nations.

He will not cry or lift up his voice, or make it heard in the street...—Is. 42:1, 2. RSV.

Jesus Himself says, "If any man would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it? ('Lk. 9:23, 24, RSV).

We listen and listen to these words, but we cannot really hear. This is not the human way. We want to justify ourselves. We want to blast those off the map who disagree with us. We let loose a tirade when some slow mover gets in our nath. We want to keep our own programs, our own status.

Reporting their experiences in the Bihar famine, John and Miriam Beachy felt that the church there was on the verge of a major breakthrough in evangelism two years ago. Whole families were experiencing release from the spirits which held them as they received the good news of Christ.

When the famine came, missionaries and national Christians reluctantly laid aside their evangelism plans and turned to meet massive human physical need with wholehearted attention. They decided that there would be no baptisms during the feeding. They would have no prayers or specific verbal witness at feeding kitchens. They deliberately decided to forego their own personal identification and "witness"—their lives, if you please—in order to meet the need for food. They placed themselves at the disposal of people in the Bihar area.

Having foregone the natural advantages of material resources from many Christian groups in North America, Europe, and elsewhere—to say nothing of national governments, missionaries found interest in the gospel surging. Opposition too increased in Bihar. Perhaps this lack of church self-interest strengthened the impact of the feeding.

John points out that our Mennonite Church has been working in Bihar for 27 years. On many occasions missionaries have been discouraged with their slow progress. Yet nearly three decades of careful, thoughtful identification paid off in good relationships in the big crisis. Christ is being glorified, and Satan is opposing. The issue is joined.

When we talked about this today, John said he thought that this is something of the meaning of the cross. Long, slow, painful investment of one's self, almost to the loss of one's own identity (American, Christian, personal), is costly but ultimately redemptive if God is in it. No one knows for sure what the future holds.

But "if any man would come after me, let him deny himself and take up his cross daily and follow me. . . . Whoever loses his life for my sake, he will save it. . . ."

Our Peace Witness-In the Wake of May 18

By Guy F. Hershberger

12. Do we have the boldness of the Suffering Servant? A boldness born of humility? Or to put it negatively, boldness without arrogance?

In a recent book Senator Fulbright speaks of *The Arrogance of Power*, the arrogance of the American people and the American nation who take a condescending attitude toward everyone but themselves, who act as if they thought they owned the world, an attitude which he associates correctly with the imperialistic, militaristic image which the rest of the world has come to have of America and the Americans.

But the imperialists and the militarists do not have a monopoly on arrogance. It is also possible for social reformers, even for pacifists, to be arrogant. The boldness of some social protesters is characterized by arrogance similar to that which afflicts congressmen who would throw the First Amendment out the window. Flag-burning is boldness with arrogance, not the boldness of the Suffering Servant of Isaiah 53.

The boldness of the Suffering Servant is that of Him who did not fear to lose His reputation with the respectable people of His town by working and eating with sinners, by sympathizing with them, comforting them, and gently leading them into the heavenly fold. Then when He was reviled He reviled not again. Revilement and arrogance are bed-fellows. Revilement and the Suffering Servant are not.

At a recent meeting Orie O. Miller stated his conviction that one of the important tasks of Mennonites in this geration is to find a way of engaging in social protest that will be acceptable to our people. What he meant to say, I suppose, was that having forgotten how to protest through long disuse of that faculty, and now being aroused to the need for it, and finding some protesters using arrogant means to that end, Mennonites must find a Mennonite or a Christian way of performing this ministry.

Perhaps we can get a pointer in the direction for which Orie Miller is searching by noting the case of John Woolman, the eighteenth-century Quaker who devoted his life to the eradication of slavery within the Society of Friends. We are told that neither by argument nor by angry denunciation, but by kindly persuasion and with tears of sorrow, traveling from one Quaker meeting to another, from Malne to the Carolinas and the West Indies, he gradually convinced his fellows that to be clear before Cod they must free their slaves, so that by the close of the century, as a result of these persistent efforts, it was possible for the American Quakers to say, "we hold no man in slavery!"

If the spirit of Woolman was that of the Suffering Servant, then that of William Lloyd Carrison, the militant abolitionist, was the spirit of arrogance. In 1854, as the antislavery crusade waxed hotter and hotter, Garrison, in an open-air meeting protesting the capture of a fugitive slave, produced a copy of the Constitution of the United States, denounced it as a "covenant with death and hell," because it recognized slavery as legal, and committed it to the flames as he said: "So perish all compromises with tyranny, and let all the people say Amen." And all the people shouted, "Amen!" Carrison, the Constitution burner, was the nineteenth-century foreruner of the twentieth-century flags-burner.

It is well to remember that Carrison was a pacifist. In fact, he called himself a nonresistant. He would not have killed any man. It was he who influenced Tolstoy to become a pacifist. Carrison was deeply disappointed when his own on enlisted in the Union army. And yet his own pacifism was so militant, so arrogant indeed, that from Carrison it was only a step or two to John Brown, who in 1856 personally killed five pro-slavery men during the Karasa-Nebraska conflict, and in 1859 captured Harpers Ferry, and thus moved the nation onward toward Civil War.

How true are the words of Trevelyan, the historian: "Close your ears to John Woolman one century, and you will get John Brown next, with Grant to follow." Perhaps this observation would have been even more true had Trevelyan included Garrison in an intermediary position: Close your eyes to Woolman, then Garrison will come, followed by Brown and Grant.

Let us pray for the boldness of the Suffering Servant. Let us pray that as kings and presidents, congressmen and senators come and go, Christians may continue to make themselves so well known that none can ever forget where they stand with respect to the sins, both personal and collective, which afflict our national life. May they protest war and all social evils, and proclaim with deep conviction the rightcounsess which God required of all men even in government. Let them do these things as they look to Him who suffered for us, leaving us an example that we should follow His steps; He who when reviled reviled not again.

(Next week: Why is our peace witness today performing "greater works"?)

Means To an End

Our possessions are meant to be the scaffolding by which we build more stately mansions for our souls. Our money is a medium of exchange whereby we prove our fitness to receive what Jesus called "the true riches." Our property is to be held by us in trust for God and His children and by our stewardship of these possessions we train ourselves for citizenship in Christ's eternal kingdom.—Ralph W. Sockman.

In the fourth year of the reign of Lyndon Johnson as president of the United States.

when the war in Vietnam was being escalated day by day, the Word of the Lord came with an urgent call for prophets.

"Whom shall I send? Who will speak for me?"

And the people in America gathered weekly, as their custom was, in their houses of worship.

And they sang their hymn of praise.

"Holy, holy, holy is the Lord of hosts, The whole earth is full of His glory.

And they thought "especially America." And they said.

"Good for us, for we are saved. For we are a religious people, and we dwell in the midst of a righteous nation, for we have been greatly blessed of the Lord."

And in that same country

in the state of Colorado, city of Arvada, the sons of Menno were also gathered together. And it came to pass, while they were worshiping, that the Word of the Lord came to them. and the Spirit of the Lord shook them. And the Lord said

"Holy, holy, holy is the Lord of hosts, The whole earth is full of His glory: except Vietnam, which is full of hell, hell, hell. And much of this hell is imported. and bears the trademark. 'Made in America.' And some of this American brand hell is hot and falls from the skies in flaming sheets of napalm. and some of this American brand hell is cold-

cold and hard and sharp as steel. And the hot hell and the cold hell work well together. One will get what the other misses.

And those who escape the Saigon-American brand hell may get the hell from Hanoi.

And the sons of Menno.

gathered for worship in the house of the Lord,

were disturbed at the sound of these words.

It had been some time since they had heard a hell-fire napalm sermon.

And some were offended.

But the Word of the Lord continued.

"Are you offended at those words?

Isaiah the prophet spoke of people like you when he said.

'Hear and hear, but do not understand: see and see, but do not perceive. Make the heart of this people fat, and their ears heavy, and shut their eyes,

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An Urgent Call for Pr

lest they see with their eyes. and hear with their ears. and understand with their hearts. and turn and be healed. . . . Until cities lie waste without inhabitant. and houses without men. and the land is utterly desolate."

And the Lord said to the sons of Menno gathered for worship in the house of the Lord. 'Whom shall I send? Who will speak for me?"

And the sons of Menno said.

"Don't send me, Lord, I don't know enough of the facts.

Who am I to pass judgment on our policy in Vietnam?

Don't expect me to protest. Lord.

Don't send me. Lord. I won't go. Besides, Lord, how do I know this is really You speak-

ing?

Now that I think about it, it probably isn't.

After all, there are plenty of ministers

blessing our efforts in Vietnam.

Surely You wouldn't disagree with Billy Graham

on this matter, would You, Lord?

Really. Lord. can't You tone down on Vietnam?

Why do You keep bothering us, the sons of Menno?

Can't You let us live in comfort and peace?"

And the Lord said.

"Sons of Menno!

Do you think you are the only ones

through whom I speak?

Indeed you are not!

For I have prophets in many traditions-

sons of Luther and sons of Rome.

sons of Calvin and sons of Wesley and sons of Abraham

and even sons who name no sacred name,

who say they know Me not,

who yet are speaking My Word on Vietnam."

Sons of Menno, and sons of My Son Jesus the Christ! If you do not speak My Word, there always will be others.

Hear these words spoken by Erich Fromm:

"I join with the many for whom our religious and humanistic tradition is still alive by saying: stop killing. Stop it now or we will lose the capacity to ever stem the tide of death and dehumanization. And do not forget that we are dealing not only with what is going on in Southeast Asia. We are dealing with what is going on in our own midst, in the increasing violence at

By Peter J. Ediger

home the brutal killings in individual cases, and the ruthless destructiveness of juvenile gangs. How do we expect our young generation to respect life, if they daily witness destruction taking place with the consent of their elders?

There is only one hope to stop the wave of violence, and that is to become sensitive once more

to all that is alive.""

Can you hear My Word in these words, sons of Menno? Or are you also growing deaf?

Are your eyes open, sons of My Son Jesus?

Then did you see that headline article in the March 24 issue of The Denner Post?

Sons of Jesus! Did you see that headline

and read that article?

SCORCHED EARTH DRIVE FANS FLAMES OF HATE

"The Vietnamese woman ignored the crying baby in her arms. She stared in hatred as the American infantryman with shotgun blasted away at chickens and ducks. Others shot a water buffalo and the family dog.

"While her husband, father, and young son were led away, the torch was put to the but that still contained the family belongings. The flames consumed everything.

"'Man, she'd cut you to pieces for a dime,' one GI said. "'No, she'd pay 100 piasters an inch just to slit your

throat,' another said.

"The Americans were acting under orders: Destroy everything . . . remove all civilians who could give the enemy a helping hand...

The GI's didn't have much stomach for the job, but orders were orders. The job was done in an area involving more

than 100 square miles.

"God, my wife would faint if she could see me now," an infantryman said, 'Killing ole Charlie (Vietcong) is one thing, but killing puppies and baby ducks and stuff like that-it's something else, man." Sons of Jesus!

Are you hearing what He's saving?

Are you seeing what you're doing? Sons of Menno, answer me!

Do you hear me? Answer me!

And the sons of Menno. gathered together for worship in the house of the Lord. shook at the sound of the voice of the Lord. And they said.

"Woe to us, for we are lost. For we are men of silent unspeaking lips and we dwell in the midst of a people of silent unspeaking lips.

for we have heard the voice of the Lord but we have not spoken His Word."

In the fourth year of the reign of Lyndon Johnson as president of the United States.

when the war in Vietnam was being escalated day by day, the Word of the Lord came

with an urgent call for prophets.

"Whom shall I send? Who will speak for me?"

And in that same country

in the state of Colorado, city of Arvada.

the sons of Menno were gathered together for worship.

And the sons of Menno said.

"Lord, will You at this time restore the Christian church? Will You soon come to set things right here on earth?"

And the Lord said.

"It is not for you to know times or seasons which are in the hands of the Father. But you shall receive power when the Holy Spirit has come upon you and you shall be My witnesses in Denver and in all America and to the end of the earth."

And when the day of the outpouring of the Spirit of God had come, they were meeting together for worship. And like a gust of wind.

the Spirit of God came upon them and freed their tongues to speak the Word of God.

And the people who heard them were amazed and perplexed.

Some listened and said.

"This makes a lot of sense."

But others, mocking, said.

"They're a bunch of kooks, a bunch of commie kooks."

Then Peter, standing with the congregation. lifted up his voice and addressed them:

Citizens of America, give ear to my words! For these people are not kooks, as you suppose, For this is what was spoken by the prophets: 'And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh. and your sons and your daughters shall prophesy. and your young men shall see visions. and your old men shall dream dreams: yea, and on my menservants and my maidservants . . . I will pour out my Spirit; and they shall prophesy.'

"Citizens of America, hear these words! Two thousand years ago

Jesus the Christ came speaking the Word of God. He was Himself the Word-the Way, the Truth, the Life.

But our fathers could not face the Truth They killed Him.

But Truth cannot be killed, and Christ is still alive.

Gospel Herald, November 14, 1967

"Fellow citizens, I tell you the truth!
Today we go on killing Truth and crucifying Christ.
Christ dies a hundred times a day in Vietnam.
Christ dies a thousand times a day in America
where weapons of destruction are mass produced
in efficient factories which keep the economy strong.
Christ dies a thousand times a day in America
where the will to kill is fanned into flame
by many winds of demonic doctrines
blowing from poisonous pens and blasphemous pulpits.

"But not all men know, including you, Americans, that Jesus Christ is Lord!
That though we keep on killing Him in the killing of our brothers,
He always rises
and He comes to haunt us or to judge us—

Now when they heard this Word, they said to Peter and the rest of the sons of Menno, "Brothers, what shall we do?"

or, if we will, to save us."

And Peter said to them.

"Repent! Repent and start following this Jesus

in whose name you have been baptized!
Repent! Repent and change your way of thinking
about the world and its people.
Repent! Repent or perish!
For they who take the bombs will die by the bombs!
Repent! Repent, for the promise is still to you.

111

In the fourth year of the reign of Lyndon Johnson as president of the United States, when the war in Vietnam was being escalated day by day, the Word of the Lord came

with an urgent call for prophets.

and to all the children of men."

"Whom shall I send? Who will speak for me?"

And the sons of Menno.

gathered for weekly worship, heard the Word of the Lord.

And the sons of Menno said. . . . And the sons of Menno said. . . .

What did they say?

"Why the Mass American Indifference to Vietnam?" by Erich Fromm.

Enjoying Ephesians

Don't Be a Nonresistant Christian

By Roy S. Koch

Eph. 6:10-24

A bit odd and suspect, isn't it, for a Mennonite preacher to counsel Christians against nonresistance? The nonresistance of the peace churches is too deep to be overthrown very easily.

But the resistance counseled here is not that which the military authorities are promoting; it is resistance against the very prince of evil and all his hosts.

The conflict in this passage is another David and Goliath affair. Christians are the Davids and Satan is the Goliath. To dismiss the mention of satanic hosts as superstitions of an ancient age from which, "thank God," we have been emancipated in our modern age is unwarranted naivete."

Maybe the people of the first century did overplay the sinisterness of evil powers because they were children of their day. But perhaps we are children of our day with too little respect for the powers of evil. Depth psychology has uncovered what it recognizes as demonic depths in the soul of

man. Satan, the archdeceiver, has no doubt instigated the whole modern movement to minimize him today and thus cover up his personality and activity. Even Christians can become spokesmen for him. Peter was. Mt. 16:23.

Paul closes this most spiritual letter in which he asserts that Christians live in the heavenlies (2:6) by pointing out that even in these exalted heights we must still do battle with the enemies of our souls. He looked about for an effective form into which to cast his earnest warnings about our spiritual danger. Haply his eye fell upon his Roman guard standing directly beside him. Of course, happy find! What better figure to illustrate preparedness for our spiritual conflict than this Roman soldier with all his military armor.

A. Christians Cannot Evade the Draft, 6:10-12

 God's Army Requires Spiritual Fitness. Verse 10. The U.S. army rejects many draftees because of physical unfitness. They are classified IV-F and are excused from military service.

God doesn't want IV-F's in His service either. He wants

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us to be strong, but our strength is not in healthy reflexes and freedom from physical incapacities; it is in the Lord. We have not one excuse to be weak. A confession of weakness is a confession of disobedience. God's command for us to be strong is not a suggestion; it is an order. Are you a 1-A or a IV-F Christian?

- 2. God's Equipment Provides Spiritual Security. Verse 11. Let's face it. There are powers in the unseen world against which we are helpless except as God makes us strong through His own armor. We can't afford to be selective in the armor God has provided for us and thus leave even one part of our lives exposed. God expects us to hold out when the enemy mortars zero in on our position in Christ. No hand grenades or shells from the devil; his attacks are wiles, deceits, and stratagems calculated to overpower us spiritually. But thanks be to God for His spiritual armor.
- 3. God's Soldiers Withstand a Spiritual Enemy. Verse 12. The "wrestling" figure is a bit misleading. It suggests pinning the opponent's shoulders on the mat till the referee declares a victory, then release. Satan's war against us anticipates no release. The newer versions have strengthened the thought by calling our struggle a "fight" (Phillips and NEB).

But how can you fight against a ghost? Clearly our enemy is not physical but spiritual. Satan's forces, though they are the powers of the underworld, do light in the heavenlies where our spirits live. They do not break off the conflict until we are furloughed to heaven.

B. Christians Have Superb Battle Equipment. 6:13-18

- 1. Their Defensive Armor Is Perfectly Adequate. Verses 13-17a. The "evil day" of temptation arrives for all Christians. It came for Adam, and it came for Christ. It gets us all. Will we fall as Adam did with all the attendant damage and sorrow, or shall we overcome in the strength of the second Adam? If we don't stand for something, we are likely to fall for anything.
- a. "Buckle on the belt of truth" (NEB)." There is no strength for your loins like the strength of God's dependable truth. The belt is intended to give freedom of movement in God's service.
- b. The "breastplate" is our coat of mail protecting our vitals. The "righteousness" of Christ is both what He imputes to us, which is our secure standing, and what He imparts to us, which is personal integrity. A Christian clothed like this is impregnable.
- c. "Shoes." Our modern shoes are much too dainty to serve acceptably. The sinner is completely unshod and thus, poor fellow, he kicks against the pricks. But many modern Christians are slipshod. The only proper footwear to carry the gospel of peace to the front ranks of our turbulent world should resemble more closely the military boot which can trample over some pretty rough terrain. The "peace churches," especially, should keep this item of their equipment in good repair.
- d. The "shield" is called the "great shield" of faith by the NEB.* One needs constant practice to wield this piece of equipment adequately. Satan's fiery darts of temptation

are leveled at us from head to foot. Unwavering faith in lesus Christ is a must for full protection.

- e. The "helmet of salvation" must protect the head with all its powers of reason and intellect. Are you sure you are saved? Uncertainty here exposes a vital area of our lives, our mind.
- 2. The Offensive Armor Is Particularly Effective. Verses 17b, 18. The "sword of the Word" (verse 17b) and the "security of prayer" (verse 18) are not intended for ornamentation and personal comfort but for the most rigorous spiritual battle. Faithful sword practice (Bible study) is highly recommended. The man-made swords of rhetoric, logic, and human philosophy slay no enemies. Only the Word of God drives the enemy back and reaches the sinner's heart. Jesus used this same sword with telling effect. The prayer that wins victories is constant, earnest, and spiritual.

C. Christians Have Fellows-in-Arms. 6:19-24

 Front-Line Soldiers Need Loyal Support. Verses 19, 20.
 Paul was a missionary squarely in the middle of the front line. There should be no pining for relief and furloughs.
 Rather, there must be the reinforcement of spiritual power to fight on and on and on. No sounding of the trumpet to retreat, for there is no armor provided for the back.

Let us pray for those militant Christians, those missionaries who lay their lives on the line to carry the gospel to the dark corners of the earth, the foreign field, the inner city, or the racially segregated ghetto, or wherever the confrontation must take place.

2. Front-Line Supporters Need Loving Hearts. Verses 21, 22. No, not everyone can be on the front lines. There are fewer there than should be, however, while others carry on a supporting ministry. Their love for those in exposed positions should be above question. And their ability to interpret the faithful service of the workers to the home field is also very vital.

Conclusion. 6:23, 24

The grace and peace of the introduction are reversed in the conclusion. It is as though grace and peace are the divine quotes around God's eternal message to man. The reality of the message that the hearts of Christians need in every decade is tied up inextricably with God the Father and the Lord Jesus Christ.

* © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

Prayer Requests

Pray for two young men who once were Christians but are now indulging in sinful habits.

Pray for a middle-aged man who found the Lord as his Savior through some VS-ers living in the neighborhood. Pray that he may experience victory over the sins of his past life.

In Same Boat

By Paul Showalter

Hypocrites are real sneaky!

I like the person who is sincere. His words and his actions make sense in fitting together. Even though I may not agree with him and his philosophies, I can tell what he is thinking. He is not hiding behind a mask of pretense.

The thing which also bothers me is that those whom I know who are most verbal in their criticism of the hypocrites appear to me to be trying to hide behind them!

Their favorite expression often is, "I'm just as good as those hypocrites." By their own admission they place themselves in the same boat! (They never compare their life with Jesus Christ, the true example. I give them credit for their honesty of evaluation in these matters.)

However, God poses the stinging question for each to answer: "For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul" (10b 27:8)?

Three Cents a Week

An aged woman who lived in an old people's home pledged three cents a week to the support of her church, and that was almost the whole of her tithe out of her weekly spending money. Her envelop was always in the collection.

But she never knew what an impression those three cents made on the officials of the church who counted the collection and found her gift always there. Nor did she ever know how many times the story of her faithfulness was told abroad by her pastor, or what an impression it made on many a careless Christian.—Roy L. Smith.

Wit and Wisdom

An old man took a Civil Service test in an effort to get a job as a rural mail carrier. "How far is it from the earth to the sun?" was one of the questions. The old man looked at it briefly, then threw up his hands and said, "It you are gonna put me on that route, I resign before I begin."

Every man needs a wife. Many things go wrong that can't be blamed on the government.

Psychologists claim it's a good idea to kiss the children good-night—that is, if you happen to be awake when they get home.

Christian Home

By Merle Zane Bagley

With the rising sun glad prayer ascends
To God for rest and food,
For honest labor, faithful friends,
And this fair land so good.

All through the day at work or fun Their various ways they go, But long for home at set of sun Where lights of love will glow.

Within that home great joy abounds, Wise Christian counsel, rest; There, happy children's laughter sounds And God is the unseen Guest.

Drivers under 25 years of age continue to compile the worst traffic records of any age-group, according to a report from The Travelers Insurance Companies. Young drivers were involved in almost 32 percent of highway deaths last year.

Along the roads in India there are little resting places for travelers. These are called samatanga, meaning "resting place." Here one might rest his weary feet, lay down his burden, and pause a while to talk with other friendly travelers. After a few moments of rest and encouragement one journeys on his way. It is no wonder that the Indian Christians say, "Christ is my Samatanga."—Arthur House Stainback, in Illustrating the Lesson (Fleming H. Revell Company).

Gospel Idealism

By Shem Peachey

The church of Christ with its members is viewed as within the New Testament ideal in the Scriptures. There is no reference to possible ignorance, low spirituality, or sinfulness of church members within the New Testament ideal. No allowance is made for Christians with sub-Christian lives in the church of Christ. These things emerge in the correctional passages, of the epistles to the churches, but never in the descriptive passages of the church of Christ. This is also true in the prophetic Scriptures of the Old Testament regarding the glorious future time of the "Messiah" and His people. Is, 62:11, 12; Eph. 5:27.

This principle of interpretation and application must be specifically observed in our Bible study, lest we seek license for sub-Christian life standards from the correctional pasages in the New Testament. One such passage which is often so used is 1 Cor. 3:1-3. Let us rather aspire to live within the ideally descriptive passages of the Scriptures, for our churches and for our individual Christian lives.

CHURCH NEWS

The Washington March

Estimates of the crowds gathered at the Lincoln Memorial in Washington on Oct. 22 to demonstrate against the war in Vietnam ranged from 50,000 by the police and military to 150,000 by the chairman of the National Mobilization Committee to End the War in Vietnam

Among these thousands milling about during the two-hour rally were a few of us who had gone more for the purpose of observing objectively the antiwar demonstrations than to participate.

The crowd was made up of three types. First, the vast majority appeared to be middle- and upper-middle-class citizens, a concerned lot of rational people, including elegations of every persuasion.

The second type was typical college and university students, who want sincerely to put in concrete action what they assent to intellectually; but by the cards they carried, they appeared to have conflicting objectives in protesting the war.

Finally a small miscellaneous assortment of people ranged from the hippies to Nazi symnathizers

Of the numerous people we interviewed all but one or two were favorably disposed to the antiwar rally and march, feeling that these were legitimate expressions of showing a mass disagreement with the Johnson administration's handling of the war.

Some felt that marches are the only peaceful method remaining to show disapproval, that they are more effective than letters to editors or congressmen or attempts by representatives of social or pacifist groups to confront the warmakers.

Participants generally were hopeful that the march would accomplish its ends if wholesale violence did not break out. Just what those goals of the marchers were was sometimes blurred, but the general impression was that they hoped to affect the opinions of the oresident and congressmen.

A fair question to be asked is whether a mass of marchers like this can propose any positive alternative to the government's method of operation in Vietnam.

The principles of pacifism and Christian nonresistance were not generally held at large by the demonstrators, for most spoke of a legitimate or "just" war, but felt strongly that the Vietnam war was not in such a category.

Stop the bombing of North Vietnam, stop the continuing military buildup in South

Vietnam, and negotiate with all parties concerned was the expressed consensus of the marchers interviewed.

The march across the Arlington Memorial Bridge from the Lincoln Memorial to the north parking lot of the Pentagon got underway about 2:00 p.m., taking about an hour. A further rally was held on the parking lot, after which the majority of the demonstrators became to differ the buses and cars.

But a small militant group of 500 to 1,000 persons who wanted more than a dignified nonviolent demonstration headed for the Pentagon building itself. This group was comprised of some from each of the three types—old professional people, university students, and hippies.

Unfortunately the press and television failed to make a distinction between the march and the civil disobedience, unfairly coupling the latter as the final expression of the day's activities. The press and television concen-

FORCE
IS NOT
THE
SOLUTION
EITHER
IN VIETNAM
OR IN
WASHINGTON

Thousands of demonstrators were in Washington, D.C., on Oct. 21 to protest the Vietnam war and the draft. This nonviolent pacifist's sign suggests no civil disobedience.

trated on the civil disobedient acts of the few hundred people at the Pentagon steps to leave for many readers and viewers a wrong impression of the weekend in Washington.

Many of the demonstrators who marched peaceably and solemnly across the Potomae felt that the militant minority who took the occasion for a siege at the Pentagon canceled out the positive effects of the antiwar protest and were unhappy with the occurrence.

Perhaps it is as one news analyst stated in summing up the events this past weekend in Washington—"everyone is a loser" whenever a militant minority takes over such a demonstration

On the other hand, the presence of thousands of respectable citizens demonstrating orderly within a plan agreed upon by the proper authorities can hardly be dismissed as ineffective. Warmakers can hardly hide to silent "No" of these thousands behind the believernt acts of a few hundred.

----Walton Hackman

Peacemaker Workshops Planned for Early 1968

In an all-out effort to help Mennonites pursue their peace heritage in a world of revolution an intensive education program is in the works. First tangible evidence of the emphasis will be a series of 14 Peacemaker Workshops throughout the United States and Canada beginning in early February 1968.

Several years ago churchwide staff persons asked, "Are we really doing the best job that we can in peace education? We are a peace church by tradition, but for how many generations will our heritage hold us." One thing led to another until plans developed for a special series of Sunday school lessors on the theme, Peacemakers in a Broken World.

The special peace study, planned for both young people and adults, runs from April 21 through June 30, 1968. During that elevenweek block Mennonite and General Conference Mennonite congregations will be studying issues such as race, war, poverty, and nationalism rather than the Uniform lessons on wisdom literature in the Bible

But printed materials are only one important part of peace education; equally important are the teachers who will be linking students with the ideas generated in the materials. And that is where the Peacemaker Workshops come in—opportunities for teachers to become better equipped for their

The weekend workshops, beginning Friday evening and ending late Sunday afternoon, have three aims: (1) to acquaint leaders with basic peace resources, particularly the Sunday school pupil and teacher materials: (2) to help leaders sense purpose in their educational task, and (3) to provide handles for taking hold of peacemaking responsibility.

Peacemaker Workshops are now in the planning stages in the following locations:

Alberta, Oregon, Colorado, North Dakota, Kansas, Iowa, Illinois, Indiana, Ohio, Ontario, Central Pennsylvania Fastern Pennsylvania New York City, and Virginia.

Persons responsible for adult education and persons responsible for youth ministry will come to the same location at the same time In some sessions adult and youth leaders may be together for joint presentations but discussion and follow-up will be scheduled separately in order to provide specific age-group accietance

Detailed information concerning schedule and registration will be mailed directly to congregations shortly after Christmas.

Canadians Respond to India Appeal

Canadian Mennonites have responded bevond expectation to this year's famine crisis in India.

The Mennonite Central Committee of Canada made a \$35,000 appeal for India in the spring. By the end of September it had received \$80,000-more than twice as much as had been requested. Half the funds have already been used in the Bihar feeding pro-

Additionally, it sent a 36 000-pound shipment of mutton, valued at \$19,500, to India in July. This shipment was made cooperatively with Canadian Lutherans, who provided 85 000

A number of projects in the Calcutta area are sponsored by MCC in addition to its providing experienced personnel to projects operated by other voluntary agencies in India



OVERSEAS MISSIONARIES OF THE WEEK: LaMar and Kathryn Stauffer have been missionaries in Honduras since 1960. The Stauffers are engaged in their second term under the Eastern Mennonite Board of Missions, Salunga,

A graduate of Pennsylvania State University with a degree in agriculture, Stauffer has been director of the VS program in Honduras. Mrs. Stauffer, the former Kathryn Mann, is a registered nurse, having graduated from Lancaster General Hospital School of Nursing.

The Stauffers are the parents of three children: Doreen, 4; Debra, 2; and Dean, 5.

TAP Personnel to Enter Botswana

Mennonite Central Committee is planning to enter its eighth sub-Sahara African country next year with a Teachers Abroad Program in Botswana. Formerly known as Bechuanaland, Botswana is located north of South Africa. The MCC executive committee approved the action

Dr. Robert Kreider, who made a seven-day visit to Botswana the first of August, recommended that MCC act promptly to enter the country, relating to the Protestant groups already at work

"Needed are ideas, manpower, and financial resources for the church in a newly independent poverty-stricken country on the eye of an agricultural, industrial, urban, and cultural revolution," he said.

Educational needs were readily apparent. With a population of 600,000 including 4,000 Europeans, Botswana has only nine secondary schools and three teacher-training colleges: 50 percent of the adult population has received no education whatsoever; and two thirds of present school-age children are unable to attend the already overcrowded cohoole

MCC plans to help staff a teacher-training college or a secondary school with TAP vol-

unteers The executive committee also approved the recruitment of an MCC Botswana director to administer TAP and to develop other service projects, working as closely as possible with the Botswana Christian Council and other Christian agencies.

The need for a bookstore, water development, and a ministry to an urbanizing society was also noted.

The site of Robert Moffat's and David Livingstone's missionary endeavors during the 1830's and 1840's, Botswana claims to be 60 percent Christian, with 90 percent of the church membership belonging to the CongreMO7AMNOLIS

SOUTHERN AFRICA



Southern Africa

gationalists, the sponsors of the London Missionary Society.

Botswana's blue, black, and white flag replacing the Union Jack at a midnight ceremony on September 30, 1966, ended 81 years of British administration of the territory

With 90 percent of the population deriving a livelihood from the raising of cattle, and with an annual per capita income of around 870, Botswana is a very poor country, but stands on the threshold of a rapid development of its mineral resources, particularly copper, diamonds, coal, and soda ash,

Within the next five years a rapid growth of urban communities along the railway in the eastern section of the country, where nearly 80 percent of the population already lives, is expected.

It may be that God is leading MCC to enter Botswana at this juncture to play some small role in a hopeful ministry of peace and reconciliation between the various races and churches and nations of southern Africa Six TAP teachers may seem like too small a beginning. But it is at least a beginning.

VS Needs 25 Married Couples

Between now and March 1, 1968, 25 married couples will be needed in Voluntary Service with Mennonite Board of Missions as couples' terms expire who are presently in service. So what is our Christian response? Opportunities exist in the inner-city proj-

ects such as Los Angeles, St. Petersburg, and Chicago. Social workers can especially contribute much understanding and guidance to people trapped in these pressure-cooker areas

There's an immediate opening for a husband and wife team at Adriel School in West Liberty, Ohio, At this school for slow-learning teenagers, a VS couple would be responsible to substitute as houseparents occasionally, assist in the kitchen, help supervise work projects, and coordinate work projects.

Five units in south Texas are calling for assistance-Alice, Corpus Christi, Mathis, Premont, and Bobstown, Presently only one.

Mathis, is in operation.

Maumee and Mantua. Ohio: Caldwell. Idaho; Surprise, Ariz.; Albuquerque, N.M.; Hannibal, Mo.; St. Anne and Eureka, Ill.; Malvern, Pa.; Claremont, N.H.-these are a few of the many unit locations that in the next several months will require leadership and direction.

Young marrieds, middle-aged, and older folks! Have you ever wondered what being program directors involves?

In this age of protest, here is a Christlike method of demonstrating concern for what's happening in the inner city, for displaced and underprivileged people, and for the physically and mentally ill. One needs no longer ask, "Who is my neighbor?"

Persons may write today for information regarding opportunities for married couples to John Lehman, Box 370, Elkhart, Ind. 46514.

MCC Orientees Face Chaotic World

Voluntary Service was born in the crisis of World War II. Today VS continues to concentrate on the personal crisis being experienced by mankind living in a chaotic world.

The crisis for some is insufficient food and clothing. Others have become victims of an industrialized, urbanized, rushing society. Many lack a meaningful encounter either with the theory or practice of Christianity.

Twelve persons came to MCC headquarters, Akron, Pa., to prepare themselves for service in this chaotic world. Their orientation school began on Oct. 12. Five orientees represented the Mennonite Church.

Elizabeth Weaver, Lancaster, Pa., will work at Brook Lane Psychiatric Center for one year As an aide Miss Weaver will renresent the normal side of life to patients who have been unable to relate in socially acceptable ways.

David King, Bellefontaine, Ohio, has volunteered for six months of service at the National Institutes of Health, Bethesda, Md. Volunteers at NIH act as normal control patients, providing valuable information for recearch

Thomas and Kathleen Smucker will live in Appalachia for the next two years. Originally from Smithville, Ohio, they will become involved in community development in poverty-stricken Appalachia. MCC volunteers attempt to develop "community awareness" and motivate the area residents to help themselves.

Doris Rupp, RN, begins service at the International Grenfell Association hospital, St. Anthony, Newfoundland. She will be joining the six-member MCC unit already there.

New Youth Magazine Planned

With, a monthly inter-Mennonite publication for senior highs, will begin publication next July. The forty-page magazine was approved at a combined meeting of the staff and publishers. September 15, 16, 1967, in Chicago.

Published by the Board of Education and Publication, General Conference Mennonite Church, and by the Mennonite Publishing House, Mennonite Church, With will be a feature magazine appealing to a broad range of interests. Its formula will be diverse: nonfiction as well as fiction, poetry, photo stories, and humor features.

The editor, I. Lorne Peachev, planned the magazine for a course at Syracuse University where he received a Master's degree in religious journalism, June 1967. He hopes With will be a magazine for the "young person finding his place in the world who is confronted with a host of ideals, demands, and pressures about which he must make decisions.

'The magazine will help him relate to the

lasting values of life and help him realize that only by living for Christ can he know what life is all about," Peachey said.

Assisting editor Peachev with policy, formula, and general planning are the assistant editor, Sara Ann Freed, and eight editorial consultants chosen from both participating

The editorial consultants include Willard Both, secretary of youth work, Mennonite Church: Marvin Dirks, director of youth work, General Conference Mennonite Church; and Marvin Zehr, Moundridge, Kansas, and Richard Yordy, Champaign, Illinois, pastors appointed by the publishers. Also participating are high school representatives Carol Ann Dyck, Winnipeg, Manitoba; J. Randall King, Wauseon, Ohio; Bruce Miller, Mishawaka, Indiana, and Betty Myers, Lansdale, Pennevlvania

Youth's Christian Companion, the current publication for youth in the Mennonite Church, will cease publication in July, Along with With, a weekly take-home paper for adults edited by Paul Schrock is also planned to begin publication at that time.

With magazine will sell at \$3.75 per year to groups of five or more subscribing together: at \$4,25 per year to individuals.

Hostetler Assumes New Role

I. I. Hostetler began services as a full-time employee of Mennonite General Conference on November 1. He will give one half of his time in the Stewardship Office and onehalf time to the Commission for Christian Education. He will occupy the office space



J. J. Hostetler

formerly occupied by Daniel Kauffman. Brother Hostetler's address will be Mennonite Building, Scottdale, Pa. 15683. His office telephone will be area code 412 887-8440. His home address is 21 Park Avenue.

In the capacity of both Stewardship Secretary and additional field man for the MCCE. Brother Hostetler will be available to the church, to district conferences, and to congregations, to give assistance in stewardship and in Christian education.

Brother Hostetler will not be new to conference districts. He has served on the Mennonite Commission for Christian Education many years. He has served long-term pastorates in Canton, Ohio, and Peoria, Illinois. His broad experience of about thirty years of congregational and conference experience offers a great resource to the congregations. Secure him for service in your congregation or conference by addressing him at Mennonite Building, Scottdale, Pa. The Hostetlers will appreciate the prayers of the brotherhood in this churchwide ministry.

Argentine Church Aids Flood Victims

Whether floods are in Texas or Argentina, Mennonites have responded to crises that followed. In a recent deluge at Buenos Aires. missionary Don Brenneman and fellow semingrious abandoned classes to aid some of the thousands who were left homeless.

Brenneman said, "Spring has finally arrived and not too soon for this rain-soaked city. We were not affected here within the city, but in the suburbs, like Lanus which lies along the river, it was quite a disaster.

Here at the Facultad (seminary) we were hosts to 50 refugees for more than a week; classes were suspended since most of the students were involved in the work of assisting flood victims. Even train service was interrupted for a while since water covered the tracks in some areas.

James D. Kratz secretary for Latin-American missions, said that congregations in other areas became involved in relief efforts.

Kratz added. "We think of our own Christian communities and their involvement in crises experiences; we also think of how we can help underprivileged people around the world. But at the same time we must remember that our brethren in other countries are also actively and responsibly engaged in emergency service.

Unprecedented Experiment Results in Success

VS-er Carl Ramer, on temporary assignment with the home missions office at Mennonite Board of Missions, is responsible for working with community leaders and organizations in discerning needs on the local level.

In a recent communique with the Elkhart (Ind.) Department of Welfare, the high-rise apartment complex located five blocks west of the Mission Board was being suggested as in need of wholesome recreational activities.

Ramer called the director of the housing development, who supplied him with names of possible contacts within the apartments. He then talked with Simon Montgomery, Methodist minister and executive director of the Elkhart Urban League. On Oct. 27, a meeting was held to plan an unprecedented experiment-an interracial Halloween party.

Approximately 300 constumed children, teenagers, and parents crammed the pavilion adjoining the complex. It was the beginning of what appeared on the surface to be a chaotic, hopeless evening, according to Ra-

Representatives from Urban League, the Mission Board, and the apartments struggled to maintain order, explain games, and finally. serve refreshments.

In a discussion with parents following the party, Ramer was surprised at the enthusiasm engendered and the desire expressed for similar projects near Thanksgiving and Christmas. "Thanks for caring so much" was the comment of one parent.

"Much has been learned from this first venture" said Ramer. "For one thing we'll have to restrict these activities to certain age groups. On Oct. 30 there were just too many persons to work with at one time. But

the responses experienced proves it's a wide-open field.

In thinking about future plans and projects. I hope we may discover and develop local leadership, with organizations such as the Urban League and the Mission Board providing resources as needed." Ramer con-

Cleveland VS Unit Relocates

In 1964 the Voluntary Service program of the Mennonite Board of Missions was invited by the Mennonite pastors of Cleveland to organize a VS unit in the Hough area of the

A small group of believers had organized a church in the University-Euclid area under the leadership of Warner Jackson. The unit was invited to assist Pastor Jackson and his congregation in their ministry in this particular eastern area of the Hough community. The Hough area of Cleveland is considered

one of the "blighted ghettos," attracting the attention of both the city and the nation.

The congregations in Cleveland felt that the Mennonite Church had a real opportunity to witness to those people destined to remain in the Hough area. In the past, many persons have had the opportunity to move out into other sections of the city. This has allowed the Hough area to develop into a rather hard-core poverty community. It is reported that the per capita income in the Hough area has dropped \$500 per family in the past five years.

At the same time many elements have been at work within the community. Many local organizations have emerged to help residents of the Hough community recognize themselves as persons with potential and with a future. This emergence of a selfimage and a new sense of community brought with it many growing pains.

The Voluntary Service unit was fortunate enough to be located at a very strategic spot on East 97th Street. During the past three years many meaningful contacts have been made with members of the community along with a rather significant level of involvement.

The program at the "Red House"-as the unit home was labeled-became quite complicated since the property was utilized both as a living quarters for the unit members and also the center of programming for clubs, youth, and recreational activities,

This brought with it a familiarity on the part of community people with the very intimate life patterns of the unit. It also placed constant pressure and strain upon the unit members. There was no time for privacy and withdrawal for their own spiritual and emotional renewal without making it appear as if they were withdrawing from the community.

This became increasingly difficult as some of the kindness and permissiveness exercised by unit members began to be interpreted by

certain community persons as signs of "weakness." This created periods of rather severe stress in an already volatile community.

Several meetings were held with representatives from the community, local churches, unit members, and administrators of the Voluntary Service program It was decided that further action should be taken to help separate the private living area from the public program area. There would also need to be further involvement on the part of local residents in the program But tensions continued to mount. Our vol-

unteers were not prepared to understand nor absorb the increased hostility in the neighborhood. In further consultation it was decided the unit would move from 97th Street to another location in the city. This would provide opportunity to review the program, assess its strengths and weaknesses, and

determine the number and qualifications of persons who should be serving in Cleveland.

Members of the Lee Heights Community Church helped the unit move out of the Red House while temporarily housing and feeding the unit members in their homes

VS-ers are continuing their relationship at Mt. Sinai Hospital and at Franklin D. Roosevelt Junior High School. They will also continue to assist with the work of the University-Euclid Church located in the Hough area

The Red House is currently leased to the Euclid Avenue Congregational Church for an extension of their program.

During the past three years the Cleveland VS Unit made significant contributions to the community in spite of some procedural errors. Through this learning experience both the VS-ers and the Elkhart administrators who were involved better understand the needs and problems of the inner city. It has beloed in developing strategy for our work in other inner-city projects relating to the nattern of program and the qualifications of staff both in training and experience.

In addition, many friendships have been formed with residents of the community. The volunteers and ex-volunteers maintain relationships with these persons, spending time in their homes so that the ties that bind might continue to be strengthened.

-Bay Horst.

FIELD NOTES

The 56th Bible Meeting will be held all day. Nov. 26. at the Manchester Mennonite Church, York Co., Pa. Instructors are C. Mylin Shenk, Willow Street, Pa., and Irvin S. Martin, Mt. Airv, Md.

The Lancaster Writers' Fellowship will hold its regular meeting on Nov. 19, 1:30 p.m., in the Mennonite Information Center, Lincoln Highway East, Lancaster, Pa. All writers or persons interested in writing are cordially invited to attend. Manuscripts may be submitted for evaluation or criticism.

Tenth Annual Bible Doctrine Meeting to be held at Columbia (Pa.) Mennonite Mission on Nov. 19. Instructors are Clarence S. Stauffer and Wilbur A. Lentz.

Frank Vann was ordained on Sept. 7 at the Montreal Mission to the Deaf. Newton Gingrich, moderator of the Ontario Conference, conducted the ordination service, assisted by Rufus Jutzi, Emerson McDowell, and Arnold Gingrich. His address is: 6 Anselme Lavigne Blvd., Dollard Des Ormeaux, Quebec,

New Gospel Herald Every-Home-Plan congregation: Huntington Avenue Mennonite School for Ministers, Eastern Mennonite College, Jan. Church, Newport News, Va.

Special meetings: Ivan Yoder, Belleville, Pa., at Beaver Run, Watsontown, Pa., Nov. 12-19. Abner Miller, Pocomoke City, Md., at Florida City, Fla., Nov. 15-19, Paul Roth, Masontown, Pa., at Tressler, Greenwood, Del., Nov. 12-17. Irvin S. Martin, Mt. Airy, Md., at Manchester, Pa., Nov. 26 to Dec. 3. Melvin Kauffman, Roaring Branch, Pa., at Metzler, Ephrata, Pa., Nov. 19-26. James Horsch, Hesston, Kan., at Protection, Kan., Nov. 28 to Dec. 3. Maurice Landis, Lancaster, Pa., at Stahl, Hollsopple, Pa., Dec. 8-10. Nelson Kanagy, Sarasota, Fla., at Bethel, Wayland, Iowa, Nov. 12-19. William R. Miller, North Liberty, Ind., at Hicksville Conservative, Hicksville, Ohio, Nov. 19-26.

New members by baptism: One at Frazer. Malvern, Pa.; six by baptism and four by confession of faith at Ann Street, Peoria, III.: two by baptism and one by confession of faith at Newtown Gospel Chapel, Sarasota,

Calendar

Millwood Winter Bible School, Gap, Pa., Jan. 1-12 Ministers' Week, Eastern Mennonite College, Jan. 22-

29 to Feb. 9. School for Ministers, Goshen College Biblical Semi-nary, Feb. 6-23. Spring Church Extension Convention, Sycamore Grove

Church, Garden City, Mo., Mar. 22-24.
Rocky Mountain Conference, annual meeting, May 3-5 (Place not yet decided)

Fla - two at First Mennonite Namna Idahofive at Sharon, Winton, Calif:

Change of address: Milton Brackbill from Paoli, Pa., to 2749 Prospect St., Sarasota, Fla 33599

Services were held in the Ridgeview Mennonite Church, Gordonville, Pa., on Oct. 29 to license Charles S. Good to the Christian ministry to serve as their associate pastor, Aaron F. Stoltzfus and Melville Nafziger officiated in the service. Brother Good's address is: B 3 Enhrata Pa. 17522. Tele: 717

Millwood Winter Bible School near Gap. Pa., Ian. 1-12, 1968, Instructors: I. Otis Yoder, Norman Bechtel, Richard Buckwalter, and James Delp. Studies in both Old and New Testaments and other subjects. Also two classes for pastors by I. Otis Yoder. For information write to LeRoy G. Lapp. R. 1. Gap. Pa. 17527.

Wilbur Hostetler, director of Home Bible Studies at Mennonite Board of Missions, reported that prisoners deeply appreciate calendars which are presented by church groups. He suggested that anyone interested in donating calendars should do so through the local prison chaplain.

Dan Nuesch, secretary of the Argentine Mennonite Conference, has requested the prayer support of North Americans in behalf of a month-long evangelistic campaign being conducted in Buenos Aires by Jose Camacho from Puerto Rico. The Floresta congregation is located near the football stadium where the campaign is being held.

H. James Martin wrote from Sauce, Uruguay, that a newly founded church in Saurez received its first four members by baptism on Oct. 22. Three others transferred their membership from Sauce to give a nucleus of seven members

Martin said that summer Bible schools evangelism, and camps have been largely responsible for the church becoming established

William Hallman reported that a special series of evangelistic meetings in Capilla del Monte on Nov. 20-26 is quite crucial to the growth of the church in Argentina. He requested that the churches of North America pray for these meetings.

Mario Snyder announced that the Argentine Conference will convene at Bragado on Jan. 11-14. Six speakers will address the delegates on the theme, "The Ministry of the Believer.

Dr. Jonathan Yoder, Bihar, India, stated that he and Mrs. Yoder were in Dhamtari recently to speak to 14 nursing school graduates and the WMSA. Dr. Yoder said he was impressed with the growth of the hospital.

Gene Kanagy, administrator of the Lebanon Community Hospital in Oregon, was elected vice-president of the Oregon Association of Hospitals at a state-wide meeting on Oct. 18 at Eugene. The Lebanon Hospital is administered by the Mennonite Board of Missions, Elkhart, Ind.

Readers Sav

Submissions to Readers Say column should com-ment on printed articles and be limited to approxi-mately 200 words.

Like many other Mennonites, I have long been troubled by the mounting military expenditures of our government and the portion of those expenditures which my taxes pay for. Thus it was heartening to me to learn of the study committee set up by General Conference to consider the problem. I hope they will move swiftly and conscientiously to a Spirit-led conclusion. Your edi-torial. "Dare We Pay Taxes for War?" (Oct. 10 issue), pointed out with incisive clarity the painful dilemma of truly understanding Christ's teachings about the Christian's relationship to his earthly government and at the same time acknowledging the immorality of supporting war.

Surely the Prince of Peace would want our voices to be heard in the midst of our nation's shameless militarism.-Marlene Y. Kropf, Port-

land. Ore.

As I read the article, "A Hard Saving, Amos Weaver, something in me responded. My conscience perhaps? He may be extreme, but he does have a point. I am annoyed at myself and my Mennonite friends for the way we follow the god of fashion. We may be a few years behind (some of us!), but we follow. Will we ever be courageous enough to say, "That's far enough"? How do we establish guidelines?

However, I hope someone writes an article from he opposite viewpoint. If we would wear long skirts, etc., wouldn't we draw more attention that way? Do we want to be known as being quaint, out-of-date, not "with it"?

We have come a long way since we abandoned plain dress. We are right in deciding that there are far more important images to project to the world than that of being a quaint people. However. I still wonder how much we must become like the world to win them. It can be costly, in

dollars and cents and in principles sacrificed. If he is rightly interpreting the Scripture, then we should unhesitatingly make some changes. The world will go to any extremes to demonstrate something it believes in. Why shouldn't we? -Mrs. James Maust, Souderton, Pa.

The excellent article on "Amos, Prophet of Righteousness" in the Oct. 3 issue of Gospel Herald was an article that was rather painful. It hurt because it was too true to sidestep the issues. You caught me and my fellow Christians at a very vul-nerable spot. I find the "carpenter's level" measuring me; so I cannot apply this only to my

I find that the mentality of affluency becomes a real hindrance to VS-ers in the Voluntary Service program. The difficult task of learning how to give one's self and one's things freely comes hard. But it can happen. This drug of materialism is potent and makes us much like the rich young ruler who found it so hard to make it into the kingdom. I commend you for printing this article.—Roy K. Yoder, Elkhart, Ind.

In the Oct. 17 issue of Gospel Herald on the Editorial page is the article, 'The Church Has And it surely has!

The church has left me in saying and publishing prayers that leave Jesus Christ out-like the nes published each week on page 4.

The church has left me to go into the social gospel. The Coffee Cup—The Handle—The Open Circle—Relief Sales, etc. It has left me in favor of helping North Vietnam by sending relief bundles to help the communists. Two articles in the same issue, "Vietnam: Everyone's Tragedy

and "Vietnam: The Church's Dilemma," seem to be favoring communism. The idea of being red

The church has left me because General Conference is going to have a study in taxes going into the war effort; also that letter sent to President Johnson by General Conference. Where is the separation of church and state?

The church has left me when Goshen College is going to present a musical program, singing the Requiem Mass. It has left me because of its ecumenical program. The church, as well as trying to be ecumenical, has gone modernistic and social-

The church has left me in not preaching the gospel of Jesus Christ, speaking out against unrighteousness and sin

The Mennonite Hour in several recent broadcasts has not even mentioned lesus Christ, Where is the preaching of our forefathers who stood firm on the Word of God, such as I. S. Shoemaker, S. F. Coffman, and others?

In other words, it's time for the Mennonite In other words, it's time for the Mennonite Church to wake up and get back to the "old-fashioned gospel" and to its task of preaching the gospel—the Great Commission. Twenty years ago I joined the Mennonite Church and I was proud it. Now-twenty years later-I am ashamed of it.—Gale Brown, Phoenix, Ariz.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Brenneman, Rollin D. and Edna M. (Chupp), Kalona, Iowa, third son, Paul Lavern, Oct. 1967

Dettwiler, Mahlon and Erma (Cressman), Breslau, Ont., fourth child, third daughter, Ondrea Fav. Oct. 8, 1967

Frey, Merle and Evelyn (Prowant), Wauseon, Ohio, fourth son, Terry Blaine, Sept. 27, 1967 (One daughter deceased.)

Hansen, Carl and Vera (King), Nazareth, Ethiopia, second daughter, Sharon Darlene, Oct. 14.

Hess, Walter L. and Anna Lois (Metzler). Drumore, Pa., first child, Ronald Lee, Sept. 18, 1967 Horst, Charles L. and Bernetta K. (Eby), Hagerstown, Md., second son, Jason Lee, Oct. 7 1067 Horst, Willis G. and Byrdalene (Wyse), Chinle,

Ariz., first child, René Dean, Oct, 16, 1967. Landis, Paul and Doris (Landis), Skippack, Pa., sixth child, second daughter, Doris Eilene.

Lapp, Elmer and Fannie (Lapp), Washington, D.C., fourth child, third daughter, Lydia Carol,

Lehman, Oliver and Clara (Hjelter), Ryley, Alta., eleventh child, ninth son, Raymond Eugene, Oct. 18, 1967. Litwiller, Lonnie and Joanne (Zehr), Aurora,

Colo., first child, Dawn Marie, Sept. 26, 1967 McQuillin, Russell and Ruth Ann (Crossgrove), Wauseon, Ohio, third child, first daughter, Rita Ann. Oct. 10. 1967.

Neer, Philip and Shan (Patrick), West Liberty, Ohio, first child, Margaret Ann, Oct. 5, 1966. Nisly, Mahlon and Susie (Borntrager), Goshen

Ind., second child, first son, Jacob Rollin, Oct. 12, Nisly, Samuel and Esther Pauline (Nisly), Abby-

ville, Kan., fourth child, first son, Arlyn Kent, Oct. 7, 1967. Petersheim, John and Lavern (Stoltzfus), Elver-

son, Pa., third child, second son, Andrew Dean, Oct. 18, 1967 Rhodes, Allen and Rose (Weaver), Baltimore,

Md., first child, Geoffrey Philip, Sept. 2, 1967 Schlabach, Abner J. and Virginia Lee (Glass), Charlottesville, Va., third child, first daughter, Susan Virginia, Oct. 13, 1967. (First son de-

ceased.) Slagell, Layman and Dorothy (Brubaker), Hydro. Okła., fourth child, second daughter. Geneva Lynelle, Sept. 26, 1967.

Stauffer, Merlin Leroy and Betty Lou (Kauffman), Tofield, Alta., fifth child, fourth daughter, Maureen Kay, Oct. 1, 1967. Stoltzfus, Elam R. and Miriam (Yoder), Rich-

mond, Va., second living son, born July 22, 1967; received for adoption, Oct. 10, 1967.

Sutter, Mervin and Ruby (Shank), Sarasota, Fla. second daughter, Delores Elaine, Oct. 21, 1967 Swartz, Art and Janet (Good), Twining, Mich., third child, first daughter, Donita Susanne, Oct. 3.

Swartz, Robert E. and Sara Jane (Graybill), Thompsontown, Pa., fourth child, third daughter. Melody Ann, Aug. 13, 1967.

Yost, John S. and Rhoda (Hershey). Kinzers. Pa., third daughter, Lori Ann. Oct. 11, 1967.

Marriages

May the hlessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Atkinson-Myers.-Mark Atkinson, Ouakertown, Pa., and Grace Myers, Doylestown, Pa. of Havcock cong., by Stanley Beidler, Oct 28. 1967.

Baer-Stauffer.-William Charles Baer, Hagerstown, Md., North Side cong., and Evelyn Joyce Stauffer, Harrisonburg, Va., Charlottesville cong., by J. Mark Stauffer, father of the bride, Oct. 21, 1967.

Boll—Stoltzfus.—Nevin Boll, Manheim, Pa., Hernley's cong., and Mary N. Stoltzfus, Leola, Pa., Conestoga cong., by Ira A. Kurtz, Oct. 28, 1967

Burkholder-Kennedy.-Howard Lorne Burkholder, Markham, Ont., Cedar Grove cong., and Lois Mary Kennedy, Markham, Ont., Christian and Missionary Alliance Church, by A. Lorne Burkholder, father of the groom, and Glen M.

Brubacher, Sept. 23, 1967.

Derstine—Rosenberger.—Dale Derstine, Souderton, Pa., Blooming Glen cong., and Doris Rosenberger, Perkasie, Pa., Baptist Church, by Geo. Lynch and David Derstine, Jr., Oct. 21, 1967. Dulla-Groff, -Ato Mammo Dulla, Addis Ababa, Ethiopia, Meserete Kristos cong., and Mary Ellen Groff, Strasburg (Pa.) cong., by Daniel

S. Sensenig, May 21, 1967 Egli-Egli.-Louie Egli. Gilmore City. Iowa and Lettie Egli, Manson, lowa, both of Manson

cong., by James Detweiler, Sept. 22, 1967. Good-Hoerle.-Robert Good, Baden, Ont., Shantz cong., and Sandra Hoerle, Baden, Ont. Lutheran Church, by E. Riegert, Sept. 29, 1967.

Haldeman — Jantzi. — Clarence Haldeman, Greencastle, Pa., Back Creek cong., and Grace Jantzi, Mercersburg, Pa., York's Corners cong., by Melvin L. Kauffman, Oct. 21, 1967.

Hershey-Hostetter.—Glenn C. Hershey, Gordonville, Pa., Hershey cong., and Helen M. Hostetter, Lancaster, Pa., Habecker cong., by Clair B. Eby, Oct. 28, 1967.

Kaufmann-Lehman.-Glenn Kaufmann Orrville, Ohio, Christian and Missionary Alliance Church, and Gloria Lehman, Apple Creek, Ohio, Kidron cong., by Bill Detweiler, Oct. 21, 1967.

Kennel—Headings.—Larry Kennel, Atglen, Pa. Maple Grove cong., and Marilyn Headings, West Liberty. Ohio, Oak Grove cong., by Eldon King, assisted by Ralph Smucker, Oct. 7, 1967.

Landis-Freed.-Kenneth H. Landis, Harleysille, Pa., Towamencin cong., and Leona J. Freed, Dovlestown (Pa.) cong., by Joseph L. Gross, Sept. 23, 1967

Miller-Hartzler.-Fred A. Miller, Belleville, Pa., Rockville cong., and Sarah Anna Hartzler, Mill Creek, Pa., Allensville cong., by Chester I. Kanagy, Sept. 30, 1967.

Petre-Eby.-Mahlon S. Petre. Hagerstown. Md., and Eunice L. Eby, Greencastle, Pa., both of Reiff's cong., by Reuben E. Martin, Oct. 20. 1967

Saner-Apple.-Harold Saner. Thompsontown. Pa., Lost Creek cong., and Donna Apple, Cocolam-us, Pa., Lauver cong., by Donald E. Lauver.

Shank—Martin.—Robert L. Shank, Hagers-town, Md., Miller's cong., and Jovee L. Martin, Hagerstown, Md., Reiff's cong., by Reuben E. Martin, Oct. 24, 1967.

Siegers-Martin.-Dirk Siegers Waterloo Ont and Lena Martin, St. Jacobs, Ont., both of St Jacobs cong., by Glenn Brubacher, Oct. 9, 1967 Steiner—Bianchi.—Robert E. Steiner and Carol Sue Bianchi, both of Kidron, Ohio, Pleasant View cong., by G. Edwin Bontrager, Oct. 21, 1967.

Strite—Eby.—Harold E Strite, Greencastle, Pa., Miller's cong., and Eileen R. Eby, Hagerstown, Md., Reiff's cong., by Reuben E. Martin,

Oct. 21, 1967 Tanner-Roth.-James Tanner, Goshen, Ind., Ashley (Mich.) cong., and Barbara Roth, Archbold, Central cong., by Charles H. Gautsche,

Oct. 14, 1967 Wenger-Landis.-Benjamin ricuger—Landis,—benjamin ri. Wenger, Littiz (Pa.) cong., and Lorraine M. Landis, Pera-dise (Pa.) cong., by Clair B. Eby, Sept. 30, 1967. Wert—Shank.—Daniel Wert, Jr., Lancaster, Pa., Gingrich cong., and Meriam Shank, Oakland

Mills, Pa., Lost Creek cong., by Donald E. Lauver, Aug 4 1967

Yoder-Strait.-Kenneth Yoder and Susan 10der—Stratt.—Kennern 10der and Susan Stratt, both of the Yellow Creek cong., Goshen, Ind., by D. A. Yoder, grandfather of the groom, and Mahlon Miller Oct. 21 1967

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, Esther Mae, daughter of Jacob and Mary Emma (Graybill) Lauver, was born at Cocolamus, Pa., June 4, 1898; died very suddenly of a coronary occlusion, near Tonkawa, Okla., Oct. 9, 1967, while en route from Kansas with her husband to their home in Philadelphia, Miss.; aged 69 v. 4 m. 5 d. On Oct. 13, 1925, she was married to Nevin Bender, who survives. Also surviving are 4 sons (Paul, Titus, Nevin, and Donald), 5 daughters (Lura-Mrs. Millard Benner, Mirjam-Mrs Elmer Jantzi, Hilda-Mrs. Merlin Swartz, Mildred, and Emma-Mrs. Glenn Myers), 27 grandchildren, one brother (William), and 4 sisters (Mrs. John Slabaugh, Mrs. Michael Wert, Mary, and Gladys). One stillborn son preceded her in death She was a member of the Greenwood (Del.) Church, where she served with her minister husband for 35 years. Funeral services were held at the Nanih Waiya Church (Miss.), Oct. 11, with Glenn Myers officiating, and at the Greenwood (Del.) Church, Oct. 14, with Millard Benner and Elmer Jantzi officiating.

Bergey, Wayne L., son of Jonas A. and Katie (Landis) Bergey, was born in Montgomery Co., Pa., July 8, 1906; died at his residence, Oct. 17, 1967; aged 61 y. 3 m. 9 d. He was married to Alma Kratz, who died in 1953. Surviving are 2 daughters (Dorothy-Mrs. Harold K. Nice and Shirley), one son (Kenneth K.), 2 stepsons (Theodore and Clifford), 9 grandchildren, 2 brothers (Wilmer and Abram), and one sister (Mrs. Raymond Bergey). He was a member of the Franconia Church, where funeral services were held Oct. 21. with Floyd Hackman, Leroy Godshall, and Curtis Bergey officiating.

Gerber, Herbert W., son of Wesley and Mattie (Hershberger) Gerber, was born at Walnut Creek Ohio, July 31, 1888; died at the Noah Schlabach residence, Sugarcreek, Ohio, Oct. 20, 1967; aged 79 y. 2 m. 19 d. His wife, Amanda, passed away Aug. 15, 1965. Surviving are 3 daughters (Erdine

-Mrs. Noah Schlabach, Arlene--Mrs. Carl Mast, and Mattie—Mrs. Roscoe Miller), one son (Titus), 14 grandchildren, and 15 great-grandchildren. He was a member of the Berlin Church. where funeral services were held Oct. 23, with Paul Hummel officiating: interment in Walnut Creek Cemetery

Hess, Mary M., daughter of Martin and Barbara (Sensenig) Graver, was born at Conestoga, Pa. Nov. 12, 1888; died at the Lancaster General Hospital, Sept. 9, 1967; aged 78 v. 9 m. 28 d. Her husband, John R. Hess, Sr., died Jan. 2, 1967. She is survived by 8 children, 29 grandchildren, 32 great-grandchildren, and 2 sisters. She was a member of the Andrew's Bridge Church. Funeral services were held at the River Corner Church, Sept. 12, with Mylin Shenk and Edwin Ranck officiating.

Kauffman, Charles, son of Amos and Delilah Miller) Kauffman, was born at Hubbard, Ore., Apr. 23, 1917; died at Molalla, Ore., Oct. 16, 1967 aged 50 y. 5 m. 23 d. He was married to Hazel Cox, who survives. Also surviving are 2 daughters (Shirley Jean Cook and Sharon Louise Stanwood) brothers (Lawrence, Roy Lewis and Morris) and one sister (Lucille King). Funeral services were held at the Zion Church, Oct. 19, with John E. Gingerich officiating.

E. Gingerich otherating.

Martin, Mary L., daughter of Nicholas and
Louise (Schaeffer) Zobler, was born at Fruitville,
Pa., Jan. 6, 1884; died at Lancaster, Pa., Oct.
19, 1967; aged 83 y. 9 m. 13 d. ln June 1906,
she was married to Christian H. Martin, who died in 1956. Surviving are 6 children (John N., Harold F... Mrs. Bernice M. Garvin, Ruth M., Gladys-Mrs. Stanley R. Fretz, and Christian N., Jr.). She was a member of the Neffsville Church. Funeral services were held Oct. 22, with John R. Martin officiating; interment in Neffsville Lutheran Cem-

Miller, Walter N., son of David and Alice Mann) Miller, was born at Surrey, N.D., May 4, 1909; died at the Elkhart (Ind.) General Hospital, Oct. 11, 1967; aged 58 y. 6 m. 6 d. On Dec. 6, 1934, he was married to Ethel Weldy, who survives. Also surviving are 2 sons (Wayne and Dale), 2 grandchildren, 4 stepgrandchildren, 5 stepgreat-grandchildren, and 2 brothers (Titus and ason) He was a member of the Prairie Street Church, where funeral services were held Oct. 14, with Russell Krabill and John Carroll officiating.

Rhodes, Amos William, son of Solomon E nd Susanna (Heatwole) Rhodes, was born at Harrisonburg, Va., Nov. 23, 1873; died at the La Junta Mennonite Hospital, Oct. 19, 1967; aged 93 y. 10 m. 26 d. On Feb. 14, 1901, he was married to Anna Rebecca Brunk, who died in 1957. Surviving are 4 sons (Marvin, John, Vernon, and Paul), 2 sisters (Mrs. Anne Brunk and Ellen Rhodes), 12 grandchildren, and 12 great-grand-children. A daughter preceded him in death in 1932. He was a charter member of the First Mennonite Church of La Junta, where he was ordained as deacon and served 31 years in this capacity. Funeral services were in charge of Allen Erb. assisted by E. E. Showalter and Menno

Troyer; interment in Fairview Cemetery, La Junta. Schweitzer, Steven S., son of David and Laura (Stutzman) Schweitzer, was born at Milford, Neb., lune 30, 1902; died at his home in Coralville, lowa, July 23, 1967; aged 64 y. 11 m. 23 d. On Feb. 5, 1929, he was married to Malinda Stutzman, who survives. Also surviving are 4 sons (Willard, Larry, Sterling, and Mahlon), 2 daughters (Elaine—Mrs. Stanley Hochsteller and Judy
—Mrs. Wayne Beachy), 4 brothers (Elmer, Homer, Clayton, and Rolland), 3 sisters (Mrs. Ida Stutzman, Mrs. Barbara Stutzman, and Mary— Mrs. Enos Beckler), and 15 grandchildren. One son (Verlin) and one brother preceded him in death. He was a member of the Wellman Church, where memorial services were held July 26, with George S. Miller and Gideon G. Yoder officiating. Stutzman, Edna, daughter of Moses J. and

Amanda (Oswald) Beechy, was born Aug. 10, 1912; died at the Cleveland (Ohio) Clinic, June 3, 1967; aged 54 y, 9 m. 23 d. On Oct. 10, 1940, she was married to Marion Stutzman, who survives. Also surviving are 3 daughters (Arlene Elizabeth, Karen Joy, and Marjorie Ann), one sister (Freda-Mrs. Oren Sommens), and one foster sister (Alice -Mrs. Alvin Bontrager). She was a member of the Martin's Creek Church, where l'uneral services were held June 6, with Roman Stutzman, Warren

Miller, and Farl Miller officiating.
Todd, Lincoln M, son of William and Amanda
(Moyer) Todd, was born in Lancaster Co., Pa.
Mar. 29, 1911; died as a result of a quarry
accident July 20, 1967; aged 56 y. 3 m. 21 d. On
Apr. 16, 1958, be was married to Pauline Strick,
Apr. 16, 1958, be was married to Pauline Strick,
(Falph, S. and Jay L.), one daughter (Evelyn
M.—Mrs. Earl N. Landisk), 2 grandchildera, 2
brothers (Sanford M. and Norman M.) 3 sistes
(Laura—Mrs. Kenneth Studfer, Mirliam—Mrs.
Clarence Groff, and Amas—Mrs. Amos Bucher), one half brother, one half storter, one sleptbrother,
Petersburg, Church, where funeral services were
held July 23, with Irvin Kreider and John Shenki

officiating

Yordy, Nash C., son of Jacob K. and Cathrine (King) Yordy, was born in Livingston Co. III. Jan. 30, 1885; died of Inckjaw at Mennonthe Hospital, Bloomington, III., Oct. 15, 1967; aged 82, 9 m. 15 d. On Dec. 19, 1907, he was married to Mary Ringenberg, who survives. Abo surviving are 2 sons (Vernon and Orval), 3 daughters (Mrs. Leonard Schock), 4 sisters (Mrs. Hattle Burre, Mrs. Will Stalter, Mrs. Ray Slagell, and Mrs. Irma Cathl, 3 brother (William, Raymond, and Armsy). 25 grandchildren, and 12 great-grandchildren. One brother, 5 sisters, and 3 grandschildren. One brother, 5 sisters, and 3 grandschildren. One brother, 5 sisters, and 3 grandschildren. One brother, 5 sisters (Milliam, Raymond, and Cathrellow).

with Earl Sean officiating.
Zook, Jeff R., son of Solomon K. and Anna
(Knepp) Zook, was born in Logan Co, Ohio,
Apr. 16, 1885; died at Mary Rutan Hospital,
Bellefontaine, Ohio, from complications of old age.
Cot. 24, 1967; aged 82 y. 6 m. 8 d. Surviving are
5 nieces and 4 nephews. He was a member of
the South Union Church. Funeral services were
held at the Hostetter-Kauffman Funeral Home,
Wet Liberty, Cet. 28, with Roy S. Koch officiating.

ment in South Vietnam which does not have the support of the population because the leaders of the military junta which recently was replaced by elected officials represent the same attitude which the Vietnamese people found in their former French overlords.

"Out of the ten generals who participated in the coup which brought . . . (General Ky) to power, nine were born in North Vietnam, not South, and nine fought for the French against the nationalists, only a small minority of whom were communist.

a small minority of whom were communist.
"We really cannot win the war for the
Vietnamese, and any military effort in that
unhappy country will remain bloody and
useless without serious internal reforms.
Seventy-five percent of the farms in the
South are owned by absentee landlords."

The government has issued a new 200-page report which strengthens and extends the finding of its 1964 report on smoking and health. The current report is based on a review of the more than 2,000 pertinent research studies published since 1964. It states that no evidence was found to refute the earlier conclusions.

William H. Steward, Surgeon General of the Public Health Service, who wrote a foreword to the report, has said that smoking claims one life every 105 seconds in the United States.

As stated in the report, the evidence indicates that eigarette smoking is responsible for 11 million cases of chronic illness in the country, 77 million days lost from work, and 306 million days of restricted activity each year.

Every church-sponsored newspaper "ought to be an encourager, a teacher, one channel by which a church member may grow into fullness of faith," according to a leading British Methodist editor.

W. E. Pigott of London, editor of the Methodist Recorder, was in Nashville meet-

Items and Comments

"The desire to evangelize is unchristian," according to the Rev. John Burbidge, a United Church of Canada clergyman writing in a new bimonthly religious journal called Ferment. Mr. Burbidge is the editor.

Ferment offers a forum for every religion in Canada—Christian—and invites lively clashes of ideas and opinions. The magazine was proposed by Dr. A. C. Forrest, editor of the United Church Observer. Its first issue had a press run of 22.000 cooles.

The magazine's advisory board is made up of Anglicans, Baptists, Buddhists, Greek Orthodox, Roman Catholics, Moslems, and Unitarians. The board is headed by Rabbi W. Cunther Plaut of Holy Blosom Temple in Toronto. Publisher is the Ryerson Press, wholly owned by the United Church of Canada.

The magazine's first "debate"—on conversion—pitted Mr. Burbidge against a Mennonite, Dr. Frank C. Peters, associate professor of psychology at Waterloo Lutheran University

Mr. Burbidge rapped conversion-seeking as an application of Madison Avenue tactics to religion. It was, he claimed, a perversion of Jesus' life and simply another means of manipulation in an overmanipulated society.

Dr. Peters, in his reply, stated that allegiance to Christ is the distinguishing feature of the Christian. It must be "a considered, personally experienced act of commitment."

He said the denial of conversion in favor of nurture and growth—children taking on the faith of their parents automatically—had resulted in "a company of the uncommitted in American Protestantism."

Dr. Peters said the average American was very unsure about what he believed although he was generally in favor of God, motherhood, native land, and free enterprise. Commonweal, Roman Catholic weekly published by laymen in New York, devoted most of its Sept. 22 issue to the war in Vietnam.

The range of the comment ran from serious questioning of the philosophy behind U.S. involvement in Vietnam to denunciation of the Johnson administration's policy as well as the present government in Saigon.

Calling the military engagement in the tiny Southeastern Asian land "a tragic and bloody mistake," editor James O'Gara set the tone of the issue in an article called "Treadmill to Disaster."

Mr. O'Gara charged that the "administration policy on Vietnam is misguided, often cynical, and by and large unsuccessful. All we have achieved by escalation is a bloodier

stalemate on a still higher plateau."

He said that the U.S. is backing a govern-

SPRING

by Leonard Smucker

The author has recorded one counseling case history in detail. The reader is given insight into the personal involvement required when one person tries to help another.

This is the story of a woman whose expressed needs were not the same as her inner horror. You, as a reader, participate with the counselor as the story unfolds. This is one story you'll read to the very end. \$1,50





ing with executives of the Methodist Publishing House during an extensive tour of denominational centers in the United States.

Mr. Pigott said that those who are engaged in the journalistic communication of religion attempt to "reflect the life of the church, and, at the same time, add a prophetic gloss to the news of the world.

"We are concerned about the realists of the day—and these are the Christians: those who know how to choose for themselves; who know how to judge for themselves, and who

know the standards set.

"Any editor of any religious newspaper or periodical worthy of its name must be concerned above all with the serving and enthusing and encouraging of that vital minority. . . . We must be encouragers, seeking to show that the gospel is one both of renewal and redemption for man and society.

The Honorable Mark O. Hatfield is cosponsor with Senator Wayne Morse on \$2202 which proposes to ban all alcoholic beverage advertising on radio and television between the hours of 3:00 p.m. and 10:00 p.m.

Senator Hatfield has distinguished himself as a courageous statesman. Elected in November 1966, he tackles issues head on and learlessly. His long years of consistent public service, dating almost two decades, has helped develop a remarkable ability to examine major issues and propose realistic solutions.

The fact that the senator lives what he preaches has cast him at the helm or in the midst of minority issues where only statesmen dare to tread. It is gratifying and reassuring to the hope for a better America to see such personal courage in the United States Senate.

Income-producing property owned by

churches should be taxed, in the opinion of 64 percent of the persons in the Twin Cities area interviewed by the *Minneapolis Star* Metro-Poll.

Sixty-eight percent of the Protestants interviewed supported such taxation, as did 54 percent of the Roman Catholics.

More homeowners supported such taxation than those who rent.

The general secretary of the Indonesian Bible Society reported at Brisbane that his nation is undergoing its greatest swing toward Christiantty in history.

P. J. Sigar said that since 1965 there have been 400,000 converts and that the total number of Christians in Indonesia has reached 10 million.

He noted that Indonesia is 85 percent Muslim, but said the government has not attempted to oppose conversions. Religion is considered a matter of personal conscience by Indonesian authorities, he stated.

Mr. Sigar noted that the increasing number of Christians has made it difficult to provide a sufficient number of Bibles. 71 18: 00:LL

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Coming Next Week

Keeping Christian Values in a Status-Conscious Society

 The Wonder of Life
 Ivan V. Magal

 Living with Yourself
 Moses Slabaugh

Cover photo by Luoma photos

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The Cospel Hersid was established in 1908 as a successor to Gospel Winess (1905) and Hersid of Truth (1984). The Gospel Hersid is a religious periodical published weekly by the Mensonia Tubbing Gospel Truth and the Cospel Hersid is a religious periodical published with the Cospel Hersid Cospel Hersid (1908). The Cospel Hersid (1908) was considered to the Cospel Hersid (1908) which was considered to the Cospel Hersid (1908) which was considered to the Cospel Hersid, Scottale, Pan 1808s. Lithographed in United States.

GOSPEL HERALD

Volume LX, Number 46



Keeping Christian Values in a Status-Conscious Society By John R. Martin

The American dream of equality is losing some of its luster, says Vance Packard in The Status Seekers. Since the Revolutionary War, America has struggled to preserve ideals of equality. However, since 1940, ten significant changes in our national economy have affected the class structure in the United States. The spectacular increase in individual wealth is the most obvious change with paychecks in most families having doubled or tripled. Consequently we have become a "status striving" people. We live in a status-conscious society.

The fact that we Americans receive half the total income of the world makes others look enviously at us. Also, we look enviously at each other, especially at those one level above.

In a society where the price of the home, the location of the address, and the hardness of the rolls eaten at mealtime become important, how does the Christian keep a true sense of values? The answer is not simple.

Must not we Mennonites first admit that we are being squeezed in the vicious vise of status seeking? Compare Mennonite homes today in Denbigh, Lancaster, Orrville, or Goshen with those of twenty years ago. The Joneses have a hard time staying ahead.

Is it not true that we are well on the road to becoming completely absorbed in our society? John H. Rudy said recently, "It is no secret that as a church we are experiencing growing affluence. This is dangerous. We are concerned about it." The Mennonites in the Netherlands have been more completely absorbed into their culture than in any other country. Some Mennonite historians indicate that the first step was economic. As early as the seventeenth century, the main traders in the country were Anabaptists. A Dutch Mennonite leader said, "After the devil failed in his attempt to destroy Dutch Anabaptists by means of persecution, he almost succeeded when he made them rich.

Isn't our only "salvation" to be found in a new focus of life? Some method must be found for placing a proper value upon things material. We must learn to use material possessions as tools for God's task, not allow them to become our master or tag of social level. Strangely enough our traditional concept of nonconformity fits well with "status striving." There seems to be no tension between the two in the minds of many; so we must look elsewhere for the answer.

What new focus would God place before our church to save us from the dollar snare? Before we can discover what we should become we need to recall where we have been and where we now are.

John R. Martin is pastor of the Neffsville Mennonite Church, Neffsville, Pa

Four Past Periods

Our church began as a suffering church. It is a moving experience to visit Zurich, Switzerland, and relive those early events. It was in the massive Grossmunster Church that Ulrich Zwingli preached from 1519 to 1531. He was a powerful gospel preacher. Under his ministry Conrad Grebel and Felix Manz were converted to an evangelical faith, received peace with God and a burning zeal to follow Christ. As they studied and discussed with Zwingli the meaning of establishing a New Testament church, several basic differences emerged. Grebel and Manz believed deeply in a believer's church, separation of church and state, and the absolute call to love in place of violence. Zwingli differed on all three points. This led to the beginning of the Mennonite Church in a prayer meeting on Saturday evening, Jan. 21, 1525.

Within eight days, persecution set in. Two years later, several blocks from the Grossmunster Church, Felix Manz was drowned in the Limmat River. He was condemned to death over the issue of baptism. The Anabaptists refused to have their infants baptized and rebaptized adults and youth who confessed faith in Christ.

Following experiences of martyrdom, we became a secret church. Of course these first two periods have some overlap, but they are not totally identical. Suffering Christians naturally go into hiding to the extent that they worship in secret.

Life during this period is graphically described by Louise A. Vernon in The Secret Church. The mountains of Switzerland and South Germany became a refuge for those forbidden in the cities. Many were the secret meetings where faith was nurtured and spiritual riches far outshone all earthly riches.

The early churches in the Netherlands reflect the conditions of this period, being built as hidden churches. The large Singel Church in Amsterdam built in 1608 is located behind a row of houses. To enter the church you enter a very ordinary-looking doorway, walk through a long hall, and come to the hidden church building behind the homes.

Seventy-five to one hundred years as a secret church led to becoming a silent church. Gradually the missionary zeal was lost. We became more content living comfortably than in evangelizing. For several hundred years we were the quiet in the land. Being mostly rural we did not bother anyone and wanted to be left alone to enjoy the good life. Through hard labor our land produced good yields and our farms prospered. Certain material possessions became very important to us.

After several hundred years of a silent type of life, we became a separate church. We looked at ourselves as being primarily separate from the world, other Christians, and other people. The world was something to run away from, not minister to. Other Christians were different from us. Earlier we had been persecuted by some of them. We felt it best not to associate. Other people were looked upon with a certain suspicion. They were outsiders. However, all the time we were unconsciously climbing the social ladder as citizens above average in the area of aericulture.

In the last number of years, we have gradually discovered that we are no longer primarily a separate church. The iso-lated communities that shielded us from the rest of the world are being invaded by urbanization. Housing developments and businesses now come to our doorstep. In addition, the Holy Spirit is reminding us that Christ's commission was not to escape the world but to enter it. Also, we are discovering that we are very much a part of one segment of the world, the economic world, and our status in that world is important.

Our New Focus

Today we stand at a crossroad. Shall we try desperately to continue being a separate church in spite of the fact that urbanization makes this almost impossible and our supposed separation applies in only certain areas? Might it be that God is thrusting us out of our isolation because He wants us to find a new focus? This is not an hour to cling to a past that is fading away. It is not an hour to continue climbing the social ladder, the path of least resistance. It is an hour to rediscover God's new direction for us that will enable us to keep Christian values.

It is my strong conviction that the answer is found in Phil. 2:5-8. "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross." (RSV).

God is calling us to be a servant church. Of course, the concept of service is central in our understanding of the Christian life, but I do not believe we really look at ourselves and our church through these eyes. We did not specifically choose to become a suffering church. Neither did we choose to become a secret church. We are sure God does not want us to be a silent church. It is almost impossible to be a separate church. Yes, separate from sin as Paul commands in Second Corinthians, but not the world of people for whom Christ died and to whom He now sends us. God wants us now, as always, to be a servant church.

We, like Christ, need to take on the form and character of a servant people. Our self-image needs to become that of a servant to Christ and mankind. Christ said He "came not to be served but to serve, and to give his life as a ransom for many." This should become our motto.

By speaking of a servant church, I am not using the term as it is currently used in liberal theological thought where man's physical and social needs are highlighted and his spiritual needs are ignored. Rather, I use it in the sense in which Christ was a servant. He saw man as a total being and ministered to the total man—spiritual, physical, and social. Never has our world needed Christ's type of ministry more than today. Our church should sense an urgency for

this type of ministry as never before.

We can hardly fathom the spiritual need. Less than one third of the world's people profess Christianity. Many of these are Christian only in name. They do not know a personal faith union with Christ. Our guide in Greece said of his country, "We are all Christianis." This speaks in itself of his lack of understanding and experience of Christianity. Among other religions there is a religious vacuum. Our guide in Turkey, a Muslim college student, described how many young people are indifferent to their religion. They are Muslim only in name. She had many questions about the Christian faith.

We can hardly fathom the physical needs. To see a few of the 1,000,000 Ara Pefugees, to read about the 1,000,000 Vietnam refugees, to hear about constant famine conditions in India, all of this should move more than our emotions. We would like to take five loaves and two small fishes and feed 5,000. But Christ does not choose to do the task this way today. For us to live in unconcerned luxury while others starve is sin.

We can hardly fathom the social needs. Millions in our country and in other countries are downtrodden, war weary, and depressed. Life holds no prospect of a bright or better tomorrow. Each day becomes darker. They look in vain for a ray of light. To meet such need Christ came in the flesh. He took the form of a servant. To meet such needs today, we too, the mystical body of Christ, must become servants.

To be a servant church our lives must have the same characteristics Christ's possessed. From Phil. 2 we notice that Christ's life was godly. Verse 6. A godly life knows personally, deeply, and warmly union with Christ. We all need growth here first of all.

Sacrificial Living

His life was sacrificial. Verse 7. A sacrificial life willingly gives up a position it could have held or privileges it could have exercised. A servant by his very nature gives up his own wishes and rights to serve another. This speaks to the heart of status climbine.

His life was obedient. Verse 8. A servant by his very nature carries out the wishes of his master regardless of what they are. Obedience is inseparable from servanthood. We need a new awareness of obedience to a person, not the social pressures about us.

How will the servant church concept help us keep Christian values in a status-conscious society? By piercing the heart of status seeking—selfishness or self-centeredness. When the focus of life is turned inside out, it is not my place in society but the well-being of others that really matters. My striving is to meet their needs, not advance my-self. My position becomes a platform to meet others on the same level, not a launching pad to the next level. My wealth, whether little or much, is for expending on Christ's needs, not merely spending on myself. "I will place no value on anything I have or may possess except in relation to the kingdom of Christ," said David Livingstone. When we live seen as money coming in to us and for us. When we live as a servant, income is seen as money coming in to us and for us.

Nurture Lookout

One Letter, One Congregation

We have not learned how to harness disagreement in the brotherhood. One would think that in a believer's church, the creative use of dissent would be understood most clearly. In a denomination where men believe they are brothers in Christ—there they would hear each other out, there they would try desperately to remain brothers, and there they would respect another's viewpoint in spite of unresolved dissent. Yet we have a history of division so checkered that the Purina symbol would be quite appropriate for us.

Disagreements cannot be avoided. We must learn how to use our differences so that there can be wholeness and balance

It is said that Christians with differences of opinion cannot be equally led by the same Holy Spirit. That is not a helpful way of looking at the problem. The Holy Spirit is a Spirit of variety. He gives to the church a wide variety of gifts. He works through people who are as different from each other an gight from day. The Holy Spirit is not in the business of making all Christians carbon copies of some hidden original. Rather, He is concerned about creating a unity in Christ that holds the body together in spite of differences.

Christian education materials are caught in the crosscurrents of difference. Some people like this kind, some that. It is difficult for planners of Christian education materials to hear the voice of the church clearly because usually the persons who write are individuals speaking for themselves. Voices are heard from both sides and often cancel each other out. How do you take seriously the counsel of individual brethren who are telling you to move in opposite directions?

I would like to suggest another approach. Instead of individuals expressing their concerns in letters to MPH or MCCE, why not have the whole congregation express a unified opinion? This would mean that the congregation would need to discuss the matter, come to a consensus, and send a statement endorsed by all.

This would have several advantages. It would precipitate serious discussion on the matter in the congregation and develop congregational solidarity. It would carry more weight and be a brotherly response.

Too often congregations take the easy way. They vote against the denomination's Christian education materials by withdrawal. They fold up the order sheet and go elsewhere. They have a right to go somewhere else. Congregations must use materials that make the best contribution to their mission. But in the interests of brotherhood and if planners are to be servants to the congregation, then we would appreciate knowing why you switched. Let not the materials for spiritual nutrue be the cause of division.

-Arnold W. Cressman

My Prayer

O God. We thank You For leading us until this hour. Direct us in the days ahead Through the difficult places of decision. When the call seems clouded And the road is in poor repair. Grant the boldness To face the future In faith And to fortify ourselves In truth Help us to be readu To recognize our own inadequacy And Your sufficiency. Amen.



Howard-Miami Church

The Howard-Miami Mennonite Church is located in Miami County, at the boundary of the two counties, about thirten miles northeast of Kokomo, Ind. The first Mennonite families moved into this area in 1848, coming from Holmes County, Ohio. For a number of years in their homes for worship. In 1871 they built a small church building, but by 1858 this was outgrown, so was sold and moved to another location. In 1888 a new building was creeted with improvements and additions made in 1865. The Bon Att, Santa Fe, and Rich Valley, churches have been started as an outreach of this congregation. Hardd Mats is the pastor and the present membership is 263.

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683

The Witness of Brotherhood

For the next two years General Conference will promote the theme, "The Witness of Brotherhood." It is a good theme, for it carries the concern for a right relationship between members within the church and also seeks to call attention to the absolute necessity of witness to the world. "By this all men will know that you are my disciples, if you have love for one another" (Jn. 13:35). In Jn. 17:21, 23, Jesus prays for oneness, that the world may believe and that the world may believe and that the world may know that He is sent by the Father to be the

When we understand what brotherhood and unity really mean, we see that these terms are connected in no way with a wishly-washy, weak, compromising position. True Christian brotherhood is dynamic, vigorous, moving, decisive, and demanding. In fact, it is so dynamic that when others see it, as Jesus said, they know that God Himself is at work. One of the six earmarks by which Menno Simons said the true church could be distinguished was "unfeigned brotherly love."

Christian brotherhood depends on a spiritual birth which makes us true children of God and spiritual brothers to each other. Brotherhood interests are both temporal and eternal. Brotherhood means that members are so closely bound together by ties of love that they think and act toward each other as members of a family of whom God is the Father and Christ is brother. Lucian, critic of the early church, wrote, "Their Master has persuaded them that they are all brothers."

Brotherhood's unifying truth is that we are all the children of God by faith in Christ Jesus. Christ is the bond of union. Outside of Him there is no true brotherhood. And as A. B. Bruce has written: "It may be taken for granted that those who belong to such a brotherhood will avail themselves of all possible opportunities of meeting together for the interchange of thought and affection in mutual converse, and for united worship of the common object of faith, and for ministering to each other's wants and comforts."

Brotherhood implies dependence. A man said to Wesley one day when he was a secluded student at Oxford: "You must find companions or make them; the Bible knows nothing of a solitary religion." And says Ernest Scott in The Nature of the Early Church, "A Christian who stood by himself was unthinkable to Paul. Christianity, to his mini, implied membership in the church, and the act of baptism by which a man entered in the new life in the spirit was at the same time his corporation in the brotherhood."

To win believers in Jesus is to make them brethren. Even the meetinghouses of the early Christians were distinctively promotive of brotherhood. In a heathen or typical pagan cult there is no special demand for an intercommunion of the devotees or a dependence on one another in their daily life. The dominant motive is the desire to appease offended delies. So devotees build houses for their gods to occupy. The Christian builds a house for worship and service and fellowship with his brethren. "God and one man," says J. A. Kern, "will serve for any religion except Christianity."

Brotherhood does not mean the loss of individuality. Rather, it means that each member is expected to add his contribution and to be concerned for his brother. And it is striking that most of Christ's teachings are concerned not so much with individual duties as with relations one to another. In fact, each can develop his own spiritual life only as he is bound together with others. "My own belief," said Novalis, "becomes twice as strong when I have found another man who shares it."

Evangelism is the primary and supreme concern of brotherhood, for the man who has found his Father in heaven instinctively seeks his brother on earth. In fact, it was the testimony of the brotherhood as a whole in the early church which was largely responsible for the winning of many to Christ. When true love is manifested in a group of people, when their lives show that they have been changed from selfish people to ones who are concerned about others, it is an eloquent witness that God is at work.

A warm brotherhood of true Christians has had, over the centuries, power to win the unsaved to Christ. It is interesting that Luke links the rapid growth of the early church to the daily brotherhood of believers. "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2.46, 47).

Much could be said regarding the discipline and mutual aid of the brotherhood. Let me say a word yet about its equality. Any practice which tends to call attention to educational, cultural, or any other status is destructive of the church as a brotherhood. H. S. Bender wrote, "When 'Reverend,' 'Doctor,' 'Bishop,' 'Professor,' or any other such form replaces the simple brother and sister greeting among us in the church, we shall be well on the way to losing the concept of the church as a brotherhood and its powerful motivation for Christian community life." The Christian view of the church is not that of a hierarchy, but a brotherhood in Christ, bearing witness to Him as Lord and Saytor—D.

"The church which takes care of its ministers, will have ministers to take care of its churches."

The Wonder of Life

By Ivan V. Magal

A great ruler once called his wise men to him and said, I should like people to say that I bestowed the greatest gifts in the world. What is the most wonderful thing a man can have?' And the wise men answered, "The greatest gift in the world is not yours to give. Every living man already possesses the most valuable thing in the world—life. Nothing in the world, nothing in the universe can compare in beauty or wonder with this, the most priceless of all gifts."

One of the wonderful things about life is its many forms. On a summer day stand by the side of a country road. The green grass beneath your feet is alive. The tree that shades you with its leaves and branches is alive. The birds that sing above you are alive. The water teems with life, not only with animals but also with aquatic plants. Each drop of water held beneath a microscope shows forms of life so tiny that a hundred thousand of these miniature beings would make a line less than an inch long.

In that scene by the pond, though, the most wonderful form of life has yet to be described—you, a human being. No other form of life is as marvelous as a human body. No





Dr. Magal discusses a radio message with Gordon Shantz (left), director of the Russian program.

other form of life is as complex, nor can any do so many things. Every part of the body is alive, and every part works to keep the body alive.

Life is so mysterious that even though everybody knows how it feels to be alive, no one has ever been able to explain what life really is. The most learned scientists can only describe some of the things that can be found in all forms of life—great and small. Mysterious though life may be, we are slowly getting closer to understanding it.

We are approaching the day when life will no longer be a mystery. New discoveries in chemistry, the invention of the electron microscope, the use of radioactive elements in biological research—all these have been a great help to the scientists. With such tools man is slowly learning the structure of the simpler forms of life. Once he has learned to understand this structure, the next step will be the activation of life in the laboratory—even this is no longer the wild idea it seemed a half century ago when man had not yet harnessed atomic energy or heard of jet airplanes.

However, at present the goal of creating life is but the dream of the biologists. There have been times when man has come close, but he has yet to be successful in probing life's secrets. For the present, all he can do is describe life in all its various forms and show how every living thing is related to every other, how they all have certain things in common.

Every living thing eats and must have food to stay alive. Some animals eat leaves, berries, or grass. Others need meat. Trees and other living plants take in food through roots in the ground. Food is fuel. It is often said that people need food in the same way that an automobile needs gasoline. This is true but only partly true, for, of course, automobiles are not alive.

All species of living things are able to create offspring in their own likeness. The tiny creatures of the water that can be seen only through a microscope create new tiny creatures like themselves. Trees drop seeds that root in the ground and grow to become new trees. Hens have baby chicks. Human beings give birth to children.

All this is called reproduction. It is something that only living things can do, and it is one test of what we call life. Man may never be able to create anything so wonderful and complex as he himself is. But the creation of even the thinist form of life, if it is able to reproduce itself, will be a major discovery—perhaps the most important discovery that man has ever made.

Only living creatures, then, can feed and reproduce; and these are the two most important things that living creatures do. Even the smallest, simplest form of life feeds and reproduces. This simplest form of life is a one-cell organism, and simple though it may be, this is the form that man is so eager to create in the laboratory.

Like all complicated creatures, the human being is actually maked up of billions of single cells, of which there are many mides. Groups of single cells cluster by the millions to form the special parts of the body. One kind of cell clusters in layers or sheets to make up the skin. A second kind clusters to form the type of muscle with which we can make the various parts of the body move. A third kind of cell forms another sort of muscle that can perform movements without any conscious control by the mind. A fourth kind forms the nerves that make up the body's other needs. The full list could fill the pages of many books.

The final human being is, of course, very different from the single cells that help make him up. There is no singlecelled creature in the world that can laugh, sing, dance, read, listen, speak, discover, and love. Human beings have truly been given the priceless gift of life in its most marvelous form.

But perhaps the greatest gift of life that the human being has received is the gift of God in the form of our Lord Iesus Christ, Without this gift, life would be intolerable, life would be hopeless, life would be without any purpose. It has been said that the three great essentials of happiness are someone to love, something to do, something for which to hope. This is true in both the natural and the spiritual areas of life. The true believer, the Christian, has the best in the person of the Lord Iesus Christ, for there are no imperfections in Him. He died for the ungodly. He arose and ascended to heaven, where He is our intercessor, great high priest, king, forerunner, and friend. Happiest are the people whose God is the Lord. When the kindness of God our Savior, in His love toward man appeared, He saved usnot by virtue of any moral achievements of ours, but by the cleansing power of a new birth and the moral renewal of the Holy Spirit, which He gave us so generously in Iesus Christ. our Savior. The result is that we are forgiven by His grace, and can look forward to inheriting life forevermore.

Missions Today

Where Have All the By Boyd Nelson Christians Gone?

Seventy percent of all U.S. people now live in approximately 50 areas officially designated as metropolitam—areas with populations of one million or more. These areas cover 10 percent of the U.S., yet they accommodate more than two thirds of the people. They have grown 25 percent within the last decade and continue to grow.*

This kind of accelerated change and the resulting congestion bring serious problems. Among them are physical decay, lack of financial support, crime, air and water pollution, education, traffic, and overlapping governmental structures.

Canadians might snicker at U.S. problems. On the other hand, they might also be concerned with us for people caught in these circumstances. If we are concerned (and we ought to be) what is to be done?

First, when we think city, we must think people. The huge figures and impersonality of the city may be confusing. Even if we live in the city, the fact that people live there may be hidden from us—in many kinds of communities.

Second, we might consider moving there ourselves. Someone has observed two kinds of attitudes toward the city in American life for centuries. Many are horrified and repelled by the evil of the city. It is the archetype of all that is evil in human life. Others are drawn to the city in wide-eyed innocence by its excitement, movement, and opportunities.

Christians moving into the city must find some other motivation. Neither complete rejection nor wholehearted response will do. Many are finding life in the city not only possible but also rewarding for themselves and their families because Christ is working in them.

Third, it will take our support for all efforts geared to healing the sicknesses and preventing new problems from developing in the city. Recently a brother from a small rural community has become effective in relating to people in one of our medium-sized U.S. cities. One of his most difficult problems is telling his story to rural Mennonite churches nearby. They persist in misunderstanding and criticizing. When someone has gone out into the city in response to Christ's 'call, he deserves our prayerful appreciation and support.

Government leaders need our support in placing the needs of people in our cities high on the priority list. Politicians sensitive to human need and aware of constituency support will not laugh down a rat control bill. Letters and testimony can help.

At the risk of oversimplifying, it may not be amiss to recall that Jesus died so that men might live and have life abundantly. If two out of three U.S. people now live in large metropolitan areas, where do two out of three of Jesus followers belong?

^{*}Al Vogel, "Urban Crisis! New Focus for Community Relations," Public Relations Journal, September 1967.

Our Conference Naps

By Robert J. Baker

There is the possibility that the Mennonite General Conference held at Lansdale, Pa., goofed to the tune of nearly \$4,000.00. This is a minimum figure and it could well have been many times that sum. Mathematics is not my strong suit, and some of the possible "mistake" is impossible to reduce to dollars and cents.

I have used words like "possibility" and "could have been" to indicate that I am not positive that the error was actually made. I have tried to dismiss the matter to no avail. I have had enough experience with this sort of mental plague in the past to know that it will continue to persist until I surgically remove it from my mind and lay the excised "tumor" out on paper, there to be examined to see if it was "benign" or "malignant." I must admit that part of my case is built on circumstantial evidence.

As a freshman delegate to this conference body, I may be out of place to even raise the question. It was my first experience at being officially connected with the delegate assembly and I tried to stay alert, pay attention, and learn something. I believe I did, although some of the afternoon sessions were tough on the muscles that hold the eyelids open and the head erect. When any of the 200 delegates in attendance dozed, they tried to do it as discreetly as possible. That's a pretty tough iol for any man.

What Preceded Was a Problem

My thesis concerning the "financial goof" hinges on that afternoon letdown that is typically built into every conference where Mennonites meet to counsel, fellowship, or do business. And I have no objection to the assembling of ourselves together. I just would raise a question about the atmosphere of the afternoon sessions that found a number of Mennonite heads bobbine like corks on so many fishing lines.

Each afternoon business session was preceded by a meal. Eastern Pennsylvanians live up to Mennonite tradition and feed their guests well. They did an excellent job at the Christopher Dock School. Over the one and a half hour lunch break these Franconians fed us efficiently, deliciously. The dollar charge was most equitable, the meals beyond reproach.

My "quarrel" is not with those good people. My "quarrel" is with us delegates who scrambled to the tables with our well-ladened trays, eating a meal that most of our well-proportioned bodies needed about as much as we need an extra hole in the head.

Sitting on a church pew and wrestling with a church problem does not consume "quite" the same amount of energy that is expended in the hayfield when one wrestles with the hav bales. But we were in the old conference rut that said, "Three meals shall be prepared, three meals shall be eaten." Some of us skipped a meal, doing it mainly, however, because we are fighting bulges that threaten to redesign the very clothes we wear.

Would this have worked? The 200 delegates would have taken the one and a half hour break at noon and divided it into three one-half hour blocks. During the first half hour we would have ingested only a cup of coffee and a cookie or a few crackers. The cost, ten cents, but we would have as delegates personally paid \$1.00 for it. The ninety cents' difference would have become a gift from the delegate body to war sufferers in North and South Vietnam. The second half hour we would have spent in small groups, praying for conference business and the needs of this tired old world in which we live. The third half hour would have sent us back to our conference business thirty minutes ahead of schedule. Although the brethren Metzler and Bauman cracked their moderator whips often and loudly, we still could have used this extra time.

Our Gain

None could question that we would have been a sharper, more alert delegate body as we sat there digesting a cup of coffee and a cracker instead of 1,000 calories of food that most of us did not need but evidently did not possess the moral fiber to resist. The cooks and kitchen help would have had a well-deserved rest, and we would have gained that extra daily half hour of business session time that had been heavily catalyzed for action with that half hour spent just previously with the Lord.

Some of the advantages of the above can be reduced to dollars and cents.

- (1) Lunch Savings \$360.00 (200 delegates saving ninety cents for two lunches and giving the same for relief)
- (2) Time Savings \$800.00 200 delegate hours saved over the two-day period at \$4.00 per hour)
- (3) Alertness Savings \$2,800.00 (Seven hours of business session time for 200 delegates who are now 50 percent more alert: 1,400 delegate hours X \$2.00 per hour = \$2,800.00.)

It would be impossible, of course, to reduce to dollars and cents the value of that half hour spent in prayer and fasting. We could have omitted the pleading, "Come, Gracious Spirit, Heavenly Dove." The Spirit would have been there period. He would have felt that we needed Him, wanted Him.

It would seem to this observer that the advantages for

having this omission of the noon meal for the majority of the delegates could be most significant. For health reasons some would need to eat, but most of us would find our health improved if we did not.

The hard core gift from the delegates of \$360.00 would show that we back up our prayers and presidential letters with concrete action. It would make our pious prayers for "the starving and suffering of the world" come alive to our rotund generation. We could stop blushing as we pray. A little whitewash would flake off our sepulchers and the bones inside would not rattle so loudly. The saving of time and the increased mental alertness are two factors that are unquestionable as to the positive impetus they would give to conference business.

My nine-year-old daughter could comprehend this argument. I have enough confidence in prayer and fasting to know that God would be matching our two cents' worth with a "few" thousands in the person of the Holy Spirit.

I am not trying to be far out in my suggestions. I am

just saying that there is more to our church conferences than dining room fellowship followed by afternoon business essions we sometimes suffer through because our gathered abdomens are busily assaulting the food we stuffed down while our separated intellects are on half rations as we long for a couch upon which to recline and "sleep it off."

We ask for the Holy Spirit's help and direction in our conference and then proceed to systematically shortchange our brains as we throw our stomachs and small intestines into overtime production. It's poor stewardship and someone should cry out against it at the risk of being labeled a "nit picker."

When you gather 200 men from a wide variety of occupations, from separate parts of the conference, when you plop them down in Lansdale or any other place, asking them to review, advise, and give their stamp of approval to a work that utilizes nearly a quarter of a million dollars every two years, then you had better make sure that you are operating on eight evilinders and not four.

A Call to Excellence

By Philip K. Clemens

The call to Christian living is a call to excellence. God created man to enjoy excellence. We all like to do our best, to produce the best. This is why the cook chooses one certain recipe, why the farmer plants one certain grain. We choose what we know to be the best because we can depend on it to fulfill what we want accomplished. Because the Christian life is a matter of quality, we choose Christ, for He is the only guarantee of ultimate perfection—the Way, the Truth and the Life.

The choice and enjoyment of good quality permeates every facet of daily life. Sometimes, because of lack of knowledge or a desire to capitalize on a so-called bargain, we disregard the way of excellence only to find ourselves fatally shortchanged. May the following discussion be an illustration of concern for practical matters in the way of excellence.

Within our brotherhood, church organs are being introduced, some of them of good quality, but most of them very bad. This situation is due mainly to a lack of knowledge and experience in making decisions about organs, and is made especially difficult by the ever-present organ salesman who is interested mainly in his own wallet. Because of the importance of every decision the church makes, we must consult the excellent resources already among us-the respected musicians of our own brotherhood. These specialists are acquainted with accomplished organists and other musicians with whom they speak objectively about this subject; and, while salesmen expediently uphold their own products, musicians are free to choose what is best by its own quality. They are not easily fooled by the sales gimmicks of "superior quality at low price with immediate delivery," but make decisions based upon the church's needs and musical excellence. Numerous concerns should be considered.

Every congregation has its own unique characteristics, especially in musical considerations; size, shape, and acoustics of its sanctuary; number, musicianship, and goals of the congregation; musical leadership; and uses of congregational singing, special music, choirs, and organ music. However, no matter what sizes or shapes of organs are built to satisfy these varying needs, the qualities of good organs are always alike. Every good organ produces a musical tone (not a boring tone) which is at the same time both beautiful and clear. This rich tone, just as a good singer's tone, is caused by the resonant, natural overtones present in the sound. Therefore, the use of a good organ encourages singers to sing correctly and aids in effective leadership of congregational singing. Good organs can produce music in the desired styles of each congregation and do encourage imaginative performances by the organists. In addition, organs of high quality generally are easier to play well than those of inferior quality.

A common objection to the purchase of a good organ is that "it costs too much." It is true that anything of good quality costs—at least in the initial price. But many good organs cost less than is generally thought. Nevertheless, are we Christians so concerned about the mundane cost of something that we lose sight of worthwhile goals? Consider Christ and the cost for us. Consider the early church and their sacrifices, the Anabaptists' sufferings, the cost of our present mission programs. Everything the church decides to do is worthy of sacrifice. If the church needs organs, let us carry on to the best of our abilities, to the honor and glory of God.

Five Imperatives for Missions

This is a time of abrupt and puzzling changes. Three and a half years ago the world was dominated primarily by two men, Nikita S. Khrushchev and John F. Kennedy. Today Kennedy is dead and Khrushchev is forgotten. On the political scene the division in the communistic world was unexpected. In the religious world the ancient religions are awakening with evangelistic fervor. Roman Catholicism has taken on a new look.

It is also a time of paradoxical changes. The church is confronted with unprecedented opportunities for missionary endeavor, yet is stymied in her outreach by an acute shortage of missionary candidates. The Bible colleges are enjoying an enrollment boom, yet many churches are seeking pastors. North America is riding the crest of a record wave of prosperity, yet missionary treasuries are being increased at a rate that barely keeps pace with inflation.

In the midst of these perplexing circumstances we must face honestly five imperatives:

1. Redefine our mission. The mission of the church must be redefined in terms of "What is the field?" and "Who are the missionaries?" Is the mission field just those areas which lie outside of North America and England? If this was ever considered to be true, it is no longer tenable, for it is the so-called "homeland" which has given birth to the "new morality" and is systematically removing the remaining evidences of our Christian heritage from our schools. Meanwhile sectors of the "foreign field" such as Latin America are introducing the Word of God into their school curriculum. Jesus taught through life and practice that the field is the world.

If this is true, then it follows that every believer is a missionary. Paul speaks of the believer as an ambassador for Christ. What a revival of evangelism would occur if this truth were to grip the hearts of all believers. Jesus, after feeling out of place in this foreign world for thirty-three years, left His disciples with these words: "As my Father hath sent me, evenso send I you."

Reexamine our motives. Missions is not one big success story. Recently a group of national pastors turned to their missionary associates and said: "Would you please leave us for a while and give us a chance to breathe?" This situation and many others cause the missionary to reexamine his motives and his role.

The Apostle Paul by his life and writings outlined the three great motives in missions. "Woe is unto me, if I preach not. . . ." The command of Christ to go is basic. When the Duke of Wellington was asked about the possibilities of world evangelization, he retorted. "What are your orders?" The church is hearing many challenges in reference to world evangelism, but she needs to hear again the command of the Master: "Co."

In his second epistle to the Corinthians, Paul revealed two other motives for missions. "Knowing therefore the terror of the Lord, we persuade men." A holy respect for the judg: ment seat of Christ should awaken the church to her responsibility. In the same passage Paul declared that "the love of Christ constraineth us." Undergriding all our activity must be the compelling love of Christ. A young person can be sent to the ends of the earth on a wave of enthusism, but only the love of Christ and a determination to fulfill His command will keep him there when the going eget sough.

3. Remember our mistakes. There is no need to be embarrassed by mistakes if one learns by them. Mistakes have been made in missions in years past; more will be made by this generation. Missions in China called forth the term "rice Christians" because the church was often built around the mission compound and its benefits. In the early stages of work in India missionaries sought to build churches on orphans. Churches are built not upon orphans but upon families. Congo teaches us that deep involvement in peripheral ministries can be detrimental. And those countries in which the church was established among the lower class reveal another mistake. Such an action automatically limits the outreach of the church in a class-conscious society.

4. Revise our methods. The church that remains static will be left far behind by a changing world. There must be a change from the mission station approach in missions to mobility. The increasing number of concrete jungles springing up around the world means that missions must concentrate on the urban centers. Increasing nationalism requires that the native, not the foreigner, be recognized as leader. Finally, there must be a revision of missionary appeals, with the command of Christ being emphasized rather than sympathy or emotion. Jesus did little challenging but plenty of commanding, and missions must march forward under His unchanging command amid the changing circumstances. Challenge leaves the issue optional but command makes it obligatory.

5. Reaffirm our message. The message of the church is simple: "Christ is sufficient for all of man's need." Some want to complicate it; others want to complement it with social work. These are days when the simple message "Jesus saves" must be reaffirmed. Social work is important, but it is the direct result of preaching the gospel of Jesus Christ. The man in any culture who accepts Christ as Savior and Lord discovers that Mt. 6:33 is also true.

These are the imperatives for our day. I believe they are indispensable for the future of missions and vital to the continued effectiveness of our ministry around the world.

Arnold L. Cook is a missionary to Colombia under the Christian and Missionary Alliance Church. Reprinted from The Alliance Witness with permission.

Our Peace Witness-In the Wake of May 18

By Guy F. Hershberger

13. Why is our peace witness today performing "greater works"? Shortly before Jesus left this world, He said: "He who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father" (In. 1412, RSV).

By this Jesus told His disciples that the church and its work which He had founded would continue to grow. He did not expect the second generation of Christians simply to repeat what the first had done. They must move on to new and greater works so that in each generation the church and its work would be greater than that of the previous generstron.

In World War I the grandfathers of today's I-W men were sent to army camps where they were ridiculed, abused, and physically totrued because they took their stands as conscientious objectors. One hundred and thirty-eight Mennonites were court-martialed and sent to prison. In the home communities some meetinghouses were painted yellow or even burned, and some Mennonite ministers were tarred and feathered because they stood back of their young men in the camps.

But this persecution did not stop the Mennonite witness for peace. After these men, then in their early twenties, got out of camp or out of prison, many went to France, or to Turkey, or to Russia to bring relief to war sufferers. This led to the formation of the Mennonite Central Committee which helped the next generation, the fathers of the present I-Ws, to do greater works than the grandfathers had done.

The World War I experience had made it clear that conscientious objectors should not be in the army. So now, in World War II there was CPS, where the conscientious objectors were able from the beginning to do constructive civilian work, at first chiefly reforestation and soil conservation work. This was followed by service in hospitals and then more foreign relief work.

Out of this World War II experience came a host of new developments giving today's I-W's opportunities for service which the twenty-year-olds of 1918 never dreamed of: Work in mental hospitals opened up an entire new field of Christian social service and, through its impact on the conscience of society, brought about at least a mild revolution in mental hospital work and service.

The VS program which also originated during World War II has grown until today Mennonites have nearly 1,000 men and women in this service, including the Pax service from which President Kennedy got his idea in part at least for the government Peace Cors. When to these figures are added another 400 workers on the various Mennonite overseas fields, it means that our churches have somewhere between 1,300 and 1,500 workers in these services, all of them making their contribution as the Christian conscience of society.

Surely, the Mennonite peace witness today is a much greater work than it was fifty years ago. And this is so because of the sacrificial service of the boys of 1917-18 who stood true to their convictions in the face of persecution, when there seemed to be no opportunity for constructive work at all.

(Next week: Are today's I-W boys performing "greater works"?)

Love Your Enemies

The power to love your enemies is unique to Christianity. If we are honest, it becomes the most difficult reality for a Christian. Love is not easy. To put another's welfare before one's own sounds foolish. To work for the human good of an enemy is treachery.

Who is my enemy? He is anyone who poses a threat to my progress or pride. He may be a fellow minister, Sunday school teacher, or just another Christian. His views or actions threaten me.

My first impluse is to lock in deadly combat with him. It is so easy to justify my fight. I am religiously defending the faith. I am standing for the traditions of the fathers. I am obeying the clear Word of God. I do not see him as my enemy. He is the enemy of truth. Thus I glorify my battle against him. I am fighting for God.

How often have we enacted this scene in the church? If we are to know and communicate to a warring world the reality of "love your enemies," we must recognize the threats we pose to one another. Honesty must result in an openness among us. We must confess one to another. Then and only then can we show the world a better was.

Let us pray earnestly that the ruler of darkness might lose his power over us and that we might truly love the "enemies" among us. May these "enemies" become our true spiritual brothers.

-James Payne

Helps and Hindrances

By Elvin V. Snyder

in Church Outreach

A respectable uptown church with an annual budget of \$72,000 spent one whole Monday evening regular vestry session with only one item on its agenda: the purchase of one new lawn sprinkler, for which, if they spent less than \$1,400, they were not up to par. But one meeting is not always a fair sample.

Nevertheless, at some time or other every congregation must face the question of mission, outreach, as the fundamental razon de ser of her existence. Is the preaching reaching?

Today, as always, the reach of the church must go beyond mere economic administration of a plant—so many feet to heat or cool—so much for the janitor, so much for the preacher. It must reach beyond the safe, comfortable budget of the gadget-happy parishioners—beyond the prestige events of baptism, communion, matrimony, and the throbbing interment of our affluent society.

Slow Motion Christianity

In Argentina many years ago, when labor became disgruntled with the bosses, the railroad employees went on strike but worked "to regulations," which meant that they would receive their checks while the trains would arrive a day or two late.

Why is it that so many of the church's activities are brought down to a low gear grind that even then all but stalls on the slightest grades? There may even be plenty of motion (making) but it is not the kind that moves the train. The popular slogan, "Go where the action is," reduces itself to scratchine a few persistent flea bites.

Do you know of any congregation where a most innocent local circumstance developed into an "issue," and the issue was transformed into a red-hot battle through much private prattle and ignorant oratory? Tempers flared and one's honor had to be defended. "Either you go or 1 go!"

But even if congregational or denominational splits did not occur, the church had made a fool of herself and nobody wanted to "belong."

A somewhat complicated circumstance has repeated itself in our church 50 years and 1,500 miles apart. I refer to the bilingual needs of early German-English Mennonite communi-

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ties and to the Spanish-English communities where our church is working in the Southwest.

I can remember very well some of the hellfire calamities that were predicted if our church changed from German (Pennsylvania Dutch) to English preaching. English was considered theologically to be a proud, worldly language and if one "pretended" that he could no longer speak Dutch, he was a sure candidate for eternal ounishment.

We had a good German preacher at my home congregation. But he had the exasperating habit of punctuating his preaching with the English phrase, "Now mark it," which unfortunately was the only message received by the boys on the last bench in the church, and which admonition they immediately proceeded to obey by cutting notches in the bench in front of them with their new Christmas iackknives.

But the preaching wasn't reaching.

Now today in the Southwest it is the state and school authorities who want to rush the changeover from Spanish to English. And while the Latins don't mind learning a little or enough English to get better jobs, a great many of them still like their religion in their mother tongue. But they resist pressure from the power structure, especially in the schools where it was apparently thought that this cultural change could be wrought by easy legislature. So until very recently most of the Spanish children have been in first grade for a hundred years. Now an experiment is being tried in which all school subject matter is being taught in both English and Spanish. The churches recognized this principle long ago.

But it could be that this change of attitude on the part of the school authorities could win the confidence of the Latins in Spanish-speaking Anglos who are still suspect, whether missionaries or salesmen or politicians.

Another type of hindrance to the outreach of the church is the self-satisfied feel of money. In the Southwest the Latin population that has dared to leave the tractors and the sweat jobs has come to experience the sheer luxury of having money to spend. And after generations of fabulous poverty this has brought a new dimension to life. Education and respectable jobs open a new world to them. And a part of this new world is the status religion of "the big church" which they can now enjow—so much so that the small or

the struggling new congregation is particularly unattractive to them. The great society appeals to them even if they are unable to are all its superficialities

And not only among Latins. It is now said that Mennonites in the last fifteen years have become wealthy. Whether rural or urban they have entered fields in education, industry, and finance, so that their simple faith (if it ever was that simple) now looks to them strangely stulifying, or else it has become uncomfortably too specific in its ethical implications.

What does this do to our concept of "church"? mission?

I sat in a group discussion at a recent Mission Board meeting. Following the theme of that morning I risked a question about the concept that the average Mennonite here in the United States and Canada sustained regarding a vision of world mission. And I was somewhat frightened when from the discussion which followed it could be inferred that that depended on the foreign policy of the State Department at Washington.

Since when? And what of the world mission of Canadian Mennonites? or African or Asian?

So the church's mission is brought to a low gear limp by unreadiness, obstructionism, a looking-the-other-way distincterest that is frustrating. International conflicts, class struggle, power structure, labor disputes, civil rights tensions may all be occasions when the church should not only speak out but act. And it may be that right now it is already too late to save the comfortable society from the uncomfortable ones.

Out-go Christianity

The opposite of the ingrown, ghetto type of congregation (whether of the racial, social, or spiritual type) is the outer-edge, frontier type ever reaching beyond itself for relationships, situations, and meaningful witness. There are necessarily three forces through which such a congregation must work: the pastor, the congregation officially, and the congregation individually.

Aside from the routine duties of the pastor, such as babysitting his congregation, there are a few things that should be
said about his pre-twenty-first-century preaching. First,
preaching is never dead. Some kinds of preaching may be
worn out but the Word-from-the-Lord type is always contemporary and acceptable. So many of our sermons today are
merely clever oratory, completely lacking in divine power.
With the sagging morals among the restless youth and the
moneyed adults of our time the Christian church must know
the reasons for true Christian living and thinking. This the
Bible supplies abundantly and dynamically.

At a time when art and life are not supposed to have any meaning, it is the church's job to show not only the meaning of meaninglessness but also God's high and holy purposes in human destiny. This may require a kind of "worldly" preach-

ing, if not in the language of the Beatnik generation, at least in the words by which men and women can still "understand the wonderful works of God."

It was this preacher's delight during the 150th anniversary of the American Bible Society (1966-67) to preach through the sixty-six books of the Bible with the purpose of catching their meaning for our times and lives. No doubt the preacher learned more than the congregation. but several messages were also appreciated by other people. Genesis: Adam and Eve Were Teenager's; Ecclesiastes: Great Zeros and Little Zeros; Romans: What Is Your Theology of the Cospel? Corinthians: Are You a Christian Christian? Philippians: "Hi Crumpy, Smile"; Hebreus: How Thick Is a Shadoue? Aid is should be reported that these sermon topics, announced on the Saturday evening "CHURCH PACE" (in spite of the almost illegible microscopic type) of the local newspaper, did attract occasional attention to the Mennonite Church in this city.

Another job for the pastor which our church council is considering is the possibility of carrying out a program of direct mail examplesim (for want of a better name at present). The first mailing to the general public of the community near the church would recommend the pastor as a helpful person for people who can't get to church, others who have special problems or feel themselves defeated, etc. At least commercial businesses have found such direct mailing a profitable procedure. The pastor, of course, would have to be a person equipped to deal with problems and questions that would arise from the resulting responses.

It is absolutely imperative that the church today meet the needs of the people. If some of the congregation cannot meet on Sunday for regular services, why cannot extraordinary services be planned for them on other days or nights? Seventeen years ago our churches here in South Texas saw the need of providing Spanish-speaking children with the opportunity of learning English in preschool kindergartens in order to start them off in first grade more normally with Anglo first graders. This idea has now been copied by many public schools in South Texas. There may be other such needs in the fields of recreation, crafts, clubs, maternity assistance, coaching slow students, all kinds of counseling, etc.

The Ministerial Alliance of the Spanish-speaking churches of Corpus Christi has radio and TV programs which the different congregations put on a month at a time. Most of the churches simply reproduce half hour church services with the choir and the pastor participating, but our Mennonite Church has given panel discussions on "The Functioning of the Church in the Home."

The kindergartens also provide means of contacting the parents of the children by presenting expert help on family efficiency, budgets, discipline, education, and spiritual wellbeing. Somebody's friend writes from another state saying they need a change of climate. So we consult employment agencies and want ads to help them.

There are a number of old men living in our community; so we will have to investigate the possibility and the interest in a Senior Citizens' Club. And one for the old ladies too.

Just how the church can recuperate her moral and spiritual prestige will depend on the relevance and authority of her total message. Superficial minds will, of course, become enthusiastic over "good" TV shows that can very easily be more attractive and exciting than anything a single congregation can "put on." But the question is whether that is good enough to produce the kind of moral, soul relevancy needed for our affluent society.

The congregation must become the living incarnation of divine light, truth, and love for our society's human ailments.

The term "layman" still has a flavor of hierarchy and inferior category which is not a part of the New Testament diet. Every Christian is a functioning member of the body of Christ and before God there are no second-class Christians. According to 1 Cor. 12—14 the Holy Spirit invests each Christian with some gift, a mission to fulfil, a ministry of the mystery, one or even two operations on God's assembly line for the salvation of the world. The congregation cannot be everywhere officially present as a congregation. The minister is not omnipresent. But the scattered church is an ambassadorship that locates official "consulates" in every factory, school, store, farm, corporation, office, neighborhood, and city block. It is not a mere presence of the church but the functioning ministry of the love of God.

So a Christian brother's wife (although she herself has not yet made a public profession of conversion) has a considerable family relationship in a neighboring town who have invited him to meet with them for Bible study and discussion. More than thirty of this group are getting ready to be baptized. They have collected a good-sized fund for the building of—not a Mennonite "church"—but a Mennonite auditorium, because, they say. "We are the church."

Another member of our congregation has an alcoholic brother-in-law; so, besides the gospel treatment, we help to relate him to a center of the A.A.

One of our men has established a warm friendship with a fellow workman at the shop. Whenever a question comes up in their conversation on which they need more "light," they agree to meet together and see what the Bible has to say about it.

And so the personal, Christian contagion goes on and on, from neighbor to neighbor, from the casual to the specific, from a physical crisis to a spiritual victory, from man to man to man to God.

Each congregation has a variety of "talents." Some have a knack with children; others can keep up the rush with the "go generation"; others can listen to old people; others can teach ceramics, quilting, sculpture, or painting. There is nothing the church cannot do to bring life and hope even to those who don't care whether they live or not.

Elton Trueblood would call it "The Incendiary Fellowship."

Living with Yourself

By Moses Slabaugh

Living with yourself may be the toughest mountain you have to cross. "I could kick myself" is loaded with fact and thought. People argue with themselves, hate themselves, criticize themselves, and even kill themselves. The wars and tensions of our world are basically wars and tensions within. There is need for self-understanding if we are ever to understand and help others.

Nothing seems nearer at hand than one's own self. Yet nothing seems more difficult to understand. Personality is the highest form of existence, and we are created in the image of God. The Apostle Paul deals with this. Living with Yourself is suggested by the Amplified New Testament which translates Rom. 12.2, "So that you may prove [for yourselves] what is the good and acceptable and perfect will of God."

No, the title isn't Pealism. True, the school of pastoral psychology can't agree on theories of counseling, and just as soon as you mention "peace of mind," or "the self," a theological sniper opens up. The Apostle Paul seems to be probing into our personalities to preaser us to live with others.

Start with Yourself

In chapter 12 of Romans Paul begins to apply and make practical the new life in Christ. While the greater portion of the chapter is devoted to interpersonal relationship in the church, the first five verses deal with the individual. Before we are able to live with others and be "members one of another," we must learn to live with ourselves. And to quote Dr. Richard Young, "You have no right to tamper with another person's life unless you are willing to look at your own." Note how frequently Paul uses the terms "you," "your," and "himself" in the first five verses. Paul is getting to his target, something every preacher must do.

One of the inescapable facts of life is that we must live with ourselves. How terrible to live with someone we despise or hate. Yet this is precisely what some people do. They live with a self they do not accept. They depreciate themselves, judge themselves harshly, and frequently punish themselves severely.

No saint should become obsessed with an all-out self-analiss. A morbid introspection can be a most depressing experience. There are far too many religious hypochondriacs. Did you hear about the perfect hypochondriac? He put on his tombstone this epitaph: "Now do you believe I am sick?" The spiritual life of the believer is like the physical heart. It functions best if left alone, assuming the spiritual life is a healthy life.

By no stretch of the imagination am I saying the spiritual life should be neglected, but an undue introspection is no way to live with yourself. It is the neurotic Christian who bugs the unbeliever. The saint who is always taking his own spiritual pulse is not much of a witness for Jesus Christ.

There are all too many shy, self-conscious, and self-centered saints who have spiritual radar turned on and are forever taking a reading of what people think of them. Unhappy with themselves, they are a burden to themselves, their pastors, and I'm sure to their Savior. These sour personalities are no "sweetsmelling savour" to God. Instead many can best be described as barbed-wire personalities with a good many harbs turned inward.

Steps to Understanding

The first step the apostle suggests is a right relationship with God. He says in verse 1, "I beseed you . . . present your bodies . . . unto God." Once a sinner stops running, he can rest in the grace of God. This includes the whole manbody, soul, and spirit. Man is created in the image of God and has spiritual equipment so as to fellowship with God. Abraham was "friend of God."

Once we accept ourselves as forgiven sinners and experience the exhibitation of being in the family of God, the inner turmoil of guilt and fear quiest down. We can do without the approval of others, and the radar readings are turned Godward. Living for the approval of others is hard work anyhow and a lot of nonsense. If happiness comes only when we bask in the esteem of others, then we are a miserable lot. The approval of God is more important and rewarding. Jesus said, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only."

A man right with God can face life. He can get off the status ladder and be himself.

The second step the apostle suggests is found in verse 2, "Be not conformed to this world," and as a modern translation has it, "Don't let the world squeeze you into its mold." There is less and less of originality and individuality today. Except for the "hippies" (who want their own private train), just about everybody wants on the popularity train.

God has created every person an individual and no two people are exactly alike. God, as it were, threw the molds away when He made us. (The molds of some folks He threw farther!) Let's accept a little of Calvin and the Bible idea of predestination and be ourselves as God had intended our personalities to be. "Be yourself and then you will be somebody." Little wonder people are schizophrenie. They go too many directions at the same time. They want to be the bride at the wedding and the cornse at the funeral.

Mass media and mass persuasion are on every hand to mold the individual. They are told what to wear, how to sleep, how to smell (odor), and even told what to think. One source reports Americans are subjected to 1,518 sales messages a day. It is time Christians think for themselves and be themselves. "Be not conformed to this world."

A third step in living with yourself is also in verse 2. The

saint must learn to live with his past. Paul says, "Be ye transformed." Every person has a past to live with. The past is important because it is so much a part of us. The sum of our life's experiences makes each of us a unique person. We are our own history. Every experience we have ever had in the past is part of us now and has its influence. Being "in Christ" does not mean you crawl out of your family tree. You are part of your grandfather, but thank God you need not carry vour grandfather on your back.

Being transformed means being changed. Psychologists tell us we never outgrow the ability to change our thinking habits and our personality. (The Bible taught us that long ago.) To some saints this change is very drastic and abrupt. Others who were brought up in Christian homes, experience less of change. Yet a change does come to every believer. There comes a time when your loyalty and allegiance is given to Jesus Christ and with the apostle you can say, "Yet not I, but Christ."

Pitfalls Are Plentiful

To some people the past is a milestone. Even with the help of God they somehow are unable to be free from it. The "accuser of the brethren" uses the unhappy and ugly past to club and haunt the followers of the Lord. They never feel quite forgiven for their terrible deeds. An air of self-accusation and guilt remains. These unfortunate people need to be set free. They need to be assured again and again that Jesus saves. Every sermon should have a note of comfort and assurance for these people.

Another class of Christians are tempted to brag about their past. They somehow can't get down to the Calvary level. The Apostle Paul had this conflict. He was tempted to boast about his past. His past wasn't to be sneezed at either. He was "an Hebrew of the Hebrews" (no low breed), "a Phariese" (real status), "of the tribe of Benjamin" (he had arrived), "circumcized the eighth day" (religiously trim). But when the apostle learned to know Christ, his past was drab. He chalked it up on the loss side of the ledger of life.

To live with yourself you live with the past in some semblance of calm and acceptance. It is not easy. But Jesus Christ can take the nightmare out of your past. You don't need to run day and night. The future begins now for all of us. Like Scrooge of old, you can say, "I'm not the man that I was." "Be ye transformed" and you don't need to run from yourself.

A fourth step in living with yourself is a proper evaluation of yourself. Paul did not have in mind a morbid introspection or naval gazing, but a wholesome evaluation of talents, abilities, and personhood. He said, "Let no man think more highly of himself than he ought to think, but let him think soberly" (verse 3). In other words, be honest with yourself.

Perhaps the greatest temptation is to have an exaggerated opinion of ourselves. We have a natural tendency to sound our own horn and to be carried away on our own shoulders. We love the esteem and applause of others. There is a good feeling when praise comes our way. Like Mark Twain who said he could go for six months on a good compliment. A quote from Samuel Miller sort of takes the wind out of self-

praise. He said, "You would not worry so much what people think of you if you knew how seldom they do."

There are those on the other end of the self teeter-totter. There have what is known as an inferiority complex. Some of us should just forget the complex and admit we are inferior. That would be being honest with ourselves. Let me air a peeve. There is a lot of fog when it comes to the self-life and identifying ourselves. There are those who once for all crucify the old man while others get into the ring and lay him out daily.

Neither school has quite managed to make the old man a successful corpse. Now the apostle says we should crueify the "flesh with the affections and lusts" but God never intended you to be a corpse. You were created in the image of God and you are a person with infinite worth. If Jesus Christ loved you enough to die for you, you must be of infinite value. So stand up and say, "I am somebody." You disgrace yourself and your Creator by estimating yourself less than you are. We need a large dose of self-respect and a proper concept of who and what we are. Never think of yourself as above or below your fellowmen.

True, we are fallen creatures and have come short of Cod's image, but Cod's whole plan of redemption is that you and I be new creatures in Christ. There is mystery as to just how Christ lives in us, but Cod created you a person with certain gifts and talents, and He wants you to be the best person you can be, and this is only possible when Christ lives in you. Let's quip putting so much stress on crucifixion and put the emphasis on the new life in Christ. A most repellent person is the "religious insider." He acts as if he has God in his pocket and ozzes with self-importance. Let's have an honest and proper evaluation of ourselves. Let's be the person the Almightiv intended us to be.

Be What You Are

Last of all, God would have us accept ourselves. Paul says there are "many members . . . and all members have not the same office" (verse 4). There is much evidence that some Christians do not accept themselves. Statistics show that a great majority of people do not like their first names. Judging by the sale of cosmetics and makeup, the majority of women try to improve upon the work of the Creator. Little wonder some people have a hard time to get along with the rest of us. They aren't getting along with themselves.

There are humans who knock themselves out trying to be what they are not. Most women glow when you underestimate their ages. Frequently old people don't accept their ages and fight the course of nature. They forget the words of Jesus, "Ye cannot add one cubit to your stature," and "Thou canst not make one hair white or black." There are some facts of life so final. There are elements of our lives we cannot and do not change. The sooner we accept ourselves, we are on the road to maturity.

You were born with yourself to live with. It is your business to find out who you are, and learn to live with yourself in at least some semblance of decency and self-respect. When that lesson is learned, you are able to be a member of the body of Christ and a useful servant in God's kingdom. Here is the experience and testimony of a dear brother who knew how to live with himself. He has since gone to be with the Lord, but that sacred sanctuary of his inner personal life was such that he could accept himself

This brother had a neighbor who had a cow. This cow would come into this brother's garden and, of course, he chased her out. The next day and the next she came back. To have his tender sweet corn destroyed was just too much for the brother who could be temperamental about such things. It wasn't right and it wasn't fair. He got his shotgun and at a safe distance he blasted the invading cow with shotgun pellets. The cow jumped with plenty of vigor and cleared the fence into the field where she belonged. The brother figured that would settle her and it did.

Several days later his neighbor showed up and wondered if had chased her out of his garden several times and they walked up to where she had crossed the fence. The brother told the truth. He had chased her out.

Together they walked into the field into which the cow had jumped. They walked only a short distance until they found the cow, dead. There was not a sign of blood, nor could they find one shotgun pellet on that cow. It was at that point that the inner struggle took place with the darbrother. But he knew he had to live with himself. So he told the whole story. A veterinarian examined the animal and decided she died of a heart attack.

The brother offered to pay and they agreed on \$150.00. He had to borrow the money from the bank and it hurt. It hurt more when the neighbor came back the next day and said he wouldn't settle for \$150.00. He had to have \$200.00 for that dead cow. The brother testified to me, "Boy, now that hurt. But, brother, I have a clear conscience."

To quote Dr. Young again: "If we are to understand and love others, we must begin by first understanding ourselves."

Let God Be Magnified

By Jessie Cannon Eldridge

Let God be magnified
In all the things we see—
The rose, the sky, the green-grassed earth,
The graceful elm tree.

Let God be magnified
In all the things we hear—
The robin's song, the ocean's roar,
The small brook running clear.

Let God be magnified
In all the things we say—
The first "hello," the cheery greeting,
The prayer at end of day.

CHURCH NEWS

MCC Presents Vietnam Letter

Five Mennonite Central Committee officials were received at the White House on Nov. 2 to present a letter to President Johnson. The letter defined MCC's concern about the present U.S. policy in Vietnam, including the nlight of refugees.

C. N. Hostetter, chairman; William T. Snyder, executive secretary; Paul Longacre, acting director for Asia; Frank H. Epp. a Canadian member of MCC's peace section; and Ivan J. Kauffman, executive secretary of the peace section, were courteously received by two representatives of the special assistant to the president for national security affairs.

During the course of the 70-minute meeting the text of the letter was discussed,

which reads as follows: Dear Mr. President:

Dear Mr. Pressued with Pressue when program of the Mennonite churches in the United States and Canada, has programs in 34 nations. Since 1954 we have had programs of health, material aid, and education in Vietnam. For the past 21 months Mennonite Central Committee has administered Vietnam Christian Service, the cooperative Protostant relief effort.

Many of our personnel in Vietnam work closely with the refugees. Most of these speak the Vietnamese language. A significant proportion of them are mature professional people. They are working at 13 locations, primarily in Corps areas I, II, and III.

We are deeply concerned by the reports which have come to us in recent months from Vietnam. Coming as these do from persons with long and close associations with the refugees of Vietnam, they cannot be ignored. We feel they deserve the close attention of those responsible for United States action in Vietnam.

Many of these reports indicate that the United States is foreibly creating refugees in Vietnam. The reports also stress the self-defeating nature of such a policy. One of our workers wrote, "The aim in the creation of refugees is the breakdown of the infrastructure of the Vietcong, but in the process the infrastructure of the refugee community itself is broken down." Another has said, "Our efforts are self-defeating. Our remedies only make the disease worse. Our proposed solutions serve to compound the problem."

The Vietnamese people desperately want peace but they are unable to see how the United States military activity can possibly produce peace, and they are understandably bitter. Our workers in Vietnam report that the refugee often has a feeling of no longer being a person. He feels that he is being used by both of the great political blocs in their struggle for power. His fields have been defoliated; he has been taken from his home and from the tombs of his ancestors—and all for a cause which he does not understand.

Vietnam is a rural, agrarian society. The hamlet has been—and very likely will continue to provide—the foundation for any solid government in that nation. But the wholesale destruction of Vietnam's agrarian fabric and the herding of refugees into concentrated centers can only destroy those foundations. The United States has spoken often of its desire to bring justice, freedom, and self-determination to the Vietnamese people, but the present policy seems only to undermine and destroy the justice, freedom, and self-determination which already exist.

Our experience in Vietnam convinces us that the pacification program, however for-cibly prosecuted and richly endowed, will not achieve its ends. War and peace cannot be waged concurrently. A self-governing, free society cannot be produced by the mass destruction of the very foundations of that culture. Deliberate destruction of a whole culture, can never be justified, whatever the reason, but in Vietnam it cannot even achieve the ends which are intended.

It is widely known, we think, that the tradition of Mennonites is to respond to conflict by serving its victims, rather than by participating in the conflict. We are not abandoning that tradition. We hope to be able to stay in Vietnam in a service role. But we cannot serve the victims of the war in Vietnam without seriously questioning those activities of the United States which cause the suffering we seek to alleviate. Our consciences protest against providing clothing and food and medical care for refugees while remaining silent about a policy which generates new refueese each day.

The problems of Vietnam are complex and not simple, and we do not wish to offer simple solutions for complex problems. But complex as the political problems may be the moral issue seems clear. When the people, and land, and the culture of another nation are being destroyed, an alternative must be found.

The alternative seems clear to us. It is for the United States to change its course in Vietnam. We believe the present policy can be replaced by a more constructive one, and we believe that it must be. To do so would require courage, and it would involve

some political peril, but we do not believe that it is impossible.

We recognize that the United States is only one of the parties to the conflict in Vietnam. We do not wish to minimize the responsibility which other governments have for bringing hostilities to a conclusion. We are aware of the destruction of life and property which the National Liberation Front and North Vietnamese armed forces have caused and we deplore this destruction no less than that caused by the United States military forces. But none of these considerations can absolve the United States government of its responsibility. This nation owes its measure of greatness to the extent that it has in the past based its actions on moral principles rather than expediency. Whatever leadership in world affairs the United States is able to furnish in the future will depend upon the extent to which that tradition is upheld and strengthened.

Mr. President, we are aware that Vietnam presents you and your colleagues with problems that are complex and difficult. We believe that the welfare of the people of both Vietnam and the United States is foremost in your thoughts as you struggle with these problems. We are deeply aware of the enormous burdens which your office places upon you and we hope that what we have said will help you bear them. In the crisis of this hour we ask Cod in our prayers to daily favor you with His presence and His wisdom. (Conclusion of letter)

In a previous meeting at the White House



OVERSEAS MISSIONARIES OF THE WEEK: John and Bonita Driver have been serving in Uruguay since January 1967, at the Evangelical Theological Seminary at Montevideo. They are under the Mennonite Board of Missions, Elk-

A native of Hession, Kan, Driver attended Hession College. He is a graduate of Goshen College and Biblical Seminary, Goshen, Ind. He has also completed some graduate study. Mrs. Driver is the former Bonita Landis of Alpha, Minn. She is a graduate of the La Junta (Colo.) School of Nursing.

At Montevideo, Driver is the dean of the Seminary. Previously, he had taught at a Bible Institute in Puerto Rico and pastored several Mennonite churches in Puerto Rico.

The Drivers are the parents of three children: (left to right) Wilfred, Jonathan, and Cynthia.

nearly 15 months ago, before the mass escalation of the war occurred. MCC officials had expressed concern about the basic policy of the United States in Vietnam.

Because of its being in that country and the reports of its volunteers about the destruction of the very fabric of Vietnamese society. MCC felt it must again speak out. and that a letter is one orderly way of presenting its concern and testimony to men of authority.

Approval for the presentation of a statement to the White House was given by the MCC's executive committee at its September meeting

Virginia Sale Nets Relief Funds

Another link has been added to the growing chain of relief sales. On Sept. 30, Paul Wenger's farm, west of Waynesboro, Va., was the site of the first relief sale held in Augusta County.

Roy D. Kiser, treasurer of the Virginia Mennonite Board of Missions, presented MCC with a check for \$6,393,96. Kiser estimated a crowd of 3,000 in attendance. Nine congregations sponsored the sale-two Amish seven Mennonite

Jonas Kanagy, Stuarts Draft, Va., is credited with having the most interest in starting the relief sale. But he received a great deal of cooperation.

Sale items included quilts, comforters, livestock, and various items donated by local merchants. Among the livestock sold was a pony, a 200-pound pig, and a registered Angus bull

The quilts, comforters, and other similar items were made by ladies of the participating congregations. Homemade baked goods was also popular. Shoofly and strawberry pies were cited as food specialties at other relief sales.

'All pies are specialties with us," quipped Kiser. "However, German chocolate cake was



Roy Kiser, treasurer of the Virginia Mennonite Board of Missions, presents MCC's assistant treasurer, Paul Myers, with a \$6,393.96 check. This is the amount from the first relief sale held in Augusta Co., Va., Sept. 30, 1967.

the specialty in the cake line." One such year. The committee has already met once cake specialty brought \$25.

As at other sales, all labor and sale items were donated. Four auctioneers from the area, none Mennonite, donated their time. Food for lunches and snacks was also avail-

Another sale is being planned for next to a successful future

-an evaluation of this year's sale was one of the agenda topics. They also began to draw up a set of bylaws for future sales.

Judging by the success of this year's sale and the enthusiasm generated by Kiser and others, Virginia relief sales can look forward

Bender to Head Senior VS Mission Tour

A new concept for senior VS has been devised by Ezra Bender -a month-long Central American Study Tour for persons over

The purpose of the tour is to introduce missions to retired or semi-retired persons by direct observation. In turn, they will then

Ezra Bender

aid in missionary education and support by reporting their visits to churches within their conference.

Planned as a cooperative endeavor among Mennonite Board of Missions, the Eastern Board, MCC, and the Virginia Board of Missions, the tour will include Puerto Rico. Haiti, Jamaica, Costa Rica, Nicaragua, Honduras. British Honduras, and Mexico City. A four-day orientation will be held in Puerto

Bender said, "We are now looking for applicants who are potential boosters of missions. We would like for these people to represent all of the sponsoring boards." Bender will be the tour leader.

The tentative itinerary lists the tour beginning the first of April and ending a month later in 1968. The cost estimates have not been finalized.

Interested persons are urged to write soon to Ezra Bender, Martinsburg, Pa. 16662, for more detailed information. Bender was formerly treasurer of the Mennonite Board of Missions and secretary for health and welfare. He is now consultant for the relief and service office on senior VS.

Bender commented about the tour, "I'm still enthusiastic enough to have an interest in missions." He added that there should certainly be others who have a similar enthuciacm

Winter Hardships to Plague Refugees

It's three o'clock in the morning and I cannot sleep. And it's been this way many mornings since our several visits to the "tent cities" composed of more than 55,000 refugees living in seven separate camps on the East Bank of the Iordan River.

These refugees fled to the East Bank during or after the June war to avoid living under Israeli occupation.

But the 55,000 tent city residents are only a fraction of the total of over 500,000 residing on the East Bank. Others live everywhere under the most rugged conditions with relatives, in huts, sheds, and caves,

To be in the midst of this great sea of misery and human suffering is bewildering and even frightening. It is important to remember that a few months ago a large percentage of these refugees were making a reasonable living at respectable jobs just on the other side of the Jordan River but are now completely at the mercy of others.

On one trip we accompanied a CBS television team, which permitted us to go places we could not have gone alone and to hear and see things few other foreigners have been permitted to observe.

We were up to the bank of the Jordan River and allowed part way across the now famous Allenby Bridge. Refugees are still fleeing from the West Bank and crossing the bridge with packs on their heads and backs,

not really knowing what suffering awaits

We visited with families in several of the tents. As is often the case in Iordan, grandparents, parents, and grandchildren live together. But in this case 15 people have approximately 15 x 20 feet of floor space. There was absolutely not one piece of furniture. A few crude utensils to carry food from a central feed station, two floor pads, and three or four blankets completed the furnishings.

In one corner an undernourished two-yearold child slept undisturbed by the swarm of flies settling on his body. Resting on the dirt floor in another corner, an elderly grandfather had wrapped himself in a net to keep the flies from his open sores. The grandmother with all the sign language she knew was pleading for help and mercy.

"This is not an exception," a government official stated. "You can point a finger with your eyes closed in ten different directions and each time you will point to an area of great need.'

Please, please, if you do nothing else, go tell America of our life here," pleaded a young refugee man. "If they know, they will not let us suffer much longer.

Such trust staggers one, drives sleep from one. And speaking of sleepless nights, it is high time that many others spend sleepless hours in an effort to awaken Christians everywhere to the terrible suffering and hopelessness among the refugees in the Middle East.

If each of our churches could have but one of their nice, comfortable worship services in one of the medical clinics for refugee children and expectant mothers, surely there would be a revival. If the United Nations could have but one session on the main street of one of these tent clitics, certainly the trend of discussion would change quickly.

An American lawyer, after visiting one of the refugee camps, was quoted in the Beirut Daily Star as saying, "These suffering people are part of the family of nations. And I think this is a problem on which no one nation has a monopoly. This problem belongs to the world.

With winter setting in, these people living in picnic tents and wearing summer clothing are going to suffer terribly. They simply haven't blankets. One doctor expects mass death in the camp this winter, for he is doubtful that sufficient blankets can be supplied soon enough.

"I think one of the important things to recognize is that this problem will not be solved until the terrible sufferings of these people are brought before the eyes of the world."

And that is part of our task as MCC workers here on East Bank. To try to reveal to North American Christians the sad conditions existing here, that during our season of abundance we might give to the victims of war.

The tent cities are clustered a few miles from the river where Jesus was baptized, the Mount of Olives clearly visible in the background. Beyond the Jordan a green oasis surrounds the old city of Jericho.

I remember again the Lord's parable concerning a victim of violence on the Jericho road. "Now which of these was neighbor. .?" And He said, 'He that showed mercy.'

Then Jesus said, 'Go and do likewise.' "

—Harry E. Martens, MCC director

East Bank, Jordan

Three Evangelism Institutes to Convene in 1968

Three institutes of world evangelism are scheduled to be held during 1968. Following two very successful institutes in 1967, they will continue a new dimension of training for overseas and home missionaries, pastors, and other workers.

Sponsored jointly by the Council of Mission Board Secretaries and the Council of Mennonite Seminaries, the institutes will be directed by Donald R. Jacobs, Eastern Mennonite Board missionary from Kenya, East Africa.

A grant from the Schowalter Foundation has been made available to assist in the administrative costs of operating these insti-

A new institute will be added at the Mennonite Brethren Biblical Seminary, Fresno Calif

The three institutes will convene at Eastern Mennonite College, Harrisonburg, Va. (June 3-14); Associated Mennonite Biblical Seminaries, Elkhart, Ind. (June 17-28); and Mennonite Brethren Biblical Seminary, Fresno Colli

Mission boards will coordinate attendance of their personnel at these programs. Other persons who are involved in the total worldwide mission of the church at home and overseas are encouraged to attend one of the institutes. Application blanks and more information will be available later.

VS-ers to Brazil Aid Missionaries

For William Chupp of Pryor, Okla., and Clinton Bridge, Stuarts Draft, Va., overseas voluntary service in Araguacema, Brazil, meant building fences to keep cattle from straying or operating generators so that missionaries had electricity for at least four hours each day. And more.

Chupp commented, "I was working with the Aurora Associates program on a farm, a 20,000-acre ranch. I built fences and roads, planted grass, cared for the banana patch, and was a general all-around handyman."

He also told of the extremely high humidity in the rainy season, of sleeping under mosquito nets, and trucking 500 miles one-way for supplies. But he surmised, "I feel I now have a truer picture of how a mission is operated on a foreign field."

Bridge was responsible for maintenance of mission properties at Araguacema. These include three houses, a well, generator, elementary school, and clinic. He also refueled kerosene-operated refrigerators and painted buildings.

During the last two months of his twoyear term, Bridge aided Glenn Musselman and Cecil Ashley in constructing additions to churches in the Sao Paulo area in South Brazil

The overseas voluntary service program is being phased out in favor of overseas missions associates under the Mennonite Board of Missions, Elkhart, Ind. Mennonite missionaries first went to the Portuguese-speaking people of Araguacema in 1955.

Peace Witness Seminar on EMC Campus

An invitational seminar entitled Evangelicals in Social Action Peace Witness Seminar will be held on the campus of Eastern Mennonite College, Nov. 30, Dec. 1, 2. The seminar is jointly planned by Eastern Mennonite College and the MCC Peace Section, and is made possible by a grant from Schowalter Foundation.

Invitees as participants in the seminar include about fifteen church leaders from the MCC constituent groups and the same number from other evangelical groups. The urgency occasioning the calling of such a consultation is to be found in the critical world situation with which we are confronted orld situation with which we are confronted in the escalating war threat and the renewed interest on the part of the larger church in discerning its responsibility in the area of peace.

The purpose of the seminar is stated as follows: To examine together the biblical teaching on the Christian peace witness and to hold conversation between those who have understood this to require a complete nonresistance and those who understand that there are times when the Christian may or must take part in warfare.

Seven sessions are planned. In each session apaper will be read; there will be respondents to each paper and then a general discussion of the theme. The seven themes and the writers of the initial presentation will be:

What Is the Christian Attitude Toward Those Who Are Considered Enemies? C. N. Hostetter, Jr. Is Warfare a Denial of the Worldwide

Nature of the Church? Herman Hoyt
Pacifism and Biblical Nonresistance, John C.

Wenger Missionary Perspective—The Effect of War

on Preaching the Gospel, Lauren King Church-State Relationships—The Problem

of Nationalism, James E. Wood Responsible Christian Citizenship, Vernon Grounds

Christian Responsibility—National and International, Wilbert Shenk

Detroit VS-ers Open Sandwich Shop

Since August of 1967 Voluntary Service has been active in Detroit, Mich., sponsored by the Mennonite Board of Missions, Indiana-Michigan Conference, and the Detroit Mennonite Church.

VS-ers Barbara Hershberger, Kokomo, Ind, works full time at "The Open Circle," the Mennonite Church's combination sandwich shop-recreation center. It is frequented most often by youth between the ages of 11 and 15 who pay a small membership fee.

Membership entitles youth to two nights of free recreation a week at the nearby Campbell Elementary School. The recreation is supervised by the VS-ers and church members and is supported by the federal government's Office of Economic Opportunity.

Linda Fortner, VS-er from Rock City, Ill., is employed three days a week as a secretary for Protestant Youth Organization, an adoption agency. She assists at The Open Circle the remainder of her working hours.

In this predominantly Negro section of the city, pastor Jim Norton feels that the small VS unit is located in a fragmented community. He does not anticipate the type of problems that Voluntary Service experienced in Cleveland.

'We'll have opportunities for more VS-ers

in Detroit as apartment space becomes available." said VS administrator Jerry Miller.
"Campbell Elementary School needs school-teachers, orderlies can be assigned to nearby hospitals, and we especially need a married couple to assume program director responsibilities."

Book Sales Increase in Luxembourg

Sales are increasing in Le Bon Livre bookstore in Luxembourg, Ray Gingeriels reported that although they do not stock school books, they had twice as much school trade this fall as they had last year. A sizable order from the Luxembourg City school commission again increased the volume of sales

The Gingerichs are now anticipating their rush season before the St. Nicholas Day and Christmas holidays.

Oswald Oesch, a young man who has been called to the ministry by the Rosswinkel Mennonite congregation, spent 12 days observing and becoming oriented in the bookstore before he left for his third year of Bible school in Germany.

Oesch plans to spend Christmas vacation with the Gingerichs. He will assume management of the bookstore when they return to the United States next summer.

The second fiscal year in the bookstore closed June 30 with an approximate increase in sales of 50 percent over the first year. Increased sales mean a broadened circle of contacts. As people gain confidence in the store, the fear of Protestant heresy diminishes, and more opportunities for witnessing are opened.



Salida. No, this isn't a new brand of tea. It's the Spanish word for "exit." Three 30-second films are now in production by Mennonite Broadcasts for distribution to Spanish television stations in South America and the United States.

The situation is a driver asking directions to illustrate the words of Jesus, "I am the way..." Two other spots have been produced to illustrate Jesus' words, "I am the bread of life," and "I am the light of the world."

The cameraman is MBI production specialist

Medical Team Trains Workers

With more than 1,500 Vietnamese and Montagnard tribes patients each month, the staff at the Vietnam Christian Service-assisted Evangelical Clinic at Pleiku usually doesn't have a lot of time left over for training local workers.

The total staff at the Pleiku clinic numbers just nine. Dr. Christ Leuz, a Mennonite from Doylestown, Pa., is physician in charge. His wife, Lois, is a nurse along with Mary Pauls, a Mennonite from Port Rowan, Ont.

None of the local workers had any previous medical training but now they are carrying the bulk of the administrative paper work and record-keeping necessary to the smooth running of a varied medical program. Two Vietnamese do the reception and records work.

Two Jarai girls are being trained as nurse steep, and also serve as interpreters for Mrs. Leuz and Miss Pauls. A Bahnar youth is interpreter for Dr. Leuz, while another young man is being trained as the elinic's lab technician.

Because of the varied staff and patients

With more than 1,500 Vietnamese and ontagnard tribes patients each month, the languages: Vietnamese, Jarai, Bahnar, and if at the Vietnam Christian Service-as. English.

Most of the training is being done by the nurses. While not taking the place of formal medical studies, the elementary lessons in medical diagnosis, the recognition of symptoms and diseases, and the treatment of wounds and other injuries are basic to making the local staff useful in the clinic.

making the tocal stant oberin in the clinic Miss Pauls said, "Our work at the clinic keeps us busy. When we don't have a waiting room full of patients, we're moving supplies from the unfinished hospital wing into the clinic supply rooms. We're trying to clear out the hospital wing so that the contractor can finish the hospital."

Mrs. Leuz may be seen most often with her interpreter dispensing medicines to patients who have been examined by the doctor. Or perhaps she will be in the laboratory teaching someone how to conduct a urinalysis using a micro hermatocrit.

The nurses don't have much time to worry about how they could do more.

FIELD NOTES

NOTICE

No Gospel Herald for November 28

A Christian Workers' Conference, sponsored by the Christian Education Board of the Lancaster Conference, will be held at the Myerstown Mennonite Church, Nov. 24, 25, Jacob Rittenhouse, J. Russell Baer, and Jay C. Garber will speak. A number of short talks will be given by Sunday school workers.

Clifford Amstutz joined the Hesston College laculty on Oct 2. Previously he served on the laculty from 1954 to January 1962 in the fields of science and agriculture. In 1962, he he and his family began a period of foreign service in Nigeria under the auspices of the Mennonite Board of Missions and Chartities. They returned in September, one year carlier than anticipated because of unstable political conditions in Nigeria. In Nigeria, he served in the field of education as teacher and was the director of the Mennonite Agriculture Program in Uyo, East Nigeria,

"Peacemakers in a Revolutionary World" will be the theme for a weekend event at Laurelville Church Center, Jan. 26-28. Resource leaders will be Laura Kennel, Goshen, Ind.; John Smucker, Bronx, N.Y.; and Ivan Kauffman, Washington, D.C.

The event is for those who are searching for means of social change that are consistent with the Christian peace witness. Interested persons should write for further information to Laurelville Church Center, Route 2, Mt.

Pleasant, Pa. 15666.

Lee I. Yoder, 5604 Monarch Drive, Fort Wayne, Ind., has been named administrator of the Chateau Samartian Nursing Home, now under construction east of Fort Wayne. His wife, Ruth, will serve as bookkeeper. The Chateau Samartian, with a 77-bed

capacity, will open in the summer of 1988. Special meetings: Moses Slabaugh. Harrisonburg, Va., at Chestnut Ridge, Orrville, Ohio, Nov. 19-26. William R. Miller, North, Liberty, Ind., at Hicksville, Ohio, Nov. 19-26. Glendon Blosser, Harrisonburg, Va., at Greenmonte, Stuarts Draft, Va., avor. 19-26. Joe Esh, Lyndhurst, Va., at Locust Grove, Burr Oak, Mich., Dec. 1-10. Alvin F. Detweller, Boyertown, Pa., at Fist Mennonic, Norristown, Pa., at 78-26. B. Charles Hostetter, Harleysville, Pa., at Pike, Elida, Ohio, Nov. 23-26.

New members by baptism: Thirteen at Goshen College Church, Goshen, Ind.; two at Weaverland, East Earl, Pa.; nine at Martindale, Ephrata, Pa.; five at Sharon, Winton,

Calendar

Millwood Winter Bible School, Cap. Pa., Jan. 1-12. Ministers Week, Eastern Mennonite College, Jan 22-26. School for Ministers, Eastern Mennonite College, Jan. 29 to Feb. 9.

29 to Feb. 9. School for Ministers, Coshen College Biblical Seminary, Feb. 6-23. Spring Church Extension Convention, Sycamore Grove

Church, Garden City, Mo., Mar. 22-24.
Rocky Mountain Conference, annual meeting, May 3-5.
(Place not yet decided)

Calif.; ten at Sharon, Plain City, Ohio.

The 63rd Annual Bible Conference will be held at the Slate Hill Church, near Shiremanstown, Pa., Wednesday evening and all day Thursday, Nov. 22, 23, George R. Brunk, Harrisonburg, Va., will be the guest speaker.

Hesston College is planning the sixth annual Thanksgiving Preview for High School Seniors, Nov. 23-25. Saturday, Nov. 25, is Parents' Day. Dr. Laban Peachey, presidentelect of Hesston College, will speak at a convocation in the chapel hall on Saturday evening prior to a dinner meeting for seniors, students, parents, and faculty.

be the speaker at a Thanksgiving service on Nov. 23, 9:30 a.m., and at a Youth Rally, Nov. 25, 3:00 p.m., at First Mennonite, Norristown, Pa.

Ruth Ressler reported from Osaka, Japan, "We had a typhoon Friday, sort of a late affair that almost missed the season. But it brought a lot of rain." She also noted a change of address to 2 chome, 9-35 Kitabatake, Abeno ku, Osaka.

Word has been received via the Reverend N. C. Bernard, Church of Scotland, Edinburgh, that the Cyril Gingerichs, the Wallace Shellenbergers, and Martha Bender are in good health and at their work in Abiriba in the secessionist section of Nigeria

S. Paul Miller, Dhamtari, India, wrote, "I attended the meeting of the board of directors of the Yeotmal Seminary. . . . You may be interested to know that the Seminary has a special meeting called 'Days of Challenge' during the fall holidays." The meetings are designed to interest young men to enterseminary

The late Andrew Brenneman, Elida, Ohio, willed \$1,000 to the Mennonite Board of Missions, Elkhart, Ind. Treasurer David Leatherman said, "These funds will indeed be of great assistance toward meeting the financial needs of the mission and service program throughout the world.

Yorifumi Yaguchi was the main speaker at annual Christian life conferences at Shibecha and Obihiro, Japan. The theme was Christianity and Other Religions.

Daniel Kanagy, Phillip Blosser, and Steven Shenk, children of missionaries to Japan, sang with the Billy Graham Crusade Choir in Tokyo, Oct. 20-28. Young Shenk, a high schooler, said that the crusade was really an encouragement to the missionaries in Tokyo.

Judith Miller arrived in Belize, British Honduras, Nov. 3 for her first term as a missionary nurse. A commissioning service for her was held at the Shirksville Mennonite Church on Oct. 22.

Arthur and Rachel Kraybill arrived in Tegucigalpa, Honduras, Nov. 10 for their first term as houseparents at Pine Grove Academy. A commissioning service was held for them at the Elizabethtown Mennonite Church on Nov. 5.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15683,

Mennoniten in aller Welt/Mennonites Around the World, edited by Anni Dyck. Agape Verlag, 1967, 128 pp. Paper, \$2,30.

My review of this bilingual paperback starts off with a wholehearted recommendation of this effort for use by our own people. and outsiders as well. The book is printed in two columns throughout: the left one in German, the right one in English, and is Alvin F. Detweiler, Bovertown, Pa., will divided in four sections describing the Mennonite Church on each one of four continents. These divisions are followed by some thirty fact-filled sketches about the Mennonite Church in each particular country, usually written by a native. Some of the top leaders and writers have contributed to this

> For current information Mennonites Around the World is a much better source than the now ten-year-old Mennonite Encuclopedia. In addition, it includes even the most recent developments. Over one hundred photos, many of them not published before, give us a visual image of our church as well. The book would make a nice companion piece to C. I. Dvck's Introduction to Mennonite History .- Jan Glevsteen.

Readers Sav

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I sincerely appreciated the way Bro. Amos Weaver wrote the timely article, "A Hard Say-ing," in the October 24 issue of the Herald. Thank you for it. When the popularity poll leans in favor of the beatniks, hippies, and peaceniks, why, oh why, can not redeemed children of God, for the sake of Christ and His blood-bought church, be a living sacrifice that is well pleasing to God? Why cannot God's children be motivated in conduct in line with divine principles and standards, no matter what the current fad? After all, has not Christ commissioned His church to be the light and salt of this world?-lesse P. Zook. Austin, Ind.

'Dare We Pay Taxes for War?" is an interesting editorial. The same question could be raised in other tax money expenditures where Christians would hardly participate as individuals.

While it is true that Jesus did not live His life primarily as an example; nevertheless, He did live under the government of that day; and was also confronted with the tax question.

Obviously the Roman government was neither Christian nor nonresistant. However, when asked a similar question related to taxes, Jesus clearly answered: Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." Jesus makes a sharp distinction, but does not intimate in the least that any strings should be attached to Caesar's portion; how this will be spent appears to be Cae-sar's privilege and (or) responsibility.

To His own disciples Jesus gives this advice when confronted with the question of paying tribute money: notwithstanding, lest we

should offend them . . . that take, and give unto them for me and thee. Here again them hint how the many them. hint how the money should be spent.

Perhaps such instances should have a modifying tendency on certain attitudes taken presently to wards government, war, and correlated topics; with more emphasis on the fact: ' . . . that they were [we are] strangers and pilgrims on earth : consequently occupied basically in God's program for those who are "pilgrims on earth," of old.—S. C. Brubacher, Ayr, Ont. pilgrims on earth," even today as

I appreciate the concern expressed by the editor about the Christian paying taxes for military expenditures. We have too long justified our paving these taxes without question by quoting Luke 20: 25. It will probably be impossible to withhold our taxes. Perhaps we need to remind the government of our beliefs and at time of payment request that our tax money not be used for military expenditures. This is probably the very least we should do as fulfillment of our task as a social conscience. Further guidance along this line is certainly need-ed and welcomed.—Daniel J. Miller, Walnut Creek, Ohio.

I want to express my appreciation for "My Prayer in each issue of the Gospel Herald. It is one of the hirst items I read. I appreciate the note of confession and request for forgiveness in almost each one.

I believe if we are willing to analyze our prayers we will often hind them unbalanced. A large percentage is given to petition and intercession (and these are important), but with too small a percentage of confession and praise. Do not our prayers very much indicate the quality of our relationship to God?

I also appreciated the "Prayers of Luke Warm. although apparently many did not, as the many negative comments in the Readers Say column indicated.

Please convey my appreciation to the one responsible for the writing of "My Prayer." you for the many line articles in the Gospel Herald. May God's Spirit continue to guide you in your editorial work.-Warren W. Martin, Oley, Pa.

The other day when I had to travel 45 miles by bus I took with me a few back issues of Gospel Herald that I couldn't seem to find time to read at home. Across the aisle from me sat a U.S. beatnik, trying to read a Spanish newspaper. After reading the Oct. 3 issue of the Herald for some minutes, sleepiness overtook me and I laid the paper down to take a nap.

The tellow across the aisle, when he saw I wasn't going to read, said, "Will you loan me your magazine? I haven't read anything I could understand for two whole days." I gladly loaned it to him, but did wonder which articles he would read. He spent some time on "The Middle East: A World on Trial," a few minutes on "... Wake of May 18 (No. 6)," a good bit of time on

"Undying Fire of the Reformation" and "Reflec-tions on Riots." By the time he was through with it, we were nearly to our destination and I was wide-awake and wondering what he had found of interest in these articles.

May I commend you on having chosen for that particular issue some articles that would attract the attention of an unsaved man, looking for meaning in life. Glancing through the others I had along, I was grateful that the Oct. 3 issue was the one he asked for, because I think it really gave him something to think about. And that brings me to some of the other ar-

And that brings me to some or the other ac-ticles. Those that should give us all something to think about were "Amos, Prophet of Righteous-ness" and "It's Later Than You Think." The courage to print these calls to repentance we appreciate. Surely you know the power of the printed page. We only hope that these articles were widely read. May God bless you for your ministry. We really appreciate the Gospel Herald -James C. Roth, Cd. Obregon, Sonora, Mex.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Finnith-Horst.-Earnest Finnith, Hagerstown, Md., EUB Church, and Rachel Horst, Hagerstown, Md., North Side cong., by Harold A. Lehman, June 10, 1967

Garber-Moser.-Carl Garber, Edmonton, Alta., Holyrood cong., and Sharon Moser, Lowville, N.Y., Crogan Cons. cong., by Richard Zehr, Aug. 19, 1967

Gingerich-Miller.-Abraham Gingerich and Lois Miller, both of the Bethel cong., Odon, Ind., by James Knepp, Sept. 16, 1967.

Knox-Rediger.-Paul Vernon Knox, Harrisburg, Ore., and Coralee June Rediger, Albany, Ore., both of Fairview cong., by Verl Nofziger, Ore., both o

Rolon-Leininger,-Juan Rolon, Lima, Ohio, Puerto Rico cong., and Odette Leininger, Archbold, Ohio, Lockport cong., by Walter Stuckey and Guillermo Tijerina, Oct. 28, 1967.

Siemens-Cripe.-Jim Siemens, Inman, Kan., and Rhoda Cripe, Delavan, Ill., Hopedale cong., by Ivan Kauffmann, Oct. 21, 1967.

Steinhauer-Wissler.-Paul Steinhauer, Bridgeport cong., and Darlene J. Wissler, Mount Joy, Pa., North End cong., by James M. Shank, Oct. 7, 1967. Steria—Zehr.—Gilbert Steria, Croghan, N.Y., Croghan Cons. cong., and Savilla Zehr, New Bremen. N.Y., Lowville Cons. cong., by Richard Zehr, Sept. 9, 1967.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bergey, Roy Z. and Elaine (Alderfer), Burlington, Vt., first child, Kevin Roy, Oct. 20, 1967. Detweiler, Ernest and Janice (Moyer), Salunga, Pa., first child, Michael Dean, Oct. 9, 1967.

Dueck, Diedrich and Louise (Buckwalter), Port Elgin, Ont., second child, first daughter, Tessa Louise, Sept. 29, 1967.

Gingrich, Gordon and Erma (Knechtel), Elmira, Ont., third child, second son, Timothy Dean, Oct. 18, 1967

Graber, Carl and Marion (Frey), Ind., second son, Timothy Carl, Sept. 3, 1967.

Green, Wayne and Mary Jane (Moyer), Telford, Pa., second child, first daughter, Amy Lynelle, Oct. 2, 1967.

Hostetler, Duane and Theresa Kay (Amstutz), Orrville, Ohio, first child, Arlene Kay, Sept. 27,

Keller, Larry and Ruth (Yoder), Harleysville, Pa., second child, first daughter, Claudia Faye, Oct. 22, 1967.

Knepp, Ronald D. and Pauline (Swartzentruber), Indianapolis, Ind., a daughter, Kimberly Jeanette. Sept. 1, 1967.

Kurtz, Larry and Lynne (Neuhouser), -Ind., second daughter, Pamela Sue, Sept. 2, 1967.

Lapp, Omar J. and Sara Ellen (Miller), Gap, Pa., third child, first daughter, Irene Elizabeth, Oct. 18, 1967 Miller, William and Donna (Witmer), -

Ind., first child, William Joseph, Jr., Aug. 10, 1967. Payne, Paul and Mary Ann (Hershberger), Mt. Union, Pa., second child, first son, Paul Timothy, Oct. 25, 1967

Richards, Robert, Jr., and Lorlee, Ft. Wayne Ind., first child, Shane Alexander, Oct. 25, 1967 Roth, Roger H. and Joanne (Roth), Mt. Pleas-ant, Iowa, second daughter, Erin Lynelle, Oct. 25,

1967

burg, Va., second child, first daughter, Lucinda Sue, Oct. 1, 1967.

Sheeler, James and Ruth (Allebach), Newville, Pa., sixth child, third son, Samuel Lee, Oct. 27, Showalter, Donald E. and Marlene (Collins),

Broadway, Va., first child, Carl Grove II, Sept 19. 1967 Thomas, Paul and Irene (Miller), Millersburg.

Ohio, third child, second son, John Livingston, Sept. 20, 1967.

Yoder, Wayne W. and Mary (Gerber). Berlin. Ohio, third child, second daughter, Sherree Lynn, Oct. 1, 1967.

Obituaries

May the sustaining grace and comfort of our Lord less these who are bereaved. bless these who are

Bauman, Jesse, son of Mr. and Mrs. Daniel Bauman, was born Dec. 21, 1892, at Woolwich Twp.; died at Elmira, Ont., Oct. 24, 1967, from a fall suffered at work; aged 74 y. 10 m. 3 d. On Mar. 1. 1917. he was married to Rebecca Martin, who died in 1965. Surviving are 3 children (Amsey, Mrs. Ervin Martin, and Mrs. Clarence Brubacher). 14 grandchildren, and one great-grandchild. He was ordained in the Old Order Mennonite Church, as a minister in 1923 and bishop in 1933. After he joined the Elmira Church in 1940, he served as a supply minister. Funeral services were held Oct. 27, at the Elmira Church, with Vernon Leis and Howard Bauman officiating.

Borntrager, Ezra J., son of Joseph and Barbara (Moyer) Borntrager, was born at Hartford, Kan., June 3, 1884; died at Lebanon, Ore., Community Hospital, Sept. 15, 1967; aged 83 y. 3 m. 12 d. In January 1908, he was married to Lydia Glick who survives. Also surviving are 4 daughters (Mrs Bessie Gill, Mrs. Helen Skogas, Mrs. Doris Kauff man, and Mrs. Vera Berg), 2 sons (Raymond and Marvin), 18 grandchildren, 19 great-grandchildren, and one brother (Glen I.). He was a member of the Church of God Church. Funeral services were held Sept. 19, at Jost Funeral Chapel, with Arthur Feese and George Kauffman officiating: interment

in Twin Oaks Memorial Park. Brenneman, Ernest Ray, son of Samuel D. and Sarah (Jenkins) Brenneman, was born near Bittinger, Md., June 27, 1895; died at Garrett County Memorial Hospital, Oct. 18, 1967; aged 72 y. 3 m 21 d. He was married to Amelia Schrock, who survives. Also surviving are 6 sons (William, Carl, Alvin, Allen, Elmer, and Ernest, Jr.), 7 daughters (Mrs. Leona Beitzel, Mrs. Rhoda Miller, Mrs. Olive Puffinburg, Mrs. Ruth Headings, Miriam, Mrs. Arlene Zook, and Lois), 2 brothers (Robert and Daniel), 4 sisters (Mrs. Cora Broadwater, Mrs. Annie Buckel, Mrs. Emma Glofelty, and Mrs. Mary Young), 47 grandchildren, and 6 great-grandchildren. One daughter (Alice) and one son (Samuel J.) preceded him in death. He was a member of the Glade Church. Funeral services were held Oct. 22, by Melvin Nussbaum, Walter Otto, and Alvin Kanagy, at the Cherry Glade Church.

Detweiler, infant son of Joseph and Mary Lou (Erb) Detweiler, was stillborn at St. Lukes Hospital, Kansas City, Kan., on Oct. 20, 1967. Memorial service was held on Oct. 29, at the Kansas City Mennonite Fellowship, with Roman Stutzman officiating.

Friesen, Peter A., son of Peter and Mary (Barch) Friesen, was born at Mountain Lake, Minn., May 22, 1879; died at Schowalter Villa, Hesston, Kan., Oct. 28, 1967; aged 88 y. 5 m. 6 d. On Oct. 10, 1901, he was married to Helena Hiebert. Together they went to India as missionaries in 1907. Following her death in 1921, he mar-ried Florence Cooprider on Aug. 24, 1922. They served in India until 1941, when they returned to the States where he pastored churches at Denver, Colo., and Greensburg, Kan., retiring in 1953 Surviving, in addition to his widow, are 5 sons (Peter H., William C., John A., Edward H., and Seitz, Delbert and Jean (Hostetler), Harrison- Paul A.), one daughter (Grace-Mrs. Clifford

Slatter), 22 grandchildren, 17 great-grandchildren, one half brother (Henry M. Dick), and one half sister (Mrs. Mary Wall). Funeral services were held at Hesston Church, Oct. 30, with Peter Wiebe officiating, assisted by Milo Kauffman, Edwin Weaver, James Horsch, and James Hershberger.

Jantz, Ruth, daughter of William and Ella Haw key, was born June 11, 1893, in Harvey Co., Kan.: died at the Axtell Christian Hospital on Oct. 28, 1967; aged 74 v. 4 m. 17 d. On Feb. 7, 1912, she was married to Ezra Jantz, who survives. Also surviving are 4 sons (Earl, Melvin, Wayne, and Paul), 3 daughters (Neva Lou-Mrs. Bernard Hershberger, Nona-Mrs. John Snyder, Ruth—Mrs. Clarence Orpin), 24 grandchildren, 2 brothers (Irvin and A. S.) 5 sisters (Mrs. Nellie Sauerwein, Stella-Mrs. John Winey, Zelma-Mrs. Willie Grabill, Minnie—Mrs. Walter Grabill, and Mrs. Olive Zook). She was a member of the Whitestone Church; interment in Meridian Ceme-

Kreider, Elizabeth H., daughter of Elias K. and Mary (Huber) Kreider, was born on Sept. 21, 1881, in Lancaster Co., Pa.; died at her home in Lan-caster, Sept. 24, 1967; aged 86 v. 3 d. Surviving is one sister (Mrs. Fannie H. Barley). She was a member of the East Chustnut Street Church. Funeral services were held at the Richard Herr Funeral Home, Sept. 26, with James M. Shank and Maurice E. Lehman officiating; interment in Byerland Cemetery

Miller, Esther Elaine, daughter of Lester and Edna Miller, was born prematurely at Wauseon, Ohio, Oct. 20, 1967; died the same day. Surviving are her parents, one sister (Rosa), 4 brothers (Jerry, Richard, John, and Logan). Grave-side services were held Oct. 21, with Carl Yoder officiating: interment in Pettisville Cemeters

Musser, Minnie, daughter of Daniel E. Lydia Musser, was born at Marshallville, Sept. 29, 1903; died at Canton, Ohio, Oct. 8. 1967, from a heart attack; aged 64 y. 9 d. Sur-viving is one brother (Allen D.). She was a member of the Oak Grove Church. Funeral services were held on Oct. 11, at Gresser Funeral Home, Orrville, Ohio, with Lotus E. Troyer officiating: interment in Oak Grove Cemetery

Myers, Emma C., daughter of John and Mary Ann (Brenneman) Martin, was born in Lancaster Co., Pa., Nov. 19, 1878; died at St. Joseph's Hospital, Lancaster, Oct. 2, 1967; aged 88 y. 10 m. 13 d. On Dec. 14, 1899, she was married to James William Myers, who died Feb. 15, 1923. Surviving are 8 children (Marvin L., Mrs. Ruth Londen, Alice, Raymond R., Ralph M., Mrs. Emma Banaszak, Warren W., and Mrs. Helen Pickel), 24 grandchildren, 38 great-grandchildren, 8 foster grandchildren, one brother (William H.), and one sister (Mrs. Lizzie March). She was a member of East Chestnut Street Church. Funeral services were held at Strasburg Church, Oct. 6, with James M. Shank and Willis E. Kling officiating.

Rudy, Glen William, son of Mr. and Mrs. Abner Rudy, was born in Wilmot Twp., Ont.; died at Princess Margaret Hospital, Toronto, Ont., after a brief illness, Sept. 17, 1967; aged 37 v. In 1963 he was married to Elizabeth Groh, who survives Also surviving are his parents, 2 sons (Timothy and Brian). 5 brothers (Carl, John, Willis, Elvin, and Harold), 4 sisters (Barbara, Karen, Betty-Mrs. Donald Buschert, and Doreen—Mrs. Dale Good). He was a member of the United Church in North Bay. Funeral services were held on Sept. 19. at Geiger Church, Baden, with Lester Bauman and Bruce Hallet officiating.

Shetter, Peter D., son of Abraham H. and Mary (Rock) Shetter, was born at Abilene, Kan., May 26, 1889; died at his home in Colorado Springs, Colo., from a heart attack, Oct. 9, 1967; aged 78 v. 4 m. 13 d. On Jan. 6, 1916, he was married to Elizabeth Lenhert, who survives. Also surviving are 5 children (Florence-Mrs. Millard Hostetter, Fern—Mrs. Robert Groff, Leroy, War-ren, and Lawrence), 17 grandchildren, 2 greatgrandchildren, one brother (Amos), and 3 sisters (Cathrine Entrikin, Anna Wells, and Bertha Collins). An infant daughter preceded him in death. He was a member of the Beth-El Church where funeral services were held on Oct. 12, with Darrel Otto and Keith Ulery officiating; interment in Ev-

ergreen Cemetery

Shapp, Hiram Ephraim, son of Daniel and Savilla (Weller) Shupp, was born in Clear Spring, Md., Oct. 7, 1874; died at the Washington County Hospital, Hagerdston, Md., July 17, 1967; aged to Suan Parmer, who died Sept. 19, 1946. Surviving are 2 children (Julia-Ams. Giltz White and Crace—Mrs. Milton Veager), 4 grandschildren, S great-grandschildren, 2 bordster (Joseph and Alvey), one sister (Mrs. Lydia Angle). He was grandson, He was member of the Pleasant View.

Church. Funeral services were held on July 20 at Reiff Church, with Walter Lehman and John Sollenberger officiating.

leinberger officiating.

Wiggler, Joseph and Mr. and Mrs. Christian

Wiggler, Joseph and Jonanya SJ. 1900; died at his
birthplace, Tavistock, Ont., after a lengthy illness,
Oct. 30, 1967; aged 67 y, 9 m. 5 d. On June 14,
1923. he was married to Druscilla Ruby, who died
in 1995. Surviying are 10 ehildren (Leander, LesMrs. Ledward Syndromer, Stephen and Stephen

Kropf. Delphine—Mrs. Lorne Zehr, Mayleren

Kropf. Delphine—Mrs. Lorne Zehr, Mayleren

Kropf. Delphine—Mrs. Lorne Zehr, Mrs. Floyd Brenneman, and Betty—Mrs. Wallace Roth).

33 grandchildren. A stert also predeceased him.

He was a member of the Est Zorna Church,
Clungrich officiating, ss were held, Newton L.

Items and Comments

On Oct. 16, 27 students from Union Theological Seminary joined with over 200 other draft-age men from New York City to turn in their draft cards at the Federal Court Building. Individual letters of explanation of refusal of further cooperation were attached to each draft card. A statement of the group reads:

"We, a group of Union Theological Seminary students, in an act of conscience based on opposition to our government's unjust involvement in Vietnam, and to the present inequities of the draft, refuse to cooperate with the Selective Service System. In returning our draft cards, we act on the conviction that in a free society, dissent must be heard, and individual conscience must be respected. Our act of noncooperation is done with the intent to express.

- "Our love of, and deep concern for, our country, which we feel is pursuing an immoral and unjust war, to the detriment of the nation's own best interests and the cause of world peace;
- (2) "Our compassion for the suffering of all our brothers in Vietnam—Vietnamese, Americans, and others:
- (3) "Our objection to the present Selective Service System, which:
 - (a) "is unjustly discriminatory in its process and, through deferments and exemptions, increases the already-present inequities of our society;
 - (b) "refuses to respect the right of an individual to follow the dictates of his conscience;
- (c) "is serving as an indispensable aid to the continuation and escalation of the Vietnam war.

"We therefore publicly declare our intent to cooperate no longer with the present Selective Service System, and to support those who, like us, find their consciences compromised by the existing draft law. We believe we are upholding a principle long honored as essential to democratic government: that the call of conscience must be obeyed."

A journal designed to help "practicing clergymen" keep abreast of current trends and stimulate them to renewal will soon make its first appearance.

Context will be published three times a year (Autumn, Winter, Spring) by the Lutheran School of Theology at Chicago.

"We are concerned to speak to the practicing dergyman," said Franklin Sherman, associate professor of Christian ethics and editor of the new journal, "who is concerned with the explosion of knowledge in theology and who may find in this journal an instrument of keeping abreast of current trends, and, we hope a stimulus to renewal.

In the first issue's lead article, Dr. Carl E. Braaten, the school's professor of systematic theology, discussed "Speaking of God in a Societa Age."

Other writers in Context's first edition were Richard John Neuhaus, editor of Una Sancta (an independent quarterly) and pastor of St. John the Evangelist Lutheran Church in Brooklyn, N.Y., Dr. Stewart W. Herman, school president: and Dean James Scherer.

According to Ecumenical Press Service published by the World Council of Churches, "The increasingly vociferous campaign against foreign missionaries in India has drawn a

sharp reply from the U.S. ambassador to India Mr. Chester Bowles

"He labeled these attacks 'inventions' inspired by bad faith, and saw them as part of a systematic effort to destroy the cooperation' between India, the U.S., and voluntary organizations working to combat famine in Bihar.

"Speeches by the minister of irrigation in Bihar, Mr. Chandra Sekhar Singh, set off the newest polenic. He charged that agents of the Central Intelligence, Agency (U.S.A.) camoudaged as missionaries had infiltrated certain industrial regions. He said he had received many complaints that victims of lamine and flood in Bihar had been content of the control of the co

Bowles cited the work which church agencies had accomplished. They provided a daily meal to four and one-half million children, one and one-half million mothers, and two and one-half million other adults. They also built nearly 200 kilometers of roads, helped to erect 100 kilometers of dams, dug or decepned 343 wells and 90 reservoirs.

According to the Wall Street Journal the public lost \$357,987,970 to Nevada slot machines and gaming tables in the fiscal year ended June 30. according to the Nevada Caming Commission. This is 8.8 percent more than year-earlier losses. Nevada also collected \$23,84,535 in casion entertainment taxes, license fees, and table fees, up 26 percent from fiscal 1986.

In its annual report, the gaming commission also reported there are more than 30,000 slot machines in Nevada, 103 poker tables, 115 roulette wheels, 287 crap tables, but only five gambling-bridge tables.

Ambassador Arthur J. Goldberg, U.S. representative to the United Nations, told more

THE CHURCH FUNCTIONS WITH PURPOSE

by Calvin Redekop

An essay on church organization. The author clarifies some issues that arise in the process of criticism of the Christian church. He proposes a series of obligations incumbent on all who confess the lordship of Christ and shows how social structures are related to the function of the church. **50c**





than 800 persons at historic Trinity Church in New York that judges and lawyers should assure that the law protects "the poor as well as the rich."

He spoke at the annual ecumenical religious celebration of the opening of the courts, a service attended by attorneys, justices, law school faculty members, and the choir and clergy of Trinity. Bishop Horace W. B. Donegan of the Episcopal Diocese of New York presided.

"We have medicare, but we need something more," Ambassador Goldberg declared, speaking from a lectern on the south side of the sanctuary. "We need legal care for all

Recent reports, he said, indicate that "a whole multitude of legal rights are effectively denied to poor people either because they do not have access to legal advice or because they cannot afford the expense of litigation."

Some 5,000 church members were encouraged to be "revolutionaries for Christ" at a public rally in Minneapolis.

The plea came from Dr. William R. Bright of Arrowhead Springs, Calif., founder and president of Campus Crusade for Christ International, who opened a week-long Minnesota Lay Institute for Evangelism.

Dr. Bright declared that Christ's command to His followers to "make disciples of all nations" can be met in "10 years or less if enough people are willing to meet God's conditions.

"People want to know God, and a majority will come to know God through the person of Christ if they are approached properly," Dr. Bright said.

The onetime California businessman, whose Campus Crusade organization now has 1,100 staff members working at colleges throughout the United States and in 36 foreign countries, said the institute program was set up to train church people in effectively presenting the claims of Christ in a contemporary way.

On the basis of 10 years' experience with the institutes, Dr. Bright said "any church, if it takes the training seriously, can double its membership in one year. I've seen it happen."

The institute training program is developed around four spiritual laws.

"Just as there are physical laws that govern the physical universe, so there are spiritual laws which govern your relationship with God." Dr. Bright told the audience.

He listed them as follows:

—"God loves you, and has a wonderful plan for your life. —"Man is sinful and separated from God.

thus he cannot know and experience God's love and plan for his life. —"Jesus Christ is God's only provision for man's sin. Through Him you can know God's

love and plan for your life.

—"We must receive Jesus Christ as Savior and Lord by personal invitation." Contents

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Coming December 5

How Goes It, Busy Man?
Committed to Be God's People
What Is Poverty?

Dan Harman David Augsburger Jo Goodwin Parker

Cover photo by Harold M. Lambert Studios, Inc.

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The Goppel Hersid was established in 1908 as a successor to Goppel Witness (1905) and Hersid of Truth (1804). The Goopel Hersid is a religious periodism when the Goppel Hersid is a religious periodism of the Control of the Control

GOSPEL HERALD

Tuesday, December 5, 1967

Volume LX, Number 47



How Goes It, Busy Man?

By Dan Harman

Look at him go. He must be important—very important! He must have appointments and deadlines and airplanes to keep him busy. Busy, busy man!

Say, busy man, what about your health? Is it worth making that appointment on time if you get ulcers in the process?

And what about your family, busy man? Do the wife and children ever get to see you now that you are so important?

Look at him gol At the rate he's going, he'd surely be in trouble if he took a wrong step in traffic, or a wrong turn in his car, or a wrong elevator or train. He'd be in the next state before he could slow down enough to get back on the right track.

And, busy man, how about your soul? You know, of course, that you can't possibly run fast enough to get away

from God. You can't schedule Him out of your life and you can't talk too busily on the phone for Him to forget you. He won't go away. God made you, and He gase you the strength, enthusiasm, intelligence, and drive that have brought you so far. It was His creation that gave you the opportunity to choose this busy. buys treadmill you're on.

God Wants to Speak

God has something to say to you, busy man. If you'll listen. If you'll slow down enough to hear Him, He has something to say to you that's for your own good.

He's saying that in the midst of your hurry, hurry life there are some eternal values that you need to consider. Will all this fast-paced drive be worth it if your children grow up and don't really know their dad? If they grow up and away from all those dreams you've fashioned for them in your heart? Will your hurry-scurrying amount to anything?

And that lovely wife: If you amass a fortune and grow apart from her, will that well-padded bank account be worth it? Will the end really justify the means?

"But," you say, "I'm hurrying just so they can be proud of me. So they can have all the nice things they deserve. So they can have the good life I never had when I was a bov."

Sure you are, busy man. That great big ego just loves to keep repeating those things all the time, doesn't it? Time and again you repeat them to the wife and children when they complain about not sharing life with you. "All for them," you say without ever asking them just exactly what they really want you to do or be. I dare you, busy man, ask them, "Would you rather have me rich, important, and absent or just average and available?" I dare you, busy man. If you really love them so much, ask them what they really want of you.

Busy man, you're doing it for yourself and no one else. You're driving, scrambling, hustling, and climbing to get where your inner love of yourself wants you. That's where God comes in.

God never intended man to be lazy. He never intended for a husband to neglect his family, either. Remember that, busy man. God demands that man place love of God before love of self.

God's First Requirement

"If any man will come after me, let him deny himself.
. (Mt. 16.24). Interesting, isn't it, that Christ put this requirement ahead of many, many others? He must have known about people like you a long time ago, busy man. You can't get around it. You can't follow Jesus and be too

busy to get away from yourself. Setting aside personal ambition, personal concern for profit, and personal aggrandizement: these are the requirements for the beginning steps of following Christ.

Busy man, have you ever stopped long enough for your conscience to catch up with you? Does that attaché case have a Bible in it? Oh, I'd be greatly surprised if it does. You don't need me to ask you about your soul. You know what's right and wrong. You know how it is between you and God

You know there's a Savior who has a claim on your life. That Savior who has a few things to say to you about using your time—that time which you seem to think is so valuable for making a profit. He wants to ask you about your church attendance, and the dedication of talents to His cause; He wants to know about your influence for His work and your witness in behalf of winning souls to His cause. He's calling you, busy man. Will you stop long enough to give Him an answer?

Don't you realize that if you keep up this rush-throughlife and keep forgetting God, you'll end up spiritually lost?

The great Japanese Christian, Kagawa, once said it most beautifully: "When I read in my Bible that Jesus went about doing good, I am dismayed to see people just going about."

You rush right past that church each Sunday, don't you? There's salvation to be had there, you know. There are a people in that building who can testify to personal miracles that really happened to them, thanks to the power of their Christ Miracles that transformed meaningless lives into warm, purposeful living. Jesus saves, busy man. He can save you. Slow down as you pass that church next Sunday. See what that gospel inside can do for you.

Stop Sometimes

You hurry past that hospital once in a while, don't you, busy man? You dash madly past it on the way somewhere. Have you ever stopped and visited the emergency ward? Have you walked through and heard the sobs? The cries to God for mercy and life and healing—have you ever stopped in to hear them? They were busy people, too, you know. Those people were in a hurry to get somewhere in their cars. Now they're calling on God for mercy. Want an experience to remember, busy man? Stop by that hospital; you know, the one that irks you because it has a "Slow" sign in front of it. Stop in sometime, busy man.

And that jail: it's repulsive, isn't it? You speed up a little as you go by. But inside are people who started out as you did. They got success on their minds. They lived and ate and slept success. Always in a hurry to make that

extra dollar. Always looking for new and better ways to make a good impression, or make an extra sale, or meet someone important. Then to them the end gradually justified the means. Of course, once they were caught, they had lots of time to think; lots of time they never knew they had before. Lots of time to meditate over reaping and sowing, over right and wrong, over the value of truth and honesty; lots of time to repent for the bent principles that put them behind bars. They're in those cells, busy man: stop in sometime and visit them.

Take your eyes off that financial page of the paper sometime. As you're flying along on that jet or as you're swishing along on that commuter train, look around. Watch those slum areas zip past.

If you ever have a spare minute, stop off in one of those slum areas, busy man. Stop off and be amazed at how many formerly busy executives now reside there. You'll find men of learning, family men who went too fast; you'll find them down there among the scum of the city.

They were in a hurry and the bottle became their crutch. How does it go, busy man? The man takes a drink; then the drink takes a drink; then the drink takes the man. Maybe you already know about that, busy man. But stop off in the slums sometime and see how your predecessors ended up. Might open your eyes. Pick out a comfortable curb, while you're in the slums. Pick it out and reserve it, for if you keep on the way you're going, you'll be back as a permanent resident one of these days. Think it over.

"Too busy for God" is the first principle of modern-day business. But then you already know that, too, don't you? And taking time for God is the first step back to sanity and healthy adjustment and spiritual stability. Take time, first of all, above all other demands, for Cod. Pray daily, never miss church, read that dusty Bible you've got home there somewhere, and find a place of service within the church family. Then you go ahead and be as busy as you want to be. First lead your family in being a God-centered Christian unit, and then go out and rush to your heart's content.

"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Mt. 10:39). Have you found a busy schedule that demands all that is you? You are in a hurry to get lost if you have. You've found a wheel to put your shoulder to which grasps for your total life. If that's you, then you're about to lose your life. If what you've "found" isn't Jesus, then you've lost the core of what life is all about.

Think it over, busy man. God cares very much how you decide.

Now or Never

I have had several opportunities lately to see dramatized, before my eyes, the Mennonite retreat from the farm. When rural congregations are asked how many of their families farm, they are surprised, first, that it is possible to count the remaining farm families in a few minutes, and second, the person counting runs out of farming families before fingers-he just can't get the number up to ten. This is particularly true if the question is sharpened to, How many of your families make their living only from farming?

It came through to me like a jolting halt, on one of these occasions, that we have now just about raised the last generation of Mennonite farmers. Think about it yourself. If you have, as in one rural congregation of nearly three hundred, less than a dozen active farmers, and if less than half of those are young men, what is the statistical likelihood of sons of farmers in twenty years? The answer is obvious.

In many areas of the Mennonite Church the last generation of Mennonite farmers is being raised right now. I have no interest here to go into the reasons for this end of an era, nor to make a judgment about whether what is happening is good or bad. I will shed no tears, though I think I could.

Rather, I must call attention to an unequal resource we have available in the Mennonite Church today. It is a resource which will be gone tomorrow. The young people raised on the farm, even though they may not become farmers themselves, are equipped to do something about world hunger. They know about soil testing, fertilizer, crop rotation, drainage, stock breeding, and storage. More than all this, among Mennonites there is an innate love for the soil that drives many young men into agriculturally related businesses when farming for them is no longer feasible. It is extremely hard for us to imagine that the cover-all image of the typical Mennonite man is fading.

It turns out that presently the problem of world hunger has suddenly become colossal. Some statisticians predict that by the late 80's there will be more people than food potential. Already 110,000 of the 180,000 added to world population daily will be hungry.

The unproductive land in hungry nations must be brought into full production. Young Mennonites with farming experience are fitted to help. The Mennonite Church should develop a crash program to mobilize as much of its remaining agricultural resources as possible. Young men with experience should be sent as agricultural missionaries, with the blessing of the church, to India, Africa, and everywhere where people are getting hungrier. Maybe God would say to the denomination as He says to individuals, "I was hungry and you fed me.'

-Arnold W. Cressman.

My Prayer

O God. Mu prauer todau Is a prayer of confession. I confess that too long I have allowed my wrongdoing To keep me from coming to You And seeking Your forgiveness. I now confess my pride In refusing to face You And my own sinful self. Grant, O God. That I may always be dissatisfied With muself Until I am right with You.

Amen.



Walnut Creek Church

The Walnut Creek Church, Walnut Creek, Ohio, was founded during the Civil War in 1862 by a liberal segment of the local Amish churches led by Bishop "Groz Mose Miller," a leader of Amish churches begun in the early nineteenth century. The first church house was built in 1862 and replaced in 1896 by the present building, with further additions and improvements in 1908 and 1949. Paul R. Miller is the pastor and the membership is 520.

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Menno-nite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683

Boycott All War-Toys Games

As a parent or grandparent; as a godparent or Sunday school teacher; as a Christian who is concerned about the direction in which the world is heading—what manner of presents do you intend to buy for the small fry this Christmas?

There are many types of toys available. You can equip the child of your choice with realistic replicas of nearly all the military machines of violence, destruction, and discord which the human mind has yet been able to devise.

Your child can know the thrill of launching a tank attack, of scoring a direct hit, of operating a gun which will fire automatically and then convert into a grenade thrower.

If this seems a little dull, you can try the tank that blows apart, and as our correspondent this month points out, one presumes that if there were any occupants they would be blown apart too.

What really concerns us is the attitude toward warfare and violence which is approvingly fostered by the manufacturers and purveyors of these so-called toys.

While history has shown that warfare has sometimes been proved necessary in human affairs, no one has presented that it has been anything short of "pure hell."

Why then, when all our efforts in the world today are directed toward peace, do we ingrain in our children the fantasy-glory of war? Why when we celebrate the Feast of Passe do we fill children's tooking with the weight of held

Peace do we fill children's stockings with the symbols of hell?

Those who buy these toys must share a portion of the

responsibility. Manufacturers will always claim that they produce only what people will buy. In spite of religious convictions, store owners find they must stock these toys to stay in business (at least that's what they tell us). The answer seems to rest with the man in the street.

We believe the Christians should boycott all war-games toys. Don't buy them yourself, and ask your friends and relatives not to buy them for your children. Use what influence you have to persuade other parents to do likewise.

The men's and women's organizations of the various churches could well join forces to make an issue out of the sale of such toys in the local community. If they don't sell, you won't see them on the market another year.

If some of you reading this have doubts, we refer you to the TV commercials your children watch with their afternoon programs. If you make a stand on this, you may well have opposition in your home. Why not stand up like a parent and take it—our youngsters have been looking for parents for along time!

These war games and war toys are no contribution toward a better world, and we believe that's what you want for your children and their children. Why not make a small contribution to the cause? No so-called war toys—no symbols of hell—in your home this year.

(Editorial in Canadian Churchman, national paper of the Anglican Church of Canada)

A Challenge to Christlikeness

A young lady came to her college counselor, discouraged and disillusioned. The counselor asked, "Can you specify any one thing which seems to be the center of your problem?" After a long pause she said, "Christians, I guess." This reminds one of what George Bernard Shaw said, "The trouble with Jesus Christ is that He has disciples." Another skeptic says, "I could believe in Christianity if I hadn't met so many who said they were Christians."

I remember counseling a young person some years ago who had difficulty with this ever-present problem of the claims Christians make and the kind of lives many live. Finally I said, "Have you, in your lifetime, met some who were Christlike?" "Yes," she said, "I do know a few who were Christlike?" "Yes," she said, "I do know a few who really live the way I think Christians should." Then I said, "Think about these. Do not let yourself become too absorbed with those who do not really represent Christ. Above all, think of Christ Himself."

One day Jesus was on the mountain with a few of His disciples. The rest of His disciples were in the valley seekly to heal the young man possessed of a demon. They had no success. Finally Jesus arrived. The disciples said, "Ah, here

comes Jesus. We cannot cast out the demon. But He can."

And in pointing the father, son, and crowd to Jesus a miracle
was performed.

No doubt much of our failure flows from our trying to do the divine work, trying to live the Christ life without His power and presence. This causes others to see us and to deny the power of Christianity. But somehow when we point people to Christ, the miracle happens. And we ourselves become more like Him.—D.

Our Basic Need

We need to be reminded that the need of the world is not a new ethic or a new formula for international relations. The world needs a new vision of Jesus. The cry of the Greeks expresses the real need of every person conscious or unconscious. "Sir, we would see Jesus." There is too much preaching in the name of Christianity, or churchianity without Christ. He still stands in the marketplace of life saying. "If I be lifted up. . . I will draw all men unto me."— D.

Committed To Be God's People

By David Augsburger

On June 4, in the grip of unbearable tensions, in the heat of unquenchable passions, Israeli men—grown, hardened men—wept.

The barrage of threats from surrounding countries vowing their extermination had forged a white-hot passion for defense or offense. Now they cried from frustration, wrung their hands in exasperation, in the cold fear that they would be forced to await their down

Forced to wait by the slow motion of committees, the hesitancy of diplomacy, the pressure of world opinion. Already, they were committed—totally—to act. Dynamically committed like a tightly coiled spring. Prepared, passionate, piedeed to live on a crisis base.

Commitment in any moment of impending disaster calls men to live on a crisis basis.

Crisis an Incentive

In a time of national crisis every person and resource is mobilized, committed. A doctor in an epidemic lives on a crisis basis. A family in financial straits, a home in the grip of illness, a community in emergency all live on a crisis basis. If this be true, should it not be so with Christians in the midst of a dying world? Should we not pledge ourselves to live on the basis of crisis? Crisis, an incentice to coiled commitment?

Yes, "now it is high time to awake. . . . "Yes, "lift up your eyes, and look on the fields . . . white. . . . "Yes, there are compounding crises calling us—whether it be our crises-racked world, a soon-returning Christ, the imminent end of time, or the crisis of eternal destiny.

Watching people streaming through O'Hare airport, I feel that sensitive tug of the Spirit. The passion for men which He inspires within us, His compassionate concern. He makes us care. About men. All men. And suddenly my heart is rebelling against the obvious. "Oh, no, God," it cries, "it cannot be that these, all these men will never know. Oh, they may hear of You with the beat of sound waves on the eardrum, but not with the ears of the heart. Will they never know what it means to share life in Jesus Christ? O God, it cannot be that they will all be lost." Yet, I must face truth. But oh, the responsibility!

We must communicate Christ to them. That crisis alone is incentive enough to commit us to be God's people today. To-

day in this world, in our time. This vast incentive must call us to examine the commitments we have made in life, especially the deep unspoken commitments that order our daily living.

All of us commit our lives deliberately, or life has a way of doing the committing for us. We can awake to discover commitments we would have never planned or chosen. One cannot be noncommittal about life. There is the pressure of too many trivial but tyrannical commitments, molding and squeezing the value out of life. As God's people we must eliminate even the good, from the good choose the best, and among these determine the truly important if we are to serve the ultimate. Does not the incentive of crisis call us, prod us, goad us, toward this goal? Yes, crisis can be the incentive, the external stimulus, which goads us toward the goal. Which calls us to live on a crisis basis.

The Imperative Is Christ

But it is not the *imperative*. The incentive is crisis but the imperative is Christ. Not external stimuli, but an internal Spirit. We are committed to be God's people because God grips our lives. We have discovered life anew—with a new tone, a new style of life. God's kind of life. We are God-possessed men and women. We choose to live on the crisis basis of commitment because of what we are becoming in Christ. This is why our fundamental commitment of life must be to be God's people.

Every life is structured by a fundamental commitment in which all other commitments nest. All of life—its value, its quality, its character—is determined by the fundamental commitment. Are we confident that our fundamental commitment is to Jesus Christ?

A commitment that is truly fundamental is not an ethereal abstraction, a generality—it is concrete. Visible. Apparent in all the secondary commitments.

Commitment is an up-to-date prayer list.

Commitment is sore knees

Commitment is time to listen to others.

Commitment is gladly doing without pie-or praise.

Commitment is Robert Friesen introducing a neighbor to Jesus Christ; it is Mark Lehman in community renewal; it is the percentage of giving on Andrew Shelly's income tax return, or Nelson Litwiller reminding you, "Take your cross: carry it."

Commitment is a life on voluntary crisis basis.

Commitment is letting the shape of Christ emerge from

David Augsburger, speaker for the Mennonite Hour, delivered this message at the annual Mission Board meeting, Hesston, Kan., June 25, 1967.

your life. In the unique way Christ lives through you. In His creatively sacrificial servanthood. It is not realized in borrowing another's working plan, copying his best gimnick, being "in" on the newest churchy fads. We have had a long history of dashing from gimnick to gimnick and fad to fad. And if our meeting together has been only proliferated fads, it will have been in vain—worthless! Rather than copy or borrow diesa lavishly, or imitate the success formulae of others, let us go pledging ourselves to be God's partners in re-creation. What could we do with Saul's armor anyway?

We need the creative weapons of the Spirit, even if they look like only a handful of pebbles. The creativity of the Spirit of God can make of us what God needs where we live. Creative witness is not a matter of plagiarizing, but of discovering the incisive leadership of the Spirit of God. He is originality. It was He who created an ordered universe out of chaos. It is He who has brought order and meaning out of the confusion of our lives. He is the creative Spirit whose recreation within and through us is constant. The creativity must be His, the credit His

We must yield to His working in His own way. The wind of the Spirit blows where He chooses. He may not choose us "to be seen." He may choose to work through someone far "less likely to succeed" that the glory may be evidently His, not ours.

He may be sending us back to be only a spark to ignite the tinder waiting there.

He may be sending us back to be behind-the-scenes warriors to pray doors open. Or to pray that He will release the gifts of the Spirit that lie dormant in every member of our fellowships, that all of us together, in the diversity of gifts that the Spirit gives, may complement one another within the fellowship of Jesus Christ, completing the fullness of the body of Christ. So that Jesus Christ may be present, prominent, and preeminent in each of our fellowships.

The Diversity of Gifts

This diversity of gifts can liberate our fellowships to minister to all the needs of man. These needs vary from community to community, class to class, person to person. In the inner city, there is need for far more than the simple word. We go with love and compassion that cares and helps, which serves, witnesses, and works to show that the gospel of Christ cares about both man and his community. In suburbia the next logical step may be to introduce Jesus Christ, and this is our ultimate goal—that men may know Him!

In the past, we too easily felt that proclaiming the kingdom of God was a matter of words. Now we have recoiled; some insist it be solely by action. Could it be that the unbelief of either is equally serious? Who can divorce action, deed from the Word? Who can ignore either the service of introducing men to Christ's life, or the service of social and economic assistance? The gospel is essentially personal but inescapably social.

We minister to man in his predicament, be the problems social, economic, or spiritual. In all, sharing as Christ shared, serving as He served, loving, giving as servants of the Servant. He compels us to care about the plate left empty by deprivation as well as the empty heart, about the spirit made empty by discrimination as well as the empty soul.

We go committed to be God's people, in compassion and concern; to care and love, to suffer, to bleed, and to give ourselves, "to spend, though it be blood, and spare not," to live sacrificially on the crisis basis of commitment.

Abroad or at home, the task is identical. Go, discover how the creative Spirit will make us God's people. Go, learn the language of our world, the language of heart and soul as well as speech; learn the customs, the culture, the background, the motivating drives; identify sincerely with man in his frustrations; live, share, and then speak that they may hear the call of Christ in their own language-of-the-heart.

The identical sacrifice is asked of all. Whether we serve in a new nation-home or our native culture. We are called to be Cod's people, thoroughly and completely in all of life, actions, and words—from the small unconscious expressions of our spirits to the planned communications that demonstrate conviction and commitment in life.

As we go, we must affirm that God's people dare not doubt that God can do a mighty work through any one of us.

We are God's people. We go to live it. To let God live within us. We go committed, committed to be God's.

Renewal

By Barbara E. Shisler

The withered brownness of my branch Attests to days of choking drought; Parched, dusty leaves are seeking ways To fresh springs of more fruitful days.

Sweet crystal waters found anew, The vibrant stream flows glad and free, Into my thirsty bough life pours, As, joy ously, I drink of Thee.

What Is Poverty?

By Jo Goodwin Parker

You ask me, "What is poverty?" Listen to me. Here I am, dirty, smelly, and with no "proper" underwear on and with the stench of my rotting teeth near you. I will tell you. Listen to me. Listen without pity. I cannot use your pity. Listen with understanding. Put yourself in my dirty, worn-out, ill-fitting shoes, and hear me.

Poverty is getting up every morning from a dirt- and illness-stained mattrees. The sheet's have long since been used for diapers. Poverty is living in a smell that never leaves. This is a smell of urine, sour milk, and spoiling food sometimes joined with the strong smell of long-cooked onions. Onions are cheap. If you have smelled this smell, you did not know how it came. It is the smell of the outdoor privy. It is the smell of young children who cannot walk the long dark way in the night. It is the smell of the mattresses where years of "accidents" have happened. It is the smell of the milk which has gone sour because the refrigerator long has not worked and it costs money to get it fixed. It is the smell of rotting garbage. I could bury it, but where is the shovel? Showles cost money.

Poverty is being tired. I have always been tired. When the last baby came, they told me at the hospital that I had chronic anemia caused from poor diet and a bad case of worms and that I needed a corrective operation. I listened politely—the poor are always polite. The poor always listen. They don't say that there is no money for iron pills or better food or worm medicine. The idea of an operation is frightening and costs so much that, if I had dared, I would have laughed. Who takes care of my children? Recovery from an operation takes a long time. I have three children. When I left them with "Granny" the last time I had a job, I came home to find the baby covered with fly speeks, and a diaper that had not been changed since I left.

When the dried diaper came off, bits of my baby's flesh came with it. My other child was playing with a sharp bit of broken glass, and my oldest was playing alone at the edge of a lake. I made \$22 a week, and a good nursery school costs \$20 a week for three children. I quit my job.

Poverty is dirt. In your clean clothes coming from your clean house, you say, "Ambody can be clean." Let me explain about housekeeping with no money. For breakfast I give my children grits with no cleo or corn bread without eggs or oleo. This does not use up many dishes. What dishes there are, I wash in cold water and with no soap. Even the cheapest soap has to be saved for the baby's diapers. Look at my hands, so cracked and red. Once I saved for two months to buy a jar of vaseline for my hands and the baby's diaper rash. When I had saved enough, I went to buy it, and the price had gone up two cents. The baby and I suffered on. I have to decide every day if I can bear to put my cracked, sore hands into the cold water and strong soap.

But you ask, "Why not hot water?" Fuel costs money. If you have a wood fire, it costs money. If you burn electricity, it costs money. Hot water is a luxury. I do not have luxuries. I know you will be surprised when I tell you how young I am. I look so much older. My back has been bent over the washtubs every day for so long that I cannot remember when I ever did anything else. Every night I wash every stitch my school-age child has on and just hope her clothes will be dry by morning.

Poverty is staying up all night on cold nights to watch the fire, knowing that one spark on the newspaper covering the walls means that your sleeping children die in flames. In summer, poverty is watching gnats and flies devour your baby's tears when he cries. The screens are torn, and you pay so little rent that you know they will never be fixed.

Poverty means insects in your food, in your nose, in your eyes, and crawling over you when you sleep. Poverty is hoping it never rains because diapers won't dry when it

This vivid description of poverty was presented at the Hillsborough County [Florida] Teacher Training Institute for Adult Basic Education. It has been distributed also by the Tennessee Department of Adult Basic Education.

rains and soon you are using newspapers. Poverty is seeing your children forever with runny noses. Paper handkerchiefs cost money, and all your rags you need for other things. Even more costly are antihistamines. Poverty is cooking without food and cleaning without soap.

Poverty is asking for help. Have you ever had to ask for help, knowing your children will suffer unless you get it? Think about asking for a loan from a relative, if this is the only way you can imagine asking for help. I will tell you how it feels. You find out where the office is that you are supposed to visit. You circle that block four or five times. Thinking of your children, you go in. Everyone is very busy. Finally, someone comes out, and you tell her you need help. That never is the person you need to see. You go see another person, and after spilling the whole shame of your poverty all over the desk between you, you find that this isn't the right office after all—you must repeat the whole process, and it never is an easier at the next place.

You have asked for help, and, after all it has cost you, you are again told to wait. You are told why, but you don't really hear because of the red cloud of shame and the rising black cloud of despair.

Poverty is remembering. It is remembering quitting school in junior high because "nice" children had been so cruel about my clothes and my smell. The attendance officer came. My mother told him I was pregnant. I wasn't, but she thought that I could get a job and help out. I had jobs off and on, but never long enough to learn anything. Mostly I remember being married. I was so young then. I am still young. For a time, we had all the things you have. There was a little house in another town, with hot water and everything. Then my husband lost his job. There was unemployment insurance for a while and what few jobs I could get. Soon all our nice things were repossessed and we moved back here. I was pregnant then.

This house didn't look so bad when we first moved in. Every week it gets worse. Norhing is ever fixed. We now had no money. There were a few odd jobs for my husband, but everything went for food then, as it does now. I don't know how we lived through three years and three babies, but we did. I'll tell you something. After the last baby I destroyed my marriage. It had been a good one, but could you keep on bringing children into this dirt? Did you ever think how much it costs for any kind of birth control? I knew my husband was leaving the day he left, but there were no good-byes between us. I hope he has been able to climb out of this mess somewhere. He never could hope to, with us to drag him down.

That's when I asked for help. When I got it, you know how much it was? It was, and is, \$78 a month for the four of us; that is all I ever can get. Now you know why there is no soap, no needles and thread, no hot water, no aspirin, no worm medicine, no hand cream, no shampoo. None of these things forever and ever and ever. So that you can see clearly, I pay \$20 a month rent, and most of the rest goes for food. For grits and cornmeal and rice and milk and beans. I try my best to use only the minimum electricity. If I use more, there is that much less for food.

Poverty is looking into a black future. Your children won't play with my boys. They will turn to other boys who steal to get what they want. I can already see them behind the bars of their prison instead of behind the bars of my poverty. Or they will turn to the freedom of alcohol or drugs and find themselves enslaved. And my daughter? At best, there is for her a life like mine.

But you say to me, "There are schools." Yes, there are schools, My children have no extra books, no magazines, no extra pencils or crayons or paper, and, most important of all, they do not have health. They have worms; they have infections; they have pinkeye all summer. They do not sleep well on the floor or with me in my one bed. They do not suffer from hunger, my S78 keeps us alive, but they do suffer from malnutrition. Oh, yes, I do remember what I was taught about health in school. It doesn't do much good. In some places there is a surplus commodities program. Not here. The county said that it cost too much. There is a school lunch program, but I have two children who will already be damaged by the lime they get to school.

But you say to me, "There are health clinics." Yes, there are health clinics, and they are in the towns. I live out here eight miles from town. I can walk that far (even if it is sixteen miles both ways), but can my little children? My neightow will take me in when he goes, but he expects to be paid, one way or another. I bet you know my neighbor. He is that large man who spends his time at the gas station, the barbershop, and the corner store complaining about the government spending money on the immoral mothers of illegitimate children.

Poverty is an acid that drips on pride until all pride is worn away. Poverty is a chisel that chips on honor until honor is worn away. Some of you say that you would do something in my situation, and maybe you would for the first week or the first month. but for vear after vear after vear.

Even the poor can dream. A dream of a time when there is money. Money for the right kinds of food, for worm medicine, for iron pills, for toothbrushes, for hand cream, for a hammer and nails and a bit of screening, for a shovel, for a bit of paint, for some sheeting, for needles and thread. Money to pay in money for a trip to town. And, oh, money for hot water and money for soap. A dream of when asking for help does not eat away the last bit of pride. When the office you visit is as nice as the offices of other governmental agencies, when there are enough workers to help you quickly, when workers do not quit in defeat and despair. When you have to tell your story to only one person, and that person can send you for other help and you don't have to prove your poverty over and over a and over a wait.

I have come out of my despair to tell you this. Remember I did not come from another place or another time. Others like me are all around you. Look at us with an angry heart, anger that will help you help me. Anger that will let you tell of me. The poor are always silent. Can you be silent too?

"Intelligent Prayer"

By Lorie C. Goodina

You hear it at prayer meetings, often at women's meetings. It goes like this: Mrs. A (or Mr. B, or Brother and Sister C) has some difficult problems. Let us all pray for her (him,

Can you tell us a little bit about the problems, so that we can all pray more intelligently?

Thank you, Sister X. I'm sure we can pray about it more intelligently now.

What do you mean, "to pray intelligently"? Do you think we have to tell the Lord the details of the problem? Forget it; He knows them already. Or that we need to tell Him what to do about it? He knows that too.

When those four fellows literally raised the roof to get their friend to Jesus, they only brought him there. They didn't tell the Lord what was wrong, or what to do. Suppose they had said, "Lord, this guy is sick from eating too many saturated fats and drinking too much reconstituted wine. He needs a pill and a purge, and some good advice about his future diet."

If we'd been there, that's what we'd have said. That's the way we "pray intelligently." We figure out in our own minds what the trouble is and what the remedy is. Then we ask God to use His power to do our bidding.

That isn't what these four friends did. They didn't know what their friend needed. They knew they didn't know. But they knew Jesus, and they knew that Jesus knew.

So they got together and they brought him to Jesus. It was a kind of "praying for him." It took some effort on their part; it took some compassion; it took some love. They couldn't help him themselves; so they took him to Jesus. They were "praying with the understanding." They went as far as they could.

And when the Lord dealt with him, He didn't start with the obvious. He forgave the man's sins. Nothing dramatic happened, nothing that you could see. The man still lay on his pallet. He still twitched with the palsy. The Sadducees were indignant; the Pharisees were scandalized. And no doubt the four friends were disappointed.

Here we've carried him all this way; we've torn up the roof; we've done all we can. We've made this journey at considerable expense to ourselves, and our friend is not healed. Maybe we just didn't "pray intelligently."

Maybe they thought they knew "all" about their friend. They had thought it all through; they knew all the details; they could "pray intelligently."

Who says we have to know all about a problem before we can pray about it? The Word of God doesn't say so. In fact, the Bible says that we cannot know except "in part." We are so wise in our own eyes. We think we know what is best. But the Apostle Paul writes that even "God's foolishness is wiser than men's wisdom." How much more, then, His wisdom!

So Jesus knew that man needed bodily healing. But it was not the first and most urgent need. He needed healing for his spirit, forgiveness for things not even his friends knew about. They couldn't pray about something they didn't know about. But they brought him to lesus.

Jesus saw the problem, knew the need, gave the answer. Not because somebody "prayed intelligently." But just because they brought him into the Presence.

Our problems are too big and too complex and too obscure for us to know all the details. The world with its wickedness and violence, the church with its divisiveness and indifference, our friends and loved ones with their needs and heartaches, even our own hearts with dark wells of shadows in their depths—who can know them?

We don't know, and we don't need to know. The Holy Spirit knows. He isn't going to reveal all these things to us so that we can "pray intelligently." The Word of God makes little of man's intelligence in prayer which is essentially a spiritual exercise. "We do not know," says Rom. 8:26, 27, "even what to pray for; but the Spirit himself pleads for us with sighs too deep for words. And he who searches our hearts knows the mind of the Spirit who intercedes for God's own people in God's own way."

If we want the best for our friends and loved ones, we'll have to stop deciding what is the best. We'll have to stop judging God's answers by human reason, stop comparing heaven's doings with earth's standards, stop challenging eternity's logic by time's expediency.

It is right that we should "pray intelligently." The Apostle Paul writes, "I will pray with my spirit, and I will also pray with my intelligence." Those four friends of the palsied man certainly prayed with their intelligence. Further, they allowed themselves to be used in bringing the answer to their prayer. But they knew when they had gone their limit. They brought the man to Jesus and then they got out of His way.

That's the way we should pray, doing all we can, going as far as we can. And when we have reached that place where we can no longer pray with our "understanding," when nothing seems clear to the mind, when darkness and confusion seem still to rule—have courage. For it is then that "The Spirit hastens to help us in our weakness"! You have brought your problems to Jesus; you have "prayed intelligently." Now yield yourself to the Spirit who intercedes, and get out of His way with your homemade solutions.

And prayer will be answered. We may not see anything dramatic. God often works behind the scenes. Those four friends could not see with their eyes the absolution which Jesus gave the sick man. But when God is working, the evidence will appear. Healings will occur. Bodies, souls, minds will be healed. Homes will be healed; families will be healed; churches will be healed. Even governments and nations will be healed. When God's people really "pray intelligently," miraeles of healings will be daily fare. And the only "intelligent" approach to prayer is, bring it to the Lord in the Spirit, who intercedes "in God's own way."

Fred Prays

By Paul W. Nisly

It was a strange situation. An awkward situation. I was embarrassed.

You see, we had come to help Fred. Or at least visit him. Fred was the cook at the rescue mission. Good cook, they said. Dependable. But he had been feeling a certain pain in his back—leading to an aching all over. Then one day when he tried to leave the dinner table, he couldn't. His back seemed to be frozen. Slipped disk the doctor said, although he didn't X-ray the back.

So Fred was bedfast. Actually at first he couldn't even stand the soft bed and just lay on the floor. But some kindhearted person slipped a piece of plyboard between springs and mattress. Now he could rest—although uncomfortably on his hed

When we went to see Fred, he was lying on his right side spooning in food with his left hand. (He appeared to be right-handed.) It wasn't hard to see that Fred was miserable. He could hardly eat because he couldn't sit up, and his propped-on-arm position looked most uncomfortable despite a wide supporting belt around his lower back. We three men stood around stupidly, wishing there were a way we could help him.

But we didn't know how to help; so we asked about his mishap. Then we discussed the relative merits of medical doctors, chiropractors, and osteopaths.

Before long we heard people singing; so we turned to go. We wanted to present a program to the newly fed derelicts downstairs. Poor guys—they sure needed help.

So we turned to hurry downstairs to sing, pray, read the Bible, hear a sermon. We didn't want to be late.

But as we nervously left, Fred called, "Couldn't we at least have prayer before you go?" He was the bad guy. The sinner. But saved. And he asked us to pray. We forgot. An awkward situation.

To All the Generous

By Henry J. Helmuth Brethren . . .

"We decided to go without descrit one night every week, and send the money to MCC for relief work." In this world of starving people that surely is a worthy cause. How I admire real sacrifice! We all like to eat—and plenty, too. And just to hear dessert mentioned—pie, ice cream, cheese cake (or is that dessert—I forget), pudding (missionary's thrift special). . . . To go without either of these one night every week; that's what I call self-denial. Others have done it and so can I. That way I can suffer with the underfed, the undernourished. Those starving from the hunger of—of—of—dessert.

Now talking this over with my wife, she reminds me of the real purpose of dessert. Something sweet cuts the appetite (two servings of the main meal heaped high is just the appetizer). So doing without dessert one night every week teachse me to suffer with those who never know what a satisfying feeling really means. I'll gladly suffer with them one night a week.

But there's something that bothers me just a bit. We sometimes give to the Lord what's left over. I believe the Lord wants the firstfruits (of course I'm not thinking about doing without the main meal one night a week). One sleeps better on a full stomach. That's a well-known fact. Well, we're talking about dessert and dessert is essential. But sort of an extra. Or an extra.

There's an exception to this idea of giving the Lord what's left over. The principle of leaving the best 'til last very definitely applies here. I mean to say there are two sides to every coin. And my going without dessert one night every week not only affects the coin. It relieves my bloated stomach. "Thanks, Lord, for letting me participate in real suffering, Amen."

What? This is the night we sacrifice and skip dessert? I'll have another steak, please.

-Puerto Viejo de Sarapiqui, Costa Rica.

The sharp, angry tongue Of a tired man stings like Frigid, winter wind.

-RUTH KING DUERKSEN.

The Handicap of the Past

By Robert J. Baker

Too many Christians today have relegated the Holy Spirit to second-class clitzenship in the Trinity. We Mennonites of the present seem to be standing with one foot on the boat, the other on the shore, vainly trying to make up our mind whether to get on board with the Holy Spirit or step up on solid but sterile terra firma without Him. The latter would be safer, and I believe it would agree with past action

For in the past we have gently but firmly placed God's gracious Spirit in the back seat of our thinking, making sure that He never grasped the wheel and took over the driving. If anything, we have learned to avoid Him. Maybe when we left the farm, we left Him back there with the thirty milk cows. We wondered if He, God's Holy Spirit, could make it with us in the big time. We didn't want to be hindered:

We Have Shoved the Holy Spirit Back

So we shoved Him so far back from actual involvement in the church service that He sits on the last row of the balcony seats and speaks to us only by calling long distance at great expense. Many churches are even leaving His "phone" off the hook so that when the Spirit calls, He gets only a busy signal. Seldom do we call Him. The Holy Spirit has become the court of last appeals. He is to be consulted only when the situation is critical, desperate, "impossible."

We have placed the Holy Spirit in the same category to us the living as experimental cancer drugs are to the dying. When all reasonable medical skills have been exhausted, we invite the cancer sufferer to try the radical chemical compounds. They are tried only when we strongly suspect that death is imminent, when all other remedies have failed. We use the Holy Spirit in about the same manner. We invite Him in when the situation is hopeless.

We are a long way from Pentecost and we have been getting farther away from it by the moment, both literally and figuratively speaking. The Holy Spirit in our church has come rather close to being replaced with committees, seminaries, PhD's, and executive boards.

Now there is nothing wrong with being a member of some committee, graduating from a seminary, doing original research on the Anabaptists, or serving the church on some board that does a little executing twice a year. A few things need to be executed.

The thing that is wrong is that in our haste to "grow up" in our church we have left the Holy Spirit in the dust, we have managed to replace that Spirit to a great degree with

brains, conferences, and paper work. We do not have time for the Spirit's directives because we are so busy getting out our own communiques.

We can hardly wait for the Spirit's leading because we have our own deadlines to meet, and if the Spirit has had nothing to say by 12:00 sharp, the presses roll anyway, and the paper comes spewing out, man substituting unashamedly for Him. We are great at ad-libbing for that Spirit, and He must be shocked to hear us say what we think He is saving.

Nebulous and Little Known

The Holy Spirit has always been a little nebulous to us. God the Father, Jesus Christ the Son, these we can buy and os on in the large economy size packages. But the Holy Ghost, the Spirit? Well, that's a bit far out to the left. It's so far out to the left that even our college students haven't found Him yet. And as we move to the right, the distance between us becomes greater.

In fact, the Holy Spirit is in great danger of being left out in the cold altogether. But we really don't feel too bad about it, because the Pentecostals will surely find Him and pick Him up. We Mennonites are a bit hard nosed, perhaps a bit hard headed. If we can't buy it, can't plow it, can't sell it, can't eat it, we tend to leave it alone.

The Holy Spirit is not quite in the "in" crowd in our circles. He cannot be sectioned off into 160-acre farms or turned into a housing development. He cannot be "recipied" into the Mennonite cookbook. And no Holy Ghost shares are listed on the New York Stock Exchange. So, can He really be so great? We've been toying with the question.

No, the Holy Spirit is not a very tangible commodity. Perhaps the "Chost" part of the name has fooled us, made us suspicious. We have worked hard to become acceptable to all people, and in many of these efforts it is best to play the Holy Chost tune pianissimo. If not, someone might hear us and get frightnen.

In this world of skillful advertising, we have noted what sells merchandise, and it would seem that a little bit of the Holy Chost goes a long way in the spiritual world. So we take it easy, we play it safe, and mention Him only slightly as we breeze most rapidly through Acts.

We may not be giving the Holy Spirit first place in our lives because of fear. To turn your life over completely to His direction, to sign a blank check and tell God to fill in the amount, is dangerous. What might the Holy Spirit ask of us? Is it possible that He might uproot us from the pleasant plains of Illinois, from the happy hills of Pennsylvania, and

plant us in the blazing bush of Africa?

To live by the Holy Spirit's direction could be a pretty hairy experience. Most Christians are not quite ready to let God move them like some pawn over the chessboard of life. The very least He could do is consider us to be some chess piece besides a pawn, preferably a bishop. And even then we would like to have a few words to say before that Spirit sent us slicing diagonally across the checkered spots that make up the word's geographical picture.

So fear and pride restrict us, deadly twins that bind us to our comfortable pews. We have asked God to play the game by our rules for so long a time that complete surrender now becomes a hurdle of gigantic proportions.

We Have Little Time

The Holy Spirit works best when there is a vacuum to fill. For then He comes bursting in to penetrate every pocket of resistance that has been emptied. Mennonites today are busy people. Their lives are filled with piano lessons, vacations, men's fellowships, sewing circles, PTA's, etc.

There is little time to take a lesson from the Holy Spirit, to vacation with Him, to find fellowship at His side. We have adapted ourselves well to the cosmopolitan, twentieth-century living. We drink Metrecal with the rest of the world because we overeat, take tranquilizers because we have wound our mainsprings so tight that they can't unwind even if we sleep at a Sheraton Hotel for a week.

We have no time for the Holy Spirit to really come in and talk things over. Our schedules are very tight and we seem unashamed of it. It is almost a mark of distinction to speak with a pained sigh of how we were away from home every night of the last week. We are busy, busy little people:

A Tiny Cloud of Hope

But there is a bright spot on the horizon, a tiny cloud the size of a man's hand. The World Conference of Mennonites that met at Amsterdam is now history. Between trips to the Holy Land and jaunts to Menno Simons' birthplace, the delegates were involved with some discussion about that black sheep of the Trinity, the Holy Spirit. There is a possibility that during that conference we may have pulled the Holy Spirit skeleton from the denominational closet and accepted Him as a working brother in the church.

If the World Conference of Mennonites, however, found time only to analyze the Holy Spirit, and never time to inte Him to analyze them, then the conference will make us only culturally richer but scarcely fatten our spiritual wallet. It will be interesting to watch our church and see what comes out of the hierarchy along this line. I am willing to watch innumerable sets of color slides that picture the bridges of Amsterdam and Menno Simons' markers, if in the process I also am exposed to a more complete and intense picture of that blessed Holy Spirit and how He can work more effectively through this life of mine. Unless what was learned there in Holland can filter down from the top to us below, then the broad base of the church pyramid will still be Holy Spirit starvel.

There is yet another bright spot to consider. If the above

transfusion fails, there is still time for a grass roots experience to start and spread below. In fact, this seems even more reasonable and likely. I do not cry alone for an outpouring of that Spirit. The voices are many. We can start where we are; we do not need to wait for a diffusion from any other source.

The Spirit is not class conscious; His is no private club. Each of us can dedicate and rededicate our hearts and minds to this quest, a seeking to be more Holy Spirit oriented, becoming willing to consider what it means, to enter into dialogue one with another concerning the implications and thrusts of such a revitalized relationship.

And what will it mean? Does it mean becoming less and less committee structured? Does it mean more time on our knees and less time on the road? Does it mean a study of what is taking up our time, a willingness to cut and disengage? Does it mean that the establishment of a private prayer closet for each of us is more important than the laying of brick upon brick until a \$200,000.00 combined church sanctuary and educational unit is erected?

The bottom of the church structure can think also; it may be more flexible and original in its approach than the top. Laymen are acting as if they know God also. From the grass roots of the church can come normally the life-giving fluid that permeates the entire organism, that gives it direction from God instead of from man.

A Fresh Look

And so the Mennonite Church of today is thinking about tomorrow. What shall we do? We cannot waver forever between two opinions. We can play it safe and keep the Holy Spirit under wraps in the background. In the past this has been our policy, We may not have published that policy, but by default it became an established practice. We have suggested that pride, fear, activity, etc., kept us from accepting the Holy Spirit in all His fullness into our lives.

It has not been true of all of us, but it has been true of enough of us to make it a statement descriptive of the average of us. And now we stand to look at that Holy Spirit afresh. Our years of inactivity in this realm, our past shying away from such involvement handicap us. We may not be willing, we may not be able, to pay the price of changing from viewers to participants. Involvement will stretch some spiritual muscles we never knew we had. It will cause some aches and pains. But at least we have paused.

Future generations of Christians cannot accuse us of being blind or deaf. We have stopped to look; we have paused to listen. The Holy Spirit is being considered for a full-time position with us. We are checking His references. His Pentecostal credentials seem to be in order. He did motivate, direct, and power the New Testament church. His "work experiences" since then seem to be satisfactory.

It may be the time to put the Holy Spirit on the "church payroll." We have been operating under the firm of "God and Jesus Christ" for some 400 years with moderate success. The Holy Spirit has been in our estimation only a junior, junior partner, hardly important enough to have His name on the office door in black enamel, let alone gold leaf. We have treated Him like a glorified office boy.

But now we pause for one moment to decide how important a role He shall play in Mennonite life of the future, to see if He should play on the varsity team or warm the bench as we have let Him do in the past.

Our decision in this matter may have a good deal to say

to us about the next 400 years. It can decide whether we shall be around as a denomination, spiritually alive and potent, or only a vague ingredient in the sickening, sweet syrup of some do-gooder organization that is trying to save the world without the Savior, lesus Christ.

Our Peace Witness-In the Wake of May 18

By Guy F. Hershberger

14. Are today's I-W boys performing "greater works"? When the House Committee on Armed Services on May 18, 1967, published its proposal to induct conscientious objectors into the armed forces, the first reaction of some Mennonites was to ask: Is Congress going to put our I-W boys into the army because they aren't behaving themselves?

This question reflects a feeling often heard that some I-Wb boys working in the big cities, Cleveland, Indianapolis, Evanston, Denver, or where have you, are not always exemplary in their conduct. Some don't go to church as much as they should. A few actually get into trouble, and in various ways behave themselves in a manner unbecoming a Christian. In other words, they do not have the appearance of committed Christians. Is this why it was proposed to put conscientious objectors into the army?

The answer to the latter question is "No." Conversations with congressmen and reading of the Congressional hearings and debates makes it clear that the induction proposal was an ill-conceived attempt to do something about draft dodgers, draft card burnings, anti-war demonstrations, and similar happenings which were very disturbing to officials in Washington. During the days I spent in Washington I did not hear any criticism of the Mennonite I-W program, nor of the behavior of Mennonite I-W's.

One congressman did refer to "phonies," who are really draft dodgers, or draft slackers, who get themselves classified I-W and then refuse to do the work assigned to them. He also expressed the opinion that the I-W should be assigned to important work and that the work should be done well, and conscientiously. But he made no mention of Mennonites shirking on the job, and if he had known of such a case I feel sure he would have mentioned it.

It also seems likely that officials in Washington, even if they knew of the kind of misbehavior which concerns us, such as drinking or smoking, or laxity in church attendance, would not be too much concerned about this. Their concern has to do with respect for and compliance with the draft law. Beyond this they are not too much concerned.

I think it can fairly be said that, with a few exceptions, our I-W's on the job are giving a good account of themselves. If this were not true, hospitals and other agencies

would not be asking for more of them.

There are some serious questions about the program, however, which we must ask ourselves.

Why do some of our I-W's engage in unchristian behavior when not on duty? Why are they not committed to the work of the Lord? They are a minority, of course, and the majority must not be judged by the waywardness of a minority. Only a few such, however, is a few too many. What can we do to change this situation?

 Is everything just simply too easy for us today? Soldiers in Vietnam are paid \$81 per month plus maintenance, with a good chance of being killed. The death toll in mid-July was 12,000.

Some I-W's are also facing danger in Vietnam, of course. One is a prisoner in enemy's hands.

But the I-W working in a hospital in the USA? Does he perhaps get better pay than the soldier, while he is free from danger? Then does he have an automobile with too much money and too much freedom to run around, perhaps coming home on weekends when a neighbor's boy in Vietnam may never come home alive?

Is this kind of service so soft and easy that some of our youth may fail to learn the meaning of hardship and suffering as experienced by most of the peoples of the world? And if they never learn hardship, can they prepare the next generation for the "greater things" which it will be called to do?

The conscientious objectors in army camps in 1918 had no I-W privileges enabling them to run around in automobiles on weekends. They went as I-A's to be persecuted for their faith, to be court-martialed and put into prison.

No, we do not want a repetition of that! We gained our freedom from induction in 1940, and in May 1967 we went "all out" to keep it. But, brethren, since we have gained freedom of conscience, let us not abuse it! "You, my friends, were called to be free men; only do not turn your freedom into license for your lower nature, but be servants to one another in love" (Gal. 5:13, NEB)."

(Next week: How can Mennonites use their freedom for the performance of greater works than they are now doing?)

^{*} The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

Missions Today

Three Ladies . . . and God

By Boyd Nelson

The Greeks believed in three ladies—goddesses—who controlled the affairs of human beings. They were Fates.

Shakespeare hinted at astrological control when he called Romeo and Juliet "star-crossed lovers."

The Gospels say that God closed men's ears so that they couldn't hear what Jesus said. They could not respond.

Almost anyone can point out someone who knowing better or otherwise still persisted in bringing his whole life down around him because of his own behavior. The dropout is frequently this kind of person. The bankrupt businessman is another.

There is an inevitability about our humanness which seems to drive us on—into the very corner where either we face ourselves or die.

This mechanism of sinning and judgment works in groups as well as persons—in churches and in nations. Painful as it is, out of it comes our salvation.

In this understanding the Old Testament people of God could pray for a visitation from God. They meant judgment. Down through the ages the Christian church has again and again sought God's revelation in judgment.

Today we find both the church and world situations in flux and turmoil. We are tempted to want to turn back the pages of history to some former day. We might better look ahead in eagerness and excitement to the new day God is bringing.

Many times I fear for the future. At others I am challenged to watch for God's hand at work.

There is no question but that we are in revolution. The question is. How do we understand and accept it?

Some of us in the "God live" movement may be denying the basic premise of our position if we refuse to accept God's work today. What the God-is-dead folis are saying is that they don't see Him working. Neither do we if we refuse to see His hand in the events of our times.

Joseph T. Bayly ("Out of My Mind," Eternity, November 1967) sees some of the rejection of the church in weddings and eeremonies as a sign of people's recognition of a lack of reality in church life. He also points to proposals for taxing churches and the problems of getting ministers and missionaries as similar signs.

"When men vote for—and against—human institutions with their lives, is this not the ultimate vote? Do we listen, do we hear, are we interested in hearing; or are we deaf and consequently dumb when we try to speak to our generation?"

Bayly (who also wrote The Gospel Blimp) is raising here

the same question I would raise. Are we ready to have God move into our lives individually and together and have Him move the furniture around? Or would we protect the status oue, or what we think God wants?

Ezra Bender, after seeing cathedrals in Europe this summer, remarked that he was awed at the tremendous devotion and investment they represented. Yet, he pointed out, that kind of human effort is not what God wanted then or wants now. He wants us—penitent, broken-spirited, obedient, following, one not His leadine.

To that end may He judge us . . . and right soon.

The Blessed Hope

By S. C. Brubacher

Scripture has much to say about the Lord's second coming, As intimated, Jesus Himself as He was approaching the cross, speaks about His return. At the ascension of Christ, two men clothed in white declare, "This same Jesus, which is taken up from you into heaven, shall so come in like manner..."

Paul in his letters gives considerable detail to this return. The Revelator, also, describes the Bride of Christ in terminology comparable to that used by Paul, when he pictures the church Jesus will find when He returns for His bride. Suffice it to say, in Scripture the return of the Lord holds second place to none, and rightly so, since this hope has that tremendous and purifying effect on the believer, as recorded in 1 holm 3-3.

. Unfortunately, this teaching has not been receiving the recognition in recent years, by the church in general, comparable with the emphasis placed on other facets of Scriptural truth. Our own group, for instance, is quite vocal in areas such as war, social obligations, and relief, but conspicuously subdued on the theme of the second coming of our Lord.

Our contribution to the world is first a Gospel message, capable of bringing men and women into right relationship with God, spiritually, rather than merely meeting physical and social needs, admirable and commendable as such activities may he.

What greater incentive could there be for us to do our utmost in spreading this good news of salvation than a consciousness of the possible imminence of our Lord's return? And what better method could be devised than consistently placing before our constituents, by pulpit and press, and other available channels, this pertinent truth that "Jesus may come today," with at least equal emphasis given to any other Biblical truth?

Perhaps the conclusion of the four lepers (2 Kings 7:9) would be practical for us: "We do not well: this day is a day of good tidings, and we hold our peace . . . now therefore come, that we may go and tell . . ." that Jesus is coming again, maybe soon.

Growth of a Bible Institute

By Norman and Grace Hockman

Eight years ago short-term schools from five days to two weeks in length were held in different congregations in Honduras. In 1965 a six-month institute was planned. Now three years old, this program is beginning to stabilize as the Trujillo Bible Institute. The first graduation exercises were held lulv 14. 1967.

The prospecto of the institute lists the following purposes: to prepare young people to be faithful in preaching and teaching the whole counsel of God; to serve in the local churches, preparing workers in the churches; to develop Christian character; and to learn manual skills and the dignit of working.

All who are accepted for entrance are baptized members in full fellowship with the evangelical church. Men must be at least 18 years of age; women 16. They must be able to read and write in Spanish, must evidence a desire to study the Bible and to serve Christ, and must be recommended by their pastor.

Members of the Mennonite Church who are unable to pay the expenses of boarding school are offered a partial scholarship.

Growing pains will continue as the Institute progresses. Anglo-Saxons' teaching Latins often creates misunderstandings, sometimes innocently. One mispronounced syllable in Spanish may denote an entirely different meaning from the original intention. For example, in Psalm 19-10 the Spanish word for honeycomb (panal) is much like the word for diapre $(pa\bar{n}al)$. One day an interchange of these produced small endemarks and embarrassment. But in spite of failures in communication, the Latins are courteous and gracious. Many times they helpfully correct the missionaries immediately.

In prayer meetings, daily chapel periods, and prayer before each class, teachers are reminded constantly of their needs. The students ask God to give them more patience, understanding, and ability for teaching in a "foreign" tongue.

Each student performs daily tasks to help maintain the Institute. These include preparing firewood; cleaning dormitories, classrooms, and patios; grinding corn for tortillas; cleaning rice, beans, and corn for the daily consumption; and washing clothes and other tasks.

During weekends students participate in local services as well as take evangelistic trips to other areas—down the coast by the mission launch or inland by bus or truck. Frequently, someone commits his life to Christ, an occasion for reiobicing and nurturing.

Students at the Trujillo Bible Institute represent a wide range of educational, economic, and spiritual backgrounds. Credit: Paul Kaufman photo.

Each year at the Institute is different from the preceding ones. The first year brought nine men students, four married and five single, ranging in age from 16 to 51. This year 12 students, including one married couple, range in age from 16 to 31. Four of these are women and eight are men. For the first time, two of the present enrollees have attended colegio (high school) and one has graduated from university. At the same time a 20-year-old student has never attended public school.

The testimonies of these students reveal their dedication. As they leave here at the close of school, five of the group will return to homes where they are the only Christians in their families.

In Honduras the Mennonite Church currently has a special emphasis on evangelism called "Evangelical Advance," similar to Evangelism-in-Depth. This includes five different stages: prayer cells, capacitation, visitation, evangelistic campaigns, and follow-up. Students have been active in leading in various phases. "Evangelical Advance" has been a means of growth for the congregation in Trujillo and for the individual students as well.

What about next year? And the next and the next? Seeking guidance and counsel, students ask many questions: "build he may be my father at home with his work? Should I learn this trade? Should I go to the city for a job?"

Hopefully, the number of students attending the Institute will increase as well as the quality of the program. The Trujillo Bible Institute is moving ahead to prepare youth for His service in Honduras.

Norman and Grace Hockman are missionaries in Honduras under the Eastern Mennonite Board of Missions, Salunga, Pa.

Will You Join in Christmas Sharing?

Since 1964, the annual Christmas Sharing Fund has provided an avenue for meaningful Christmas observance. It is a means by which the church can counteract many of the secular influences bombarding us during the holiday season.

This type of sharing also serves as a vital Christian testimony, bearing witness to our sense of values. It provides opportunity to demonstrate the centrality of Christ and His church by responding to God's love and grace. This response is essential to the Christian life.

This year, as in the past, receipts from the Christmas Sharing Fund will be divided among three general church agencies—Mennonite General Conference, Mennonite Board of Missions, and our three church colleges (Eastern Mennonite, Hesston, and Goshor).

Responding Through Mennonite General Conference

The Christmas Sharing Fund opens the way to share vitally in Christ's ministry. This is the purpose of Mennonite General Conference. However, not everyone may be aware of the overall functions of General Conference since it is primarily a coordinating agency working behind the scenes. Much of its work is carried out by committees and staff personnel.

The Church Welfare Committee seeks to identify current issues affecting the life of the church and to find effective ways of approaching them. This committee recently recommended that we adopt "The Witness of Brotherhood" as our theme to guide us through these next two years.

The Committee on Peace and Social Concerns helps us face issues such as the relationship of church and state, paying war tax by a nonresistant people, and social implications of the gospel in times of riots, marches, etc.

The Mennonite Commission for Christian Education has a tremendous task in providing curriculum materials and other resources to local congregations. The Ministerial Committee provides guidance to strengthen and better equip leaders in our congregations.

The Worship Committee is aware of the significance of the way we worship, and attempts to give guidance and provide resources for these occasions. This committee provided materials for the new hymnal which is now being printed for release in 1980.

The Interchurch Relations Committee at-

tempts to furnish guidance to the church in finding proper relationships with other Christian groups, since ours is a worldwide relationship and a worldwide mission.

Mennonite General Conference serves as an instrument for fraternal exchange with overseas churches. It carried major responsibility for the negotiation and financing of visits from Joseph Bhelwa from India and Raul Garcia from Argentina. MCC intends to become more aggressive in this type of exchange through the Christmas Sharing Fund.

Responding Through Christian Higher Education

At Eastern Mennonite, Heaston, and Goshen colleges, students struggle with their identity as Christians and their place in the church and its mission in a world of need. The future work of the church will be carried on by those who lay deep foundations both in commitment to Christ and in knowledge and understanding of the present world. Our Mennonite colleges help to lay these foun-

Mennonite colleges rely on donations for much of their income. For operating costs, they receive about one fifth of their support from congregational giving, private gifts, and government subsidies. The remainder must come from student fees.

However, rising fees tend to drive some students away from Mennonite colleges, limiting higher education to a select few. Is this the way it should be?

Goshen College's portion of the 1967 Christmas Sharing Fund will go toward helping' culturally disadvantaged' American students. This label means that the student has been denied certain rights and cultural advantages only because the color of his skin or the ancestry of his parents has prevented his being accepted as a first-class citizen in his community.

These young persons accepted for college work benefit from Christian higher education. In turn, the typical student can profit from understanding these young persons—their purposes in life, their Christian experiences, their vocational choices, and the values they see in continued education.

Meeting the needs of the disadvantaged student has emerged over the past 25 years as Goshen has expanded its program to serve students from developing nations and underprivileged minority groups within the United States. Goshen College plans to enlarge this program as resources become

Eastem Mennonite College will use their Christmas Sharing portion for a similar project, that of aiding any deserving student—whether he lives in Harrisonburg, Va., or Tokyo, Japan—who is in need of financial assistance. It is the responsibility of EMCS Scholanship Committee to assist these students who qualify, but they can only do so if we of the Mennonite constituency are willing to do our pate.

Mennonite colleges must be institutions of quality. New facilities and equipment are always in demand and are part of a dynamic relevant educational program. Hesston College plans to use its Christmas Sharing gift to match donations received for library books.

Responding Through Mennonite Board of

The Overseas department has selected two projects in Sao Paulo, South Brazil, to receive Mennonite Board of Missions' share of Christmas Fund contributions

Presently there are two new churches developing in Sao Paulo—one already in use and the other under construction. The Lapa Mennonite Church, guided by missionary Cecil Ashley, held dedication services July 30.

The second church, Vila Guarani, is being constructed in another part of Sao Paulo, under the supervision of Peter Sawatsky. The fact that a need exists for these additional churches testifies to the many decisions for Christ and to the tremendous interest in church growth the six area missionaries are experiencing.

And it is a two-way street. The German Mennonites desire to work along with us, and the Brazilian churches will attempt to "match" contributions coming from North America through the Mission Board.

An Opportunity for "Plus Giving"

The Christmas Sharing Fund originated and is perpetuated for the purpose of helping us to keep the season in its proper perspective. Congregations who do not have a budget or planned giving program may find this a channel for expressing devotion and love toward. God and their fellowmen. It allows every Christian to engage in God's work on earth through unselfish "plus giving." In a divided world, the church should be an example of unity in presenting Christ through support of missions, service, education.

CHURCH NEWS

Africans Prize Christmas Bundles

Many people spend much time and thought assembling Christmas bundles. They shop to find just the right clothes which they think will make some young person happy. Yet with all their thought and concern, very few ever find out what the results of their labors really are.

Here in Burundi, Africa, Christmas bundles are highly prized. The missionaries especially like them as Sunday school prizes. Those who attend Sunday school regularly for a year are given a new piece of clothing from one of the bundles.

A perfect fit is not always possible, but the recipients do not seem to mind. Most of them have never owned anything new before. The old, dirty piece of cloth which they have been wearing for so long is gladly discarded. The new piece of clothing is put on and shown off to all close by.

To understand the happiness which one small piece of clothing can bring, one needs to know a little of the surroundings in which the recipients live. Almost all of the people who live in the hinterlands of Burundi depend on their small gardens to supply them with food and perhaps a small income. Very little income, goes for clothing.

Each person usually has only one set of clothing. This may be an old shirt and a pair of pants or a piece of cloth which they wrap around themselves. Since they have nothing else to wear and they cannot afford soap, they seldom wash what they are wearing.

The majority of the time these people will fail to say "thank you" after receiving something from the Christmas bundle, but the look of happiness and excitement in their eyes speaks what they don't say. For some, they have received new clothing for the first time.

Colorado Pastors Sponsor "Open Letter"

"An open letter to fellow Christians," an advertisement sponsored by "the Mennonite churches in the Rocky Mountain area," was published in the Denver Post on Nov. 12, inviting conversation on the topic of the Christian response to war.

Mennonite churches in the Rocky Mountain area include members of the Mennonite General Conference, the Conference of Mennonite Brethren Churches, and the General Conference Mennonite Church.

Originators of the ad were Peter Ediger, pastor of the Arvada Mennonite Church (GC), and Marcus Bishop, secretary of Peace and Social Concern for the Rocky Mountain Mennonite District Conference (OM).

Noting that "Mennonites have held study

conferences at various levels on the Vietnam question," Bishop said, "There is some feeling of unrest and dissatisfaction that we may not be doing all we could or should as peacemakers in our world.
"The purpose of the ad," continued Bish-

ne purpose of the alt, continued usingo, "is to express the biblical Christian perspective which is the historic position of the Mennonite Church to the general Christian community. It recognizes our own involvement in this tragedy and calls us to a thoughtful consideration of the will of Christ to an alternative course."

The text of the statement follows:

"Confessing Jesus Christ as Lord, we undenstand that He calls us to be peacemakers in this world. Our profession of love for God is hollow unless it finds expression in positive

deeds of love for all men.

"We are grieved at our involvement in the infliction of suffering and death in our world

"We believe that following Jesus means rejecting war as a way of resolving conflicts.
"We call upon all men, and especially you

who name the name of Christ, to:

- Work vigorously for the kingdom of God in which all men are brothers,
- Reexamine the Christian response to war, and currently the war in Vietnam,
 Support the procedures of arbitration
- and reconciliation as a means of resolving conflict, rather than military action. "We invite your conversation with us and with others on these important issues."

"Best" Revival Ever

"It's the best revival that we have ever had here in Bragado," said an enthusiastic Earl Schwartzentruber, Mennonite missionary to this Argentine city of 20,000 people. In review, Schwartzentruber noted the 84 decisions for Christ in five days.

The evangelist was Antonio La Moglie, a Methodist who confronted the people of Bragado directly. Schwartzentruber said, "Nobody, but nobody, crossed his path nor could get by him on the other side of the street without being approached." He always extended an invitation to the meetings.

Both the old and the young made deci-

sions; there were numerous reconsecrations.

According to Schwartzentruber, there were
"some entire families, several of whom we
had been working with and praying for during the last six years."

Schwartzentruber continued, "We are beginning Bible study and prayer meetings in eight different homes on the same night, planned so that no one would have to walk far to get to one of these.

"We are beginning a study of certain terms which are often misunderstood by converts and then we want to have a catechism study in preparation for bantism."

The change in tempo of life for the missionary following such a sweeping revival is dramatic. "It really is a thrilling and rewarding point in our ministry in Bragado," commented Schwartzentruber. "For some time one may wonder why all the struggle with so little fruit, but then with such an outburst, one is overwhelmed."

Hesston College

Hesston high school seniors, their parents, sponsors of the senior class, high school administrators, members of District 460 School Board, and Hesston College Board of Overseers were guests of Hesston College the evening of Nov. 2.

The purpose of the dinner meeting was to meet the faculty and to acquaint the guests with the program offered by Hesston College.

Following the program, a tour of three major buildings—Charles Hall, Mary Miller Library, and the recently renovated Administration Building—was conducted.

The seniors were invited to return to Hesston College to attend classes along with other guests who participated in the Thanks-giving Preview activities, Nov. 23-25.

A Voluntary Service team spent the week-

end of Nov. 4, 5 at Spencer, Okla. Team members included Phyllis Yoder, Maxine Martin, Karen Mullet, Jim Yoder, Merle Brubaker, and Frank Hartman, leader. Miss Marilyn Graber, instructor in the nursing program, accompanied the group as sponsor.

The team and members of the Spencer Youth Fellowship participated in several work projects. The girls helped clean a building in Oklahoma City. The Oklahoma City Rescue Mission will be moving into this building later. The fellows cleared a piece of land which is to be used as a park.

A program was given by the team at the Sunday morning worship service. Thirty-seven students attended the second

retreat planned by the YPCA this school year. The retreat was held Oct. 27-29 at the Hutchinson Bible Camp near Hutchinson, Kan. Mr. and Mrs. Oliver Yutzy served as sponsors.

For discussion periods the group divided into small groups to discuss the chosen theme, "Our Rebellion." Each student sought to discover reasons for rebellion in his own life and whether such feelings are justifiable.

In the worship service on Sunday morning, Mr. Yutzy explored situations in the life of Christ when He expressed rebellion.

Retired Missionaries Honored

On Sunday evening, Oet. 29, Dr. and Ms. George Troyer, retired mistonaries of Coshen, Ind., were honored at a "This Is Your Life" program at the Howard-Miami Mennonite Church, Kokomo, Ind., their home congregation. The area Mennonite churches canceled their services in favor of this special event. A reception was held in the basement from 6:00 to 7:00 followed by a formal program in the auditorium.

gram in the aduntory and the average of the Remarks were given by Homer North, Nappanee, Ind., a boyhood friend and neighbor of George. A letter was read which was written by the late Glen Troyer relating George's convictions of mission work to the home congregation. Other letters written by Florence Friesen. Dr. Foote, and George Beare were read. These related early incidents of their experiences en route to and shared experiences in India. The Troyers left for India in 1923, and, with the exception of furloughs, served until 1937. From 1943 until this past summer they served the church in Puetro Rico.

Chapel Dedicated in British Honduras

Dedication services for a new chapel were held at Orange Walk, British Honduras, Sept. 17. This recently completed facility will serve as a meeting place for the emerging congregation pastored by Ben Stoltzfus.

The chapel is part of a building complex which provides missionary housing; it is also a trading center for handling produce from the Old Colony Menonites.

One hundred and twenty-five persons attended the dedication. Following the public service there was a fellowship supper. In the evening the congregation gathered for a communion service.

Bardell Relates to Argentine Youth

Overseas mission associate Larry Bardell finds adjusting to the culture and climate of Santa Rosa, Argentina, quite trying at times, but he never lacks for something to occupy his time. Bardell is aiding the Floyd Siebers in church-related activities.

"I've made new friends and feel more at home," wrote young Bardell. "My language is improving although at times 1 make some real magangs (mistakes).

"Floyd and I have spent most of our time building and painting at the center church," added Bardell in reference to a remodeled church building in Santa Rosa. There are two Mennonite churches in the city. He also is quite active among the youth.

"I've witnessed some amazing changes in the lives of the boys with whom we play futbol. Boys who four weeks ago were foul-mouthed . . . are now helping in our services by reading Scripture and lifting the of-rendas." cited Bardell by way of illustration.

"We also play basketball three nights a week at a nearby club. Through this I have been able to make several new friends," said Bardell. One 15-year-old high school student has never been to church in his life. Bardell reported, but expressed a great deal of interest in Christianity.

Latin-American secretary James Kratz stated that Bardell is serving an unusual one-year internship under the support of the Freeport, Ill., Mennonite Church in cooperation with Mennonite Board of Missions. He is anticipating seminary training following this vear abroad.

Messages Without Words

"I don't play Santa Claus to the prisoners." Dr. Alfred Stoffel commented recently. A Vietnam Christian Service worker assigned to Con Son, "Prisoners 'slland," off the coast of South Vietnam, Dr. Stoffel was talking about the distribution of tinned beef among the prisoners.

"I feel there must not be any ties to a gift," the Swiss doctor continued. "The prisoners know it comes regularly from American Christians and that nothing is asked of them in return. I myself dort distribute it, but give it to the prison nurse who sees that every ill prisoner now gets meat twice a week with his meals.

"It is amazing to see how little is needed to make these poor people happy. Giving meat is not only treatment against beriberi, but is also saying something which I strongly believe they will never forget. This kind of present and our way of giving it is new to them, and quite unexpected. It impresses them more and makes them think.

"Occasionally the prisoners get gifts from

come to the island for a half day; then it's always speeches and pamphlets, with most prisoners seeing the gifts as bribes for political or religious reasons.

"I wish these well-meaning gentlemen bearing their gifts, who after their optimistic speeches go swimming and banqueting, could know what the prisoners really think of them."

Not infrequently some of the island's 4,000 prisoners delegate one of their own to deliver a personal speech to Dr. Stoffel, thanking him for his ministry.

Among themselves, the prisoners refer to Dr. Stoffel as a missionary, grateful that he doesn't despise them for their low social rank, bur respects them as persons.

"They tell me these things," Dr. Stoffel admitted with a bit of embarrassment," and of course it helps my morale, which often suffers badly under the lack of cooperation from the prison authorities and the frequent humiliating circumstances under which I work

"We have few drugs, practically no equipment, and no technical aid. What I can achieve is therefore not spectacular. But I try to give something more, a message without words, unknown here, and which I hope will be heard by some and not forgotten."

Transistors Receive

Radio 4VEH, operated by the Oriental Missionary Society, with its six transmitters, is Haiti's largest radio station. Located in Cap Haitien, it radiates multiplied times more power than any other.

4VEH has placed 2,000 pretuned transistor radios that have been enthusiastically received in the various centers organized for distributing them throughout northern Haiti.

These radios came as "kits" from Japan and were assembled by Bible Institute stu-



On Oet. 28 five hundred representative people of the Newton and surrounding community joined in dedicating a new center building at Prairie View Mental Health Center, Newton, Kan. Constructed at a cost of \$400,000, the building is concrete evidence of the partnership that is building Prairie View.

2,000 of these pretuned receivers when they can be obtained.

Over 425 students are enrolled in the "English by Correspondence" lessons offered over the air. A Bible story in special Eng-

dents. The students plan to place another lish (slow and distinct) is a part of the program. These are mimeographed and mailed to the students to give them opportunity to study the Bible in the new language.

Mennonite Broadcasts' Heart to Heart and Way to Life are broadcast over 4VEH.

350 Attend Freshman Parents' Day

More than 350 fathers and mothers of their freshman sons and daughters from 19 states were on hand for the Nov. 11 and 12 Freshman Parents' Weekend at Goshen Col-

Beginning at 1:00 p.m., Saturday, the activities included open house of the freshman residence halls and classroom buildings, an illustrated lecture of the new Goshen Plan which will be launched in the fall of 1968. and dinner and a program afterward.

After the morning worship service on Sunday, Campus Pastor Harold Bauman spoke to the parents on religious life on the campus. In the afternoon the combined Collegiate and A Cappella choirs, under the direction of

Dwight E. Weldy, performed Cherubini's "Requiem Mass in C Minor

In addition to the program of events, the annual observance gives the fathers and mothers a chance to visit with other parents as well as with their sons and daughters and to get acquainted with the school's administrators and professors

The freshmen number 278 this fall. They come from 25 states. Puerto Rico. Belgium. Honduras, Japan, Canada, Uruguay, and Viet-

Visitors for the weekend were from Nebraska, Missouri, Iowa, Illinois, Indiana, Michigan, Ohio, Pennsylvania, New York, New Jersey, Virginia, and North Carolina.

FIELD NOTES

A secretary-typist will be needed for work in the General Conference offices at Scottdale beginning about Jan. 1, 1968. The primary assignment will be to help in the Stewardship and Mennonite Commission for Christian Education programs. Familiarity with and love for the Mennonite Church is essential. Previous office experience is desirable. Shorthand not required but would be an asset. Write to Personnel Manager, Mennonite Building, Scottdale, Pa. 15683.

New Every-Home-Plan congregation for Gospel Herald: Preston Mennonite Church,

Sylvester R. Haarer was ordained to the office of bishop at the Forks Church, Middlebury, Ind., Nov. 19. Earley C. Bontrager was in charge of the ordination, with I. C. Wenger preaching the sermon.

Glenn Martin was ordained, Nov. 12, for resident minister at Yarrowsburg Mission, under Washington-Franklin Co. Conference.

The Richard Landis family, the first appointed missionary for Guatemala, under the Washington-Franklin Co. Mission Board, plan to move to the field the beginning of January. They, with two community development missionaries, Roy Kuhns and Paul Dagen, will begin ministry among the Kekchi Indians in San Pedro Carcha, located about 135 miles north of Guatemala City. The Guatemala mission occupancy is a partnership with the Eastern Mennonite Board of Missions. It will also cooperate with the Eastern Board's VS program of Central America.

Ierry Weaver was ordained to the ministry at the Whitestone Mennonite Church, Hesston, Kan., on Oct. 22, with Milo Kauffman and Edwin Weaver in charge.

Alvin R. Beachy was ordained to the ministry at the Protection Mennonite Church. Protection, Kan., Nov. 5, with Milo Kauffman and Ivan R. Lind in charge.

Gary Schrag was ordained to the ministry at Rainbow Boulevard Church, Kansas City, Kan., on Oct. 8, Arnold Nickel represented the Western District of the General Conference Mennonite Church and James Hershberger represented our conference.

Full-time Christian camp manager wanted for Chesley Lake Camp, Allenford, Ont. (Owen Sound area). Three-bedroom dwelling two years old, electric heating, good salary Send references and qualifications to Secretary Zienas Martin, R. 1, Waterloo, Ont.

Fifty-two boxes of Mennonite Central Committee records from the Frankfurt, Ger-

Calendar

Millwood Winter Bible School, Cap, Pa., Jan. 1-12. Ministers' Week, Eastern Mennonite College, Jan. 22-26. School for Ministers, Eastern Mennonite College, Jan. 29 to Feb 9 School for Ministers, Goshen College Biblical Seminary,

Sensoi for Ministers, Cosnen College Biolicial Seminary, Feb. 6-23. Spring Church Extension Convention, Sycamore Grove Church, Garden City, Mo., Mar. 22-24. Rocky Mountain Conference, annual meeting, May 3-5. (Place not yet decided)

many, office of the MCC have recently been shipped to the Archives of the Mennonite Church, Goshen, Ind.

Change of address: Glenn M. Lehman from Belgium to B. P. 81. Kikwit, Congo/Kinshasa. LeRov Kennel from Lombard. Ill., to 4150 N. Kedvale, Chicago, Ill. 60641, Tele .: 312 286-0300. Kenneth Seitz to Jose M. Correa 256-2. Col. Viaducto Piedad. Mexico 13.

New Members by baptism; three at Barrville, Pa.; six at Fairview, Grantsville, Md.; two at Hudson Lake, New Carlisle, Ind.; ten at Fairview, Mich.; one by baptism and one by confession of faith at Neffsville, Pa.; three at Rock, Elverson, Pa.; three at Smithville. Ohio; two at Anzac, Alta.

Mr. and Mrs. Edwin Lehman, North Lima Ohio. celebrated their 65th wedding anniversary with open house at the Midway Church Fellowship Hall, Nov. 26.

Mr. and Mrs. Clayton R. Good, Elizabethtown, Pa., celebrated their 60th wedding anniversary with open house at the home of a daughter, Mrs. Phares Miller, on Dec. 3. They were married Dec. 12, 1907.

Walter Keim, North Judson, Ind., was ordained to the ministry. Oct. 15, to serve at the Toto Mennonite Church, North Judson, Ind. Harold Myers had charge of the service with Homer North preaching the sermon

Ministers' Week at the Rohrerstown (Pa.) Mennonite Church, Dec. 5-8. Instructors include C. J. Kurtz, George R. Brunk, Russell J. Baer, and Ray Shenk.

Charles E. Brunstetter was given a ministerial license by the Franconia Conference at an installation service, Nov. 19, to serve as pastor of the Easton Mennonite congregation, Easton, Pa. The service was in charge of Richard C. Detweiler, assisted by Marlin Burkholder, Warren Metzler, and Claude Meyers. The address of the Brunstetters is 736 Centre St., Easton, Pa. 18042.

Thomas Mennonite Church, Thomas Mills, Pa., was wrecked by fire on Thanksgiving

Dale Schumm commented about the work at Latehar in Bihar, India: "We are thrilled to be involved in the work here. Each day new challenges arise, and new decisions have to be made. . . . The church is growing. Certainly there are new problems that have arisen because of the famine, but I feel the church is facing this very realistically.

Ralph Buckwalter wrote from Japan: "We had two sessions of the Fall Christian Life Conference. Yorifumi Yaguchi prepared a study of Shinto backgrounds and the Christian faith which he presented in lecture form. He did an effective job.

The annual mission meeting in Japan is scheduled for Jan. 10-12 at Sapporo.

Richard Pannell was ordained pastor of the Seventh Avenue Mennonite Church in New York City, Nov. 12. Paul Landis officiated and Elmer Leaman preached the ordination sermon. Bro. Pannell had served as licensed pastor of the Seventh Avenue congregation since July 1, 1966.

Births

"Lo. children are an heritage of the Lord" (Psalm 127:8)

Beachy, Al and Martha (Weaver). Hartville, Ohio, third child, second daughter, Bhonda Kay

Oct. 6, 1967 Benner, John N. and Barbara (Stoltzfus), Lititz, Pa., second child, first son, John Randall, Sept.

96 1967 Birky, Marlin and Sandra (Birky), Valparaiso, Ind., fourth child, third son, Christian Wade, Sept.

11 1967 Breneman, Elmer K. and Esther (Harnish), Osnaburgh House, Ont., first child, Grace Louise.

Aug. 15, 1967 Frey, Mervin and Arlene (Martin), Wallenstein,

Ont., third child, first daughter, Janice Mary Ann. Oct. 29, 1967. Gehman, Eli H. and Beverly (Howard), Denver.

Colo., third child, first son, Mark Howard, Oct. 7,

Gingerich, Reuben Jay and Arla Lucille (Graber). Sarasota, Fla., third child, second daughter, Arlene Fave, Nov. 3, 1967.

Gingrich, Marvin and Mary Ellen (Weber), Portland, Ore., first child, Brian Lee, Nov. 9, 1967 Horst, Amos D. and Leta (Landes), Des Moines.

Iowa, first child, Roland Lee, Sept. 25, 1967. Horst, Irvin L. and Verna (Witmer), Richland. Pa., second child, first daughter, Joanne Kay, June

25 1967 Imhoff, Ralph and Rhoda (Amstutz), Denver, Colo., first child, a daughter, Morgan Schalo, Oct. 3, 1967

Jantzi, James B. and Joan (Martin), Wood River. Neb., third child, second son, Ion Paul, Sept. 30. 1967

King, David G. and Esther (Allebach). New Milford. Pa. fifth child third son Paul Steven Sent

Lehman, Karl F. and Elaine (Hartsough) Bloomfield, N.J., first child, Karleia Janel, Oct. 30, 1967. Lucero, John and Pauline (----) La lunta Colo second daughter and first son, twins, Anita Pauline

and Richard John, Oct. 21, 1967. MacDonald, Roderick and Leila (Kauffman). Denver, Colo., first child, a daughter, Cairene

Rae, Oct. 25, 1967 Martin, Arthur S. and Mary (Metzger), Waterloo, Ont., third child, first daughter, Jennifer Lynn,

Oct 15 1967 Miller, Daniel and Phyllis (Yoder), Lebanon,

Oreg., third child, second daughter, Kimberly Di-Oct. 1, 1967. Nafziger, Gerald and Doris (Gingerich), lowa

City, Iowa, second child, first daughter, Janelle Sue, born Oct. 2, 1967; received for adoption, Oct. 25, 1967 Oswald, John and Charlene (Hostetler), La Junta.

Colo., first child, Lori Suzanne, Nov. 1, 1967. Richards, George and Clemmie (Boyden), Balti-

more, Md., first child, Angela Joy, Sept. 12, 1967. Trover, Phil and Karen (Lambright), La Junta, Colo., second child, first daughter, Kamela Kay, Oct. 4, 1967.

Weber, Richard R. and Carol Jean (Roupp), Bowie, Md., first child, Mark Allen, Nov. 4, 1967. Wilder, Guy Richard and Martha (Myers), La Junta, Colo., first child, Kevin Scott, July 20, 1967.

Yantzi, Hubert and Dorothy (Erb), Wellesley. Ont., fifth child, third daughter, Pauline lov, Sept. 13, 1967.

Yoder, Eldon and Phyllis (Detwiler), Macuma, Oriente, Shell, Pastaza, Ecuador, second child, first daughter, Sherry Linn, Oct. 26, 1967.
Zook, Fay and Juanita (Hathaway), La Junta.

Colo., fifth child, third son, Royce Alan, June 22, 1967

Marriages

May the blessings of God be upon the bomes established by the marriages bere listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beachy-Wood.-Harold Beachy and Nancy Wood, both of Mt. Pleasant Church of the Brethren. Canton. Ohio. by William E. Walters. Sent 9

Brown—Owens.—Albert R. Brown, Blooms-burg, Pa., Derry cong., and Mabel Louise Owens.

burg, Pa., Derry cong., and Mabel Louise Owens, Turbotville, Pa., Beaver Run cong., by Paul G. Landis and Ben F. Lapp, Nov. 11, 1967. Brubaker-Shreiner.—Robert Brubaker, Lan-caster, Pa., Landis Valley cong., and F. Lois Striener, Elizabethtown, Pa., Bossler's cong., by Clarence E. Lutz, Oct. 14, 1967.

Cross—Borntrage..—Le Roy Cross and Esther Ellen Borntrager, both of the Pine Ridge Conservative cong., Middlebury, Ind., by Crist T. Born-trager, Oct. 7, 1967.

Diener-Hart .- Marvin Lee Diener, Canby, Ore., and Anne Marie Hart, Tofield, Alta., Salem cong., by John B. Stauffer, grandfather of the

Eby—Martin.—Aldine J. Eby, Hagerstown, Md., Reiff's cong., and Edith L. Martin, Hagerstown, Md., Stouffer's cong., by Reuben E. Martin. Nov. 11, 1967

Ellison-Snider.-Elmer Ellison, Moorefield, Ont., Wallace United Church, and Lucille Snider, Atwood, Ont., Listowel cong., by Lester Bauman, July 29, 1967

Gerber-Steinman.-Ronald Gerber and Marie Steinman, Wellesley, Ont., St. Agatha cong., by Gerald Schwartzentruber, Sept. 23, 1967.





CHRISTOPHER DOCK: COLONIAL SCHOOLMASTER

by Gerald C. Studer

Did you know:

- -- Christopher Dock wrote the first treatise on education published in America
- -- Christopher Dock wrote the first book of etiquette published in America
- --Christopher Dock's name appears on the south face of the east wing of the Pennsylvania State Department of Public Instruction building in Harrisburg, Pennsylvania, carved in letters more than two feet high.
- --Both previous biographies of Christopher Dock were written by governors of Pennsylvania
- -- The title on the cover of the book is Mr. Dock's own handwriting.
- -- This edition contains both Dock's biography as well as his complete writings.
- -- There is a framed color painting of Mr. Dock by Tom Schenk similar to the black and white picture of him.

Mr. Dock was a Christian schoolteacher who pioneered in the field of education in days when there were no public schools. He taught religion and etiquette in a community school to children of different faiths. The reader of this book will gain insights into problems of the church-state relationship faced by parents and school administrators today. The 20 x 24 framed painting and book make a good Christmas gift combination. The painting \$13.50, the book \$8.95.



Graber—Miller.—Leon Ray Graber, Washington, Iowa, Eureka cong., and Marla Maurice Miller, Elkhart, Ind., South Side Fellowship, by Theodore R. Larrison, Aug. 27, 1967.

Hess-Miller.—Thomas A. Hess, Manheim, Pa, Hernley's cong., and Janice M. Miller, Bainbridge, Pa, Edgemont cong., by Clarence E. Lutz,

Oct. 21, 1967.

Knicely—Batterman.—Fred Knicely, Mt. Craw-

ford, Va., Temple Hill cong., and Dawn Batterman, Harrisonburg, Va., Pike cong., by Lloyd S. Horst, Oct. 14, 1967. Landis—Breneman.—James C. Landis, Ronks,

Cett. 1, 1997.
Landis—Breneman.—James C. Landis, Ronks,
Pa., Strasburg cong., and Mary Louise Breneman,
Strasburg, Pa., Mechanic Grove cong., by J. Harold Breneman, Nov. 11, 1967.

Leinbach—Rupp.—Dale Leinbach, Moorepark cong., Three Rivers, Mich., and Edith Rupp, First Missionary Church, Berne, Ind., by Kenneth Rupp, father of the bride, and E. J. Leinbach, father of the groom, Nov. 4, 1967.

McKay—Grove.—Alexander Lynn McKay, Scarborough, Ont., Warden Park cong., and Elizabeth Marie Grove, Markam, Ont., Wideman cong., by A. D. Grove, assisted by John H. Hess, July 1, 1967.

Martin—Mellinger.—Willard H. Martin, Willow Street, Pa., Maple Hill cong. (Ohio), and Martha Mellinger, Soudersburg, Pa., Andrew's Bridge cong., by Paul G. Landis, assisted by Louis Steiner and Wilbur Lentz, Nov. 4, 1967.

Miller—Yoder.—Lynford D. Miller, North Main Street cong., Nappanee, Ind., and Lois Ann Yoder, Midland (Mich.) cong., by Clarence R. Yoder, father of the bride, Oct. 28, 1967.

Peachey—Hartzler,—Elam J. Peachey and Nancy Hartzler, both of Belleville, Pa., Woodland cong., by Elam C. Peachey, father of the groom, Sept 30, 1967

Welfred—Steckly.—Edward Herman Welfred, Kitchener, Ont., Baptist Church, and Barbara Eunice Steckly, Preston (Ont.) cong., by Rufus Jutzi, July 15, 1967.

Jutzi, July 15, 1967.

Wierman—Martin.—Sam Wierman and La Vonne Martin, both of Wheatfield, Ind., Hopewell cong., by Samuel S. Miller, Nov. 4, 1967.

Yoder—Bontrager,—Oscar Yoder and Mary Bontrager, both of Pine Conservative cong., Middlebury, Ind., by Crist T. Borntrager, Oct. 28.

Yoder—Strait.—Kenneth W. Yoder, Goshen, Ind., and Susan E. Strait, Elkhart, Ind., both of the Yellow Creek cong., by D. A. Yoder and Mahlon Miller, Oct. 21, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Dove, Tracie Bliss, daughter of Lewis and Ellen (Ritchie) Carr, was born Aug, 5, 1894, ided at her home in Fulks Run, Va., Oct. 29, 1997; aged 73 y. 2 m. 24d. On June 22, 1918, she was married to Jasper I. Dove, who survives. Also surviving are ones on (Ivan), one daughter (Mrs. Ethel Hoover). 2 grand-children, 2 great-grandchildren, 2 sisters (Mrs. Violet Dove and Mrs. Vergel Lantz), and 5 brothers (Ilmer, Edmand-Funeral services were held at the Mt. Grove Church of the Brethren, Nov. 1, in charge of A. T. Rollins and Donald Bare.

Gehman, Phares A., von of Daniel and Mary Ann (Detweiler) Gehman, was born in Plumstead Twp. (Pa.) Oct. 21, 1888; died of coronary occlusion at his home in Line Lextington, Pa., Oct. 25, 1967; aged 79 y. 4. He was married to Mamie Mininger, who survives Also surviving are 2 sons (Wilmer and Claude M.), one daughter (Ruth— Mrs. Clyde Fretz). If grandethiern, 32 greattion of the Charles of the Charles of the Southern of Lancoln). He was a member of the Souderton Church, where funeral survives were held Oct. 29.

1098

in charge of Floyd Hackman and Russell B.

Margaret (Weser) Heatwole, Sue bor at Dayton, Va., Feb. 18, 1875, died at Hartsonburg, Va., Ct. 1, 1997, aged 52 y. 7 m. 13 d. On Aug., 18, 1989, he was married to Lydia Wesser, who died Lucille Carper and Mrs. Margaret (Loky) and one sister (Mrs. Sophia M. Moyers). One son (Marvin) and 2 daughters (Almetta and Mrs. Sadge Mrs. Dorman) preceded him in death. He was a member beld Oct. 3, in charge of Lloyd S. Host and beld Oct. 3, in charge of Lloyd S. Host and beld Oct. 3, in charge of Lloyd S. Host and

M Simeon Heatwole.

Hersibberger, Katie, daughter of Levi M. and
Katle Ann (Gindlesperger) Thomas, who born at
Thomas Milhs, Pa., July 26, 1984, died at the
Thomas Milhs, Pa., July 26, 1984, died at the
aged 63 v. 3 m. 5 d. On Dec 24, 1922, the was
married to William C. Hersibberger, who survives
Also surviving are 2 daughters (Eather—Mrs
David Toder and Elma Mac—Mrs. Noah Yoder)
12 grandchildren, 4 brothers, and 2 sisters. She
and one grandchild She was a member of the
Mennonite Church, Funeal services were held at
the Blough Church, Nov 5, with Harry C. Blough

and Elvin Hokoople officiating.
Lint, Emma, daughter of Jacob and Ellen (Fry)
Yoder, was born in Scalp Level, Pa., Aug. 8,
1896. died at the Westmoreland Hospital, Gerean
borg, Pa., Sept. 18, 1867, aged 71 y. 1 m. 10 d.
Also surviving are 10 ehildern (Robert, Charles,
Irvin, Emmie—Mrs. Charles Miller, John, Ray,
Dorchly—Mr. Harold Brown, Frec, William, and
Donna—Mrs. Edward Sellers), 28 grandehildren,
She was preceded in death by one brother and
one sister. She united with the Mennonite Church
many years age, Dureral services were held at
the Joseph H. Hoffman Funeral Home, Bowedl,
Fa., Sept. 21, with Harry C. Blough in charge:

Moyer, Theodore F., son of Abraham M. and Anna (Fly) Moyer, was born in Bucks Co. P., Oct. 9, 1883, died of heart failure at the Carden Court Convalescent Home, Doylestown, P.a., Nov. 3, 1967, aged 84 y. 25 d. On Sept. 26, 1996; he was married to Lucy Ann Moyer, who died Dec. 13, 1964; Surviving are 2 sons (Edward and Cargrandchildren, and one sister. Two children died in infancy. He was a member of the Blooming Clen Church, where funeral services were held Nov. 7,

with David F. Derstine, Jr., officiating.
Neff, Anna S., daughter of Hiram G. and Annie.
(Sensenig) Warfel, was born in Conestoga Twp.
(Pa.) Dec. 11, 1892; passed away at the Quarryville (Pa.) Presbyterian Home, after a prolonged
illness, Sept. 15, 1967; aged 74 v. 9 m. 4 d. On

Feb. 8, 1916, the was married to Chester H. Neff, who survives. Also surviving are 2 daughters (Annual Methylory Mrs. Richard Fellman) and 2, the survives of the survives of the survives of the water Church, where her husband served a deaon. Funeral services were held at the Quaryelle Home, with Lawrence Andres in charge, and at the Masonville Church, with Wilbur Martin offici-

ating.

semaster, Enoe E., son of Mr. and Mrs.

Sound Numenaker, was born at Sterling, Ill.

Apr. 27, 1887; died at Sterling, Oct. 22, 1987; aged

80 y. 5 m. 25 d. On Nov. 24, 1910, he was

narried to Ada E. Book, who survives. Also surviving are 2 sons (Layton and Weldon). 3 brothers

(Samuel, Harvey, and Charles), and one sister

(Mrs. Katte Hess) He was a member of the

Science Ridge Church, where funeral services were

to the control of the contr

Schlatter, William, son of John and Katie (Miller) Schlatter, was born near Wayland, lows, Aug. 30, 1855; died at the Pleasantview Home, Kalona, lowa, Glolowing a brief illness, Nov. 4, 1967; aged 82 y. 2 m. 5 d. On Sept. 6, 1968, he was married to Lydla H. Slagel, who survives Abo surviving are 2 sons (Orie W. and L. William), one granddughler, 2 borthers (Dave and John) and 2 ststers (Mrs. Simon Gingerich and Mrs. one sister (Anna—Mrs. Emery Yoder). He was a member of the Kalona Church, where funeral services were held Nov. 7, in charge of John P.

Duerksen and Vernon Gerig.
Steekly, Ida Adela, daughter of George and
Phyllis Weber, was been near Kitchener, Ont.
Apr. 20, 1899, dole al South Waderloo Menoralis,
Apr. 20, 1890, dole al South Waderloo Menoralis,
Dueph Steekly, who survives. As so surviving are 2
m 26 d. On Nov. 23, 1927, she was married to
Joseph Steekly, who survives. As so surviving are 2
sons (Lyal and Mearl), 6 grandchildren, one brether (Evin), and one sister (Nettle). One daughter
(Evin), and one sister (Nettle). One daughter
the Preston Church, where funeral services were
thed July 19, with Mufus Jutzi officiating; interment

in Hagey Cemetery.
Stutzman, Perry, son of William and Elizabeth
(Troyer) Sutzman, was born at Milford, Neb.,
July 31, 1855; died at Seward, Neb., Oct 23, 1967;
aged 82 y. 2 m. 23 d. On Feb. 21, 1907, he was
married to Lena Rediger, who preceded him in
death in 1952. Surviving are one son (ILloyd') 3
daughters (Meriel—Mrs. Floyd Statiffer, Vada—
Mrs. Ray Allen Stutzman, and Berdean—Mrs.
Orio Gwadd) 22 grandchildren 32 grand-grander

children, and 2 sisters (Alma—Mrs. Lee Schweitzer and Ada—Mrs. Emory Schweitzer). Six brothers, one sister, and one granddaughter preceded him in death. He was a member of the Bellwood Church, where funeral services were held Oct. 26, in charge of John M. Landls and Morris Stauffer; burtal in East Fairview Cemetery.

A DELIGHTFUL GIFT



THE HAPPY TIME NURSERY SONGS RECORD contains all 25 songs in the Herald Nunery Songbook. The perfect gift for the three- and four-year-old child. Catchy tunes and meaningful words which are pleasant to the ear and constructive to the child. Give your child happy songs to sing and play this year. \$2.98 at your bookstore.



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Edited by Helen Alderfer

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by Mary Emma Showalter

That favorite cookbook Mom has wanted for a long time. Now is the time to get it for her, as a gift from you. \$5.50.



The Bible Smuggler

by Louise A. Vernon

Illustrated by Roger Hane

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An Introduction to Mennonite History

Edited by C. J. Dyck

This is a history of all the descendants of the Anabaptists found in the Menhonite and Amish groups. Presents the historical and doctrinal developments of life and thought from the 16th century to the present time. Can you think of a more meaningful grift to give to each of your children? Cith \$5.75. Pager \$3.75.

Mattie Mae

by Edna Reiler

Illustrated by Esther Rose Graher

A delightful story for the primary child about an eight-year-old Amish girl and her life on the farm. The joys of a big family and the pleasures of farm life make this a wholesome book for any child. \$2.50.



There Have to Be Six

by Amelia Mueller

A true story of Papa, Mamma, and their six children pioneering in Kansas, Oklahoma, and Texas. Potrays a way of life that no longer exists. However, the basic conflicts and dreams are still with us. A very interesting story. \$3.50.

The Secret Church

by Louise A. Vernon

Illustrated by Allan Eitzen

Three teenagers become involved in a church considered hereitical in 18 ay. The reader will participate in the commitment, challenge, and danger of becoming an Anabaptist Christian in a day when it was not popular. Here history is presented in a way youth can understand, \$2.50.

Pilgrim Aflame

by Myron Augsburger

A historical novel about a man who became a chiistian and was burned at the stake for it. Michael Sattler was one of the first of the state of the s



Items and

Comments

Dr. Clarence Jordan, director of the interracial Koinonia Farm in Americus, Ga., said that the church is not going to meet the pressing needs of contemporary society by putting up some ecumenical superstructure.

"The real scandal of Christianity," asserted Dr. Jordan, "is not its dividedness but its materialism and its denial of the faith. I cannot see uniting two segregated churches without resulting in a bigger monster."

It is a tragedy, he continued, that the church so often lets society dictate its actions. "The church should take the lead in our society, act as a divine irritant, admonish it, and provoke it into radical change.

"The church is responsible to God, not mankind. It must be where the action is and champion the causes of the poor and the disenfranchised—such as the Negro American."

Dr. Jordan, a Southern Baptist minister, said the church should deal with open housing, slums, and employment. "But it can't say to secular society, Take care of the poor," he cautioned, "unless the church is taking care of the poor."

Christmas Sharing Fund

Enclosed find \$\frac{1}{2}\$. To be shared by:

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Coming Next Week

Who Is Ready for Christmas? What Is Christmas For? Fred Gingerich Michael Shenk

Cover photo credit: USWB-A. C. Lapsley

JOHN M. DRESCHER, Editor
Boyd Nelson, Contributing Editor
J. C. Wenger, Ellrose D. Zook, Consulting Editors

The Gospel Herald was established in 1988 as a successor to Gospel Witness (1994) and Herald of Trath (1886). The Gospel Herald is a religious periodical testable and the state of the Herald State (1986) periodical testable and the state of the Herald State (1986) periodical testable (1986) and the state of the state of the State (1986) per year, three years for \$13.25. For Every Home Plans (482) per year mailed to individual addresses. Change of address should be requested as weeks in advance. Send all materials for publication to Gospel Herald, Soutdale, 72. 1985. Lithographed in United State.

GOSPEL HERALD

Tuesday, December 12, 1967

Volume LX, Number 48



Who Is Ready for Christmas?

By Fred Gingerich

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoution of sons" (Gal. 4:4, 5).

An ancient legend tells how the devil became alarmed at the way the whole world was becoming fascinated with the story of the coming of Christ through Christmas celebrations. The beauty, simplicity, and renewed hope from the lovely Christmas story captured the hearts of men in worship and adoration. The devil became deeply concerned and alarmed lest multitudes be turned to God and find salvation through the attractive Christmas message.

So after counseling with his demons he finally devised a plan to hinder this movement of devotion toward God. He invented the Christmas rush to keep people so busy with outward preparations and celebrations, so absorbed with feasting and revelry, so caught up with shopping and giving gifts that the inner glory and mystery and miracle of Christmas with its promises and renewed hope and challenge to give self to God would be foregotten and so unnoticed.

So Satan went about filling the season more and more with trivialities, crowding out more and more thoughts of God and Christ, and adoration and devotion to the Savior. How successful Satan is in this plan today, each of us can realize with only a bit of observation.

Every Christian needs to be alert and resist the tendency to lose the true message of Christmas under the rubbish of trivial worldy celebrations. We need to positively put forth effort to fill our minds with the things of God these days, by strengthening our private devotions of Bible reading and prayer, by giving time and effort to meaningful family worship, and by regular prayerful attendance at public worship. We need to take time to be holy and to meditate and pray in these busy days preceding this holy holiday. And again, we must seize every opportunity to let others know of the reality of the Savior living within our hearts.

We dare not let Christmas become merely an orgy of giving and getting with the glitter and sparkle of tinsel and colors being the only impression upon us and our families. We can't let the raucous blaring of Christmas songs, both sacred and secular, on street loudspeakers, and the half-serious pretense of Santa Claus and his reindeer take the place of true worship of God and gifts given to each other as expressions of our love.

Its True Meaning

The true meaning of Christmas is found in "God sent forth his Son." (1) Christmas means God acting by sending His "only begotten," "beloved," Son into this sin-cursed world. (2) "Made of a woman." Christmas means Christ took upon Him human flesh subject to all the pain and suffering all of us are heir to. (3) Christmas means Christ came to redeem us. It was the redemptive work of Christ that made His birth wonderful. Without the cross Christmas has no meaning. The shadow of the cross fell across Bethlehem's manger. Without the resurrection the cross to would be meaningless. And the

resurrection must have Pentecost to give the Christian life power and Christlikeness. Again, all these are futile without the future second coming and its final consummation. (4) Finally, Christmas means a change from servant to son for the people of God, with the twofold blessing of a loving relationship with God, "Abba, Father" (Gal. 4:6), and the privilege of being His heirs (verse 7).

Ready for Christmas? So many were not ready when He came the first time. The little town of Bethlehem was not ready. It was filled with people, but not people interested in a "Savior, which is Christ the Lord." They were interested in taxing and census-taking and trade and earthly gain, just like the commercialism of today. The innkeeper was not ready. His house was too full and he was far too busy to be bothered with a peasant couple's needs. King Herod was not ready. His heart was too full of insane jealousy and hate and fear of rival powers to give any consideration to anyone's feelings, even the mothers and children of a whole community. The chief priests and scribes were not ready. They were occupied too much with religious forms and duties and also too jealous of their preferred position as religious leaders to be ready for the coming of the One whom the prophets had foretold.

But some people were ready. Mary and Joseph were ready. Mary had said, "Behold the handmaid of the Lord; be it unto me according to thy word." The shepherds were ready to recognize and worship Him. The Wise Men were ready to see and follow the star and to bring rich gifts and worship to Him. Simeon and Anna in the temple were ready. Simeon had been waiting and now rejoiced, "for mine eyes have seen thy salvation, which thou hast prepared before the face of all people."

What Makes Us Ready?

What made these people ready? It was an inward heart condition. (1) They were godly, spiritually-minded people who knew the Scriptures and meditated on them and the promises of God found therein. (2) They were people of faith. Their faith was in God and in the promises of His Word. (3) They were people of expectancy. They were expecting God to work in fulfillment of His promises.

To be ready for Christmas (1) we must be like them: spiritually-minded, reading and meditating on the Scriptures, and spending time before God in prayer, seeking His face and His will for our lives. We can't just shift our life from world-by interests to spiritual interests as we shift gears in our cars. Rather we must cultivate constantly a life of devotion if we would be ready to worship and be spiritually-minded on Sundays and holidays. (2) We must be people of faith to be ready for Christmas and all its richness of meaning. (3) We too must be people of expectancy—expecting God to work in and through us to make Christ known and to bless our lives and the lives of others.

God was ready that first Christmas. Before this time in Old Testament history God wasn't ready. But now, "the fulness of the time was come." God planned for Christ's coming "before the foundation of the world" (1 Peter 1:20). He promised a redeemer in Eden. And He renewed His promise to Abraham, the fulfillment of which promise is eternal through Christ. Gal. 3:16. Through the different prophets He gave more and more details of the coming of His Son, the Messiah. By the prophet Daniel and the 70 weeks' prophecy He even revealed the time of the Messiah's coming. Dan. 9:24-27. And now the time was fulfilled and God was ready.

Again we find the Son was ready to come to earth to be our Savior. Although He was the eternal Word, equal with God, yet He was willing to humble Himself and come down to earth and become a man, a babe in a manger, a servant, "obedient unto death, even the death of the cross" (Phil. 2. 6-8). The Son was ready to come and fulfill the Father's will. Heb. 10-7 beautifully expresses His readiness: "Then said I. Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." We find too that He was ready to be the sacrifice for sin that should take away the sin of the world. Heb. 10-5. He was ready to come, knowing full well that it meant the suffering of the cross to fulfill man's redemption.

In the third place, we find that the people of God were now ready. A study of Gal. 3 and 4 reveals that before this time Israel was not ready, but was kept under the control of the law, like a child under a schoolmaster, till he is grown and ready to receive full sonship. The law was a temporary expedient till the "fulness of the time was come" when God's people were mature enough to be ready for the redeeming work of Christ that should give both them and the Gentiles the full privileges of sonship.

Two Suggestions

Are you ready for Christmas? To get ready spiritually I would suggest only two things. And they are the very things we think of in our usual preparation—prepare to give a gift and to receive a gift.

- Give yourself to God—your self, your will, your abilities, your talents, your future, your whole life—just give it to God, in full surrender, in full yieldedness to God for whatever He may want you to do.
- 2. Receive Jesus Christ into your heart as Savior and Lord today. Receive Him as Lord of your life.
 - a. If you are not a Christian, then simply receive Him for salvation. Jn. 1:12.
 - b. If you are a Christian but realize you have been cold or lukewarm like the Laodicean church in Rev. 3:14-19, then simply repent and open the door to the Lord Jesus who says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Receiving Him you receive salvation, forgiveness, assurance, joy, peace, hope, happiness, and heaven at last. Won't you receive Him and be ready, not only for Christmas but also for His coming again?

Priority Blindness

In the church we are often caught piddling with inconsequentials while major issues are ignored. Like Nero fiddling when Rome was burning, we play around on the same old strings either unaware or unconcerned that the very future of people and the church is at stake.

Not always is this the case intentionally. To see the difference between major issues and minor ones requires insight-insight illuminated by the Spirit of God and by Jesus Christ who is the light of the world. The truth is, we are often blind. You and I are priority blind just as some people are color blind. We sometimes just cannot see the difference in importance between this and that. Or we overstress something which has minor importance out of all proportion to its need for stress.

Stop and think about the issues you have promoted with evangelistic zeal in the past few years. Were they always the right issues? Was it the sort of stuff that was important above everything else? Or was it just important to you? If it was so important, then why sin't it important on.

I look back in surprise and shame on some of what I taught with fervor but which now isn't worth the time it takes. There are many things in teaching which must be touched lightly, not because they have no value, but because other things have infinitely more. Blessed is the man who can tell the difference.

The disciples of Jesus once had a theological question which really was absolutely insignificant compared to the life and death matters which should have absorbed their attention. But they were blind. They wanted to know who sinned, a man or his parents. And Jesus was only a few steps from the cross.

The Pharisees were hung up on Sabbath sinning and were willing to sacrifice persons, the man born blind and Jesus, so that they could go on majoring on minors. They were blind as bats. Jesus said so.

Take another look at the hobby horse you are riding hard. Maybe he deserves a rest. Let's be sure we are spending our energies on the major things.

-Arnold W. Cressman.

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683

My Prayer

O God, forgive When I have failed To see the good in others-When I allowed the true In others To be denied or defaced Bu listening in silence To subtle gossip Or the critical word. Give me greater wisdom In helping others And greater love In sharing the others' good. Give to me insight Into my own sins Lest I project them on others Or assume a spirit of superiority. Give both the honesty and humility To recognize another's worth And to keep a proper perspective Of my own.

Amen.



Gulfhaven Church

The first Mennonate families moved to Harrison County, Mississippi, from Colorado, Kansas, and other states in 1921. Collibare was operaized as a congregation on Jan. 5, 1922. There were 28 charter members and by the end of 1922 the fellowship had grown to 39. The group but the first church house even before some of their homes were built. The church was used for four years to house the public school. An annual to the church was used for four years to house the public school. An annual Kan, is now serving as intertine pator. The membership is 50.

Can You Top It?

Someone asked me the other day whether anyone has done a study so far on our giving today making the necessary comparisons with 30 to 35 years ago. I told him I didn't know of any such study. He suggested that really our present giving might not look as good as we assume it is if we compared earning power today with the past period. He felt also that in our affluence today we are really not giving anything which causes us the least scarifice.

Following this conversation I came across a statement by Lance Webb in his book Discovering Lone: "Christians today are giving less per capita according to our ability than we were during the depths of the depression, although we have twice as much." He also points out that more than ten times as much is given for cosmetics in the U.S. as for all churches and charities.

Two things stood out for me in a recent Sunday school lesson. The first was that God's people failed to recognize Him as the giver of the daily blessings of life. The second was that they sacrificed unto Baal. And the second step always follows the first. To fail to recognize God and to refuse to exercise responsible stewardship in one generation means the next generation will sacrifice the same gifts to Baal. To fail to give freely to godly pursuits means that

we will give to worldly pursuits. To fail to give to the work of God, the giver of all, means that our unfaithfulness leads us to give to false gods. For if we will not find the meaning of life in God and His work, we will seek the meaning of life in idols of materialism, sensualism, and other isms which we set up.

During this time of year we go to a great deal of added expense to buy Christmas gifts for our families and friends. Why not give extra to the cause of Christ? The fifth annual Christmas Sharing appeal is being made during the month of December by three agencies of the church. Gifts will be divided among the Mennonite Board of Missions, Mennonite General Conference, and the three Mennonite church colleges. Gifts given are shared equally by the three agencies mentioned above.

Receipts increased each year as the Christmas Sharing appeal was given. Can we top it this year?

Money which is given should be mailed before Christmas to H. Ernest Bennett, Box 370, Elkhart, Ind. 46514. Bro. Bennett receives the money on behalf of the three agencies. The Dec. 5, 12, and 19 issues of Gospel Herald have coupons for the Christmas Sharing to facilitate your giving. See the back cover. Include the church in your Christmas list.—D.

Banning the Drinking Driver

The real threat on the highway is not the drunken driver who weaves all over the road, but the moderate drinker who has only one or two drinks. As Dr. A. J. Mattill, Jr., Professor of New Testament Language and Literature at Winebrenner Theological Seminary, points out in the booklet, The Wets Are All Wet, "The biggest menace on the highway is not the drunk with the thick tongue, the glassy eyes, and the weaving car, but the 'moderate' drinker who has had enough to impair his judgment but not his appearance. Such 'moderates' take chances which they normally would avoid.

Dr. Mattill cites a ten-year study by Dr. S. R. Gerber of Cleveland, Ohio, during the twelve years he served as coroner, to justify the assertion. He also calls attention to experiments in Sweden and Britain that "have demonstrated that some motorists can become dangerous drivers after drinking only half a glass of mild beer, and that after 1 or 2 drinks a driver's vision deteriorates by as much as 32 percent. Only a few drinks cause a driver to be less cautious, to drive faster, to react more slowly, and to disregard stop lights and rights of others."

The moderate drinker can be kept off the highway while

under the influence. European nations are doing it Time magazine, issue of October 20, 1967, reported that British drivers checking out positive to "Breathalyser" tests face arrest and "almost certain conviction and a maximum penalty of four months in jail, a \$280 fine and a one year license suspension." In France the penalty is even higher and in communist Poland there are in addition to the above mentioned penalties required lectures for the offender. In Helsinki, Finland, much of the hard labor in building the new international airport was done by "drying-out-drivers."

In a nation with a death toll on the highways of 48,500 in 1965, plus 4,100,000 injuries—"with drinking a major factor"—it is time to act.—J. A. Parthemore Jr., editor of *The Church Advocate*.

We expect too much of Christmas Day when we try to crowd into it the long arrears of kindliness and humanity of the whole year.—Grayson.

Argentina, Here We Come!

After zigzagging 26 days in the Atlantic Ocean's mine-infested waters during World War I, the T. K. Hersheys, with children Beatrice and Lester, and the J. W. Shanks, with Elsa and Robert, arrived in Argentina on September 11, 1917. This year marks the 50th anniversary of Mennonites missionaries' being there.

A strange country and culture and the conviction to share Christ accompanied mission work. But frustration dampened their immediate enthusiasm when Mr. Penzotti, the contact man, failed to meet them at port, as the ship docked earlier than expected.

Mrs. Beatrice Hershey Hallman wrote of that 1917 experience: "We arrived in Buenos Aires, on the S.S. Vaubarn with all our pilchas (earthly belongings). The adults were serious . . . while we children jumped and played around the suitcases, being happy to be on ground again and close to our new home."

Who could speak to the changadores (valets) and muchachitos (small boys) who walked about looking with much curiosity, and begging from the "rich Yankees"? Finally the adults courageously hailed a mateo, a gentleman who came with his horse and four-wheeled buggy; they tried to load all their belongings.

The children were intrigued by it all, riding through the downtown area of the city. There they found lodging at the Phoenix Hotel, where all the "Englishmen" went.

Mr. Penzotti found "the English people" the next day. Everyone agreed that the Phoenis was too splendid and luxurious a place for missionaries; so Mr. Penzotti located the delegation in a pension (a small, family-operated hotel).

How They Got to Argentina

Years of thinking, teaching, praying, and giving were behind Mennonite missionaries' going to Argentina. Boosted by a mission study class at Elkhart Institute in 1901 and the speaking of J. S. Hartzler at Goshen College, the people began to ask, "What can we do?" "So a South American Mission Fund was started. The first contribution received by the Mennonite Evangelizing and Benevolent Board was for the amount of \$10. In March 1906, the YPCA of Goshen College voted to give \$100... and in July of the same year the West Liberty Church, of Windom, Kan., sent \$10," recorded J. W.

Shank in The Gospel Under the Southern Cross. By 1911 over \$1,000 had been collected.

Churchmen were eager to see something done. So at the 1908 Mission Board meeting, J. W. Shank was asked to prepare himself for the work "as soon as he can conveniently arrange for it." In the 1911 meeting, he was authorized to make a trip to investigate the South American field. So Shank sailed from New York in 1911 via Panama—the canal was being constructed; so he crossed by train—and then visited in Peru, Bolivia, Chile, Argentina, Uruguay, and Brazil. In all these places he met with missionaries and national leaders, seeking where the Mennonite Church should begin work in South America

How did Shank feel after this five-month trip? He wrote, "Now that I have left South America behind, I ask myself many things: Shall I ever see this continent again? What has the future in store for us...? As to the people and their attitude, I have changed my opinion somewhat. No picture of religious needs in these lands has been overdrawn; no picture of moral depravity has been made too dark, but of this I am made certain: South America does not want religion. She is self-sufficient. She wants pleasure and money and that desire is eating away the very heart of the character."

The report to the Mission Board indicated that Chile "seemed to be the most suitable field" to enter. The Board decided to begin a campaign to solicit funds, asking for a minimum of \$20,000 before launching the work. Shank engaged in this solicitation of funds and informed the churches of the progress. But five more years passed before the two missionary couples left New York, Aug. 13, 1917.

Commemorating Their Arrival

The members of the Ramos Mejia Mennonite Church in Buenos Aires commemorated the arrival of the first mission-aries by presenting a play. They retold the story of the calling, devotion, sacrifice, conviction, and the fervent desire to preach the googel to the uttermost parts of the world." They portrayed that Argentina seemed to those pioneers a "remote corner of the world."

Some of the play participants were among the first converts of missionary labors. Mrs. Emma Palomeque Sarobe, the director of the play, is a daughter of an early convert. The convert was premeditating murder when he heard T. K. Hershev preach in the town source of Trenoue Lauouen and re-

Mario O. Snyder has been a missionary in Argentina, his childhood home, under the Mennonite Board of Missions since 1960

ceived, through Christ, power to live the Christian life. The mediatorial work of Hershey changed Palomeque's life, and made him a blessing to others. Today his son Heriberto is the first national pastor to engage in missionary effort in Cordoba. Arzentina.

Agustin Fortunato Darino was converted in a small town. He left the prospering construction work he was engaged in with two other brothers to attend seminary. He became one of the first national pastors and has been instrumental in sending others in Argentina. As he participated in the play, acting the role of the president of the Evangelizing and Benevolent Board, he sent out J. W. Shank and T. K. Hershey. He has served the Argentine Conference faithfully for many years often as its president.

Rone Assef was accepted by the Mennonite Orphanage in Bragado as a boy upon the death of his father. Today he is a public accountant and tax adviser; in the church he is choir director, Sunday school teacher, president of the finance committee, and administrator of El Discipulo Cristiano, the Spanish magazine with 2,500 readers in Latin America and Spain. Assef depicted Albano Luayza, who met the missionaries in 1917 and later bacame the first national missionary and pastor.

The narrator, Eduardo Garcia, had no direct contact with the early missionaries, because he is an 18-year-old who recently accepted Christ. But he has caught the vision of Christ, because others—as students of Hershey and Shank conveved this vision through their words and deeds.

Little wonder that T. K. Hershey wrote I Would Do It Again. As a young Christian said after seeing the play, "That is the kind of missionaries that we need today to expand the witness of Christ in other areas of Latin America."

What Kind of Missionaries?

"They (Hersheys and Shanks) were workers who identified themselves immediately with the people," said Mrs. Inez Luayza Rearte. "I remember how they played with us young people, and how they ate everything set before them at our table." Pastor Albano Luayza, who helped them locate in Argentina and cooperated in the first evangelistic meetings, said, "They were not afraid to preach, not even alone; they enthusiastically taught people to sing in public; they traveled second class to various towns, and thus literally covered the region where they were located.

"In the first decade they established, with the coming of new missionary families, churches in Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares, Madero, Tres Lomas, America, M. Quinto, Bragado, and Mechita. Wherever they went, they made themselves known and preached Christ with their smile and with their actions as well as with their words."

A. F. Darino told of the tremendous adaptations the missionaries made when they arrived in 1917. "They began their ministry at a time when the attitude of the Roman Catholic Church was a very closed and intolerant one; they were considered as strangers and heretics. But they fought to win souls, and they won the battles because of their Christian personalities, their kindness, their love, and their persistence." Hershey, Shank, Lantz, Lauver, Swartzentruber, Litwiller, and others felt that they were called of God. And everything they did "they did to the glory of God."

Ernesto Suarez was greatly prejudiced against North Americans, favoring the Nazis during World War II; but when he met the missionaries he was impressed by missionary Lewis Weber who exhibited a respect and kindness toward the Germans despite the war. He said that he greatly appreciated the preaching ministry of Nelson Litwiller and the teaching of J. W. Shank and Elvin V. Snyder.

The courage, sacrifice, persistence, and love of the first Mennonite missionaries to Argentina endeared them to many believers and contributed to the building of a strong national church in the pampas of Argentina.

At the annual conference in January 1969, many believers will gather to celebrate the 50th anniversary of the founding of the Argentine Church. They will say together, "Let more such men come, with their families, to help us build the church of Christ in Argentina." Then we shall remember with appreciation and thanksgiving the dream which Hershey and Shank had "of a church for Argentines and by Argentines."

J. W. Shank and Mrs. T. K. Hershey—living at Hesston, Kan., and Goshen, Ind.—have been praying for the extension of the work in Argentina. Their ministry of letter-writing has been an inspiration to many. The church in North America owes them a "thank you" for their years of work in building the church in Argentina.

As they built the church, so today missionaries in Argentina wish to build with the same Christian love and dignity to open new frontiers for the gospel.

That Christmas and This One

By Donald E. Yoder

Silent night, holy night! In a Bethlehem stable the Savior of the world is born. Shepherds gather to pay homage while far away the camels of the Wise Men pad softly through the desert sands

Only God could have planned and carried out the events we commemorate at Christmas. Kings and commoners fulfill their appointed roles. An emperor sends out a decree; a humble lewish couple begin a journey to Bethlehem; Wise Men set out from somewhere in the East.

Reread the records of the Christmas story in the opening chapters of Matthew and Luke and you will see the hand of God setting in motion the sequence of events by which He will deliver man from the power of Satan and link him forever with His Son

this one? That Christmas began in the stillness of night. This Christmas we have ringing in our ears the noise of riots, Vietnam, and the booms of supersonic planes. That Christmas began when a humble virgin gave birth to the Savior. This Christmas we also talk of births, but we do so in alarm as we see famine and starvation in light of an ever-increasing population. We shake our heads in almost disbelief to see the high rate of illegitimate births. That Christmas began when royal rulers as well as humble shepherds knelt in worship before the King of kings and Lord of lords. This Christmas we see men bowed low, not in the worship of the Christ, but in the worship of self, new cars, and bigger houses. How often the report of the Christmas story by the Apostle John is true today. He said that Christ "was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not" (In. 1:10, 11).

Are the events which happened in the quiet of night that first Christmas still relevant in the hustle and noise of this one?

He Came as a Savior

As a family we occasionally go to the nearby mountains for a picnic. This also affords us the opportunity to climb one of the small mountains. Last fall we were climbing what seemed to our little four-year-old a very tall mountain. With his hand in mine and a most serious look upon his face he

life on earth demonstrated this marvelous truth for all to see. To the questioning Philip He said, "Have I been with you so long, and yet you do not know me . . . ? He who has But what do the events of that Christmas have to do with seen me has seen the Father. . . . Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority: but the Father who dwells in me does his works" (In. 14:9, 10, RSV).

Paul affirms that "God was in Christ reconciling the world to himself, not counting their trespasses against them" (2 Cor. 5:19, RSV). Paul also gives a beautiful description of the incarnation as an illustration of the self-sacrificing spirit which is to characterize every follower of Christ, "Who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Phil. 2:6-8 RSV)

asked, "When we get to the top of the mountain, will God

come to meet us there?" Since then I have often thought

of this question. Will God come to meet us? This is really

what happened on that first Christmas! Christmas stands as

a monument to a tremendous fact: God came to earth in

human flesh. God met man! Christmas stands not only as a

monument to a past fact but also as a reality to a present

experience. This not only happened in the past tense; it also

God came into the world in human form, as Emmanuel,

"God with us." Jesus Christ in the subsequent years of His

happens in the present-God still comes to meet man!

We hear and read of those who say God is dead. But we also hear the clear testimony of those who are experiencing the reality of a living God who has met them in their present need. A young man recently prayed behind prison bars to receive Iesus Christ. Later he told me. "If it were not for the fact that Christ is living in here with me, I would go crazy." Or I hear the testimony of an airline stewardess. As I left the plane, I gave her a copy of the "Four Spiritual Laws" booklet. Three days later as I boarded the plane to return home I was greeted by the same stewardess. She brought me a glass of ice tea and said, "I remember that you take sugar in your tea. I just want to tell you that I read the little booklet and I praved to invite Christ into my life. Things are different now. Thank you."

The angel told Joseph, "You shall call his name Jesus,

Donald E. Yoder is pastor of the Trinity Mennonite Church, Phoenix, Ariz., and overseer of the Southwest Mennonite Conference.

for he will save his people from their sins" (Mt. 1:21, RSV).

Ha Came as a Counselor

Last week I sat in my study counseling with a young husband and wife. As they were sharing with me the progress they were making in their relationships with each other and with God, the husband remarked, "Why can't we learn these same truths without the help of a counselor?"

God knew that man needs a counselor. In foretelling the birth of Christ, Isaiah proclaimed, "For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace' "(Is. 9:6, RSV).

Jesus promised the disciples, "I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth. . . . The Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you" (In. 14:16. 17, 26. RSV).

The divine Counselor, the Holy Spirit, has come to be with us forever. It is evident that the Holy Spirit plays a major role in the life of the Christian. God carries out His purpose in the life of the Christian through the control of the Holy Spirit. To be a happy, successful Christian one must vield to His control.

We need the help of the divine Counselor to teach us the truth. We need to know the truth about ourselves, our sin, and our need for cleansing and forgiveness. We need to know the truth about God, His love, and His power to make us a new person in Christ Jesus. "When the Spirit of truth comes, he will guide you into all the truth" (Jn. 16:13a, RSV).

The Holy Spirit living in us makes us conscious of God's presence and gives us the assurance that we are His children. The Christian life is not a difficult life—it is an impossible life without the counseling and enabling of the Holy Spirit.

How often we try to solve the problems in our lives without His counsel. How often we attempt to make important
decisions without His guidance. So often we deprive ourselves
of the full, abundant, and purposeful life which the Lord
Jesus promised. Falling to comprehend the true character and
nature of God, His absolute love, grace, wisdom, power, and
holiness, many Christians have foolishly chosen to live according to their own plans rather than consider and do the will of
God. God not only forgives our sins at the moment we become
Christians. He also gives us all we need to live a victorious
Christian life as we trust Him each moment.

Will You Receive Him?

This Christmas we will again talk much about Christ's coming as a babe in Bethlehem. We may even speak our thoughts about the heartless innkeeper. We will readily give our opinion of the wicked King Herod who wanted to kill the infant Jesus. We will be busy in our celebration of His coming at that Christmas—in fact, so busy that we may miss His knock on the door of our hearts this Christmas.

When He knocks, what will He find? Do you have room for everything else but not for Him? Are you all filled up with the things of the world, the good and the bad—pleasures and possessions as well as problems and pains? No doubt you are busy all the time—caught up in the Christmas rush. Too busy to bother with Christ? Do you realize that a heart in which there is no room for Christ is actually a very empth heart? Your heart was made for Him, not for the things of this world. So if you don't have Him, you have nothing. And remember—He will knock! He has said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him . . ." (Rev. 3:20).

As never before, the world needs the true message and meaning of Christmas. In these days of wickedness, greed, and hatred, we need a Savior. In these days of war and riots, of uncertainty and indecision, we need a Counselor. Thank God, the Christ of that Christmas is still the living answer for the problems of this onel But in our attempts to find the answer through diplomacy, education, or our own good life and efforts, we have missed the termedy that heals the world's ills! We have missed the balm for sin-sick souls. The angel proclaimed a message which still rings true today. We need to hear it! "To you is born this day . . . a Savior, who is Christ the Lord."

As we celebrate the events of that Christmas, let us rejoice that He, who was born centuries ago, can still meet the needs of the human heart today. When He comes to you, will you receive Him? "To all who received him, who believed in his name, he gave power to become children of God" (Jn. 1:12, RSV). You will have reason to celebrate, if you really receive Him!

Wintry Analogy

By Virginia Crider

Winter matches its disagreeable days with some superb ones. This day is one of them.

Visibility is excellent. Clouds race before a vigorous northwesterly wind, casting patches of shadow over the hills. Little North Mountain sports a cloak of deep dark blue. Gray clouds embrace the mountain, enhancing its firmness by their feathery lightness.

Wind-driven clouds present a continually changing panorama. Clouds drifting in the eastern sky gleam cottony white among small areas of blue. Denser ash gray clouds blend with the dull green hillsides and leafless wooded slopes. In the northern sky heavy gray clouds shift and spread, hump together or thin out, obeving the whim of the westerly wind.

Herein lies an analogy. Are we the mountain, standing firm under the blustery assaults of Satan? Or are we the clouds tossed to and fro, carried about by every wind of "culture," changing our "color" as position changes—shifting our loyalties to fit the changing times, instead of standing firmly upon the unchanging Word?

Mountains or clouds-into which category do we belong?

Problem or Opportunity?

By Robert J. Baker

At the Indiana-Michigan Church Conference last summer an MYF member told of a problem he thought he had. Raccoons were getting into the MYF sweet corn project. So he took the problem to a local coon hunter and sought his help. The coon hunter laughed and said, "Man, that's no problem; that's an opportunity. I'll be out with the dogs tonight." According to the one who told us this story, the coon hounds at the hunter's home velped their approval.

Now in the 1968 Herald Adult Bible Studies, the Herald Youth Bible Studies, and the Builder, there will be no printed Scripture text during the first and last quarter of that calendar year, January-March and October-December. These are book study quarters and it would seem fitting to turn to the Book for our study.

Our first glance at this experiment can be misleading. We may only see the coon in the patch and miss seeing the fat ears of corn completely. The problem is smaller than the opportunity. Surely this is the time for every Sunday school teacher of the classes affected to get a Bible in every pupil's hands so that he may be infected. This is the time for Bible study in the Sunday school setting. During the first quarter when we study Hebrews through Revelation, we have the golden opportunity to search the Scriptures and see if the things we talk about so glibly are so.

It is true that there will be some inconveniences. We

teachers who like to underline, encircle, question mark, etc., our printed page of Scripture in the quarterly will need to make other provision. We may need to do a bit of typing, to buy an inexpensive New Testament and use it as our notebook.

Can we expect every pupil to bring a Bible to church? What about the person who might not have a Bible of his own? Ah, this is the beautiful part of the "problem." This now becomes our opportunity. Now we can procure a Bible or New Testament and give it to him. We have long talked about "handing out the Word," and so now we do it—do it literally.

The paperback, Good News for Modern Man, translation as put out by the American Bible Society will cost us less than fifty cents. If you prefer the King James translation, there are New Testament copies available from twenty-five cents and up. Complete Bibles can be bought for \$2.25, with the possibility of ordering less expensive copies. A simple Gospel of John can be procured for five cents. Every church should be ready for that first quarter's "dig into the Scriptures" in youth and adult classes.

The distribution of new Bibles to those who don't have them can be handled in various ways. One could just put a stack of those inexpensive paperbacks at the rear of the church with the invitation for each person who wants one to help himself. Let it be the church's present to anyone who has such a need. You could give no finer gift. Individual teachers of affected classes may want to distribute Bibles to pupils needing them. It becomes a gift from teacher to pupil. Since there are paperback editions of many acceptable translations, perhaps many classes involved in this experiment will want to have several versions available as resource books. The reference translations can be kept at the church or checked out like books from the library.

Let's not worry about the cost. Surely money spent by the church in purchasing the Word of God is money well spent. This is the time to scatter the seed, not bemoan the fact that some extra expense has come our way. A church budget that cannot afford a ten- or twenty-dollar bill for purchasing Bibles needs to be carefully examined to see what the money is being spent for that is more important. There are surely enough brains in the various churches to solve the problem of seeing that every youth and adult has a Bible in his hands when we hit that first Sunday school lesson on Jan. 7. Shame on us if this becomes a stumbling block.

This experiment is to make Bereans out of each of us. I expect to be carrying my personal copy of the four versions of the New Testament that I obtained by subscribing to Christianity Today. On each page I will have available for cross-reference checking the King James, Revised Standard Version, Phillips, and the New English translations. My very readable little Cood News for Modern Man paperback will also accompany me during that first and last quarter.

Experiments have a way of seeming a bit fantastic at the time of the experimentation. A fellow named Noah was the laughingstock of his day for nailing together the gopher wood, but a flood completely windicated him. When a fellow by the name of Edison fooled around with some carbonized thread in a glass "jar," the kerosene lamp people thought he should have his head examined. A fellow by the name of Coddard horsed around with rockets in New England and many people smiled sadly at the "poor man's" predictions of the future of such "toys."

I know that experiments have failed, but if nothing would ever have been tried I might today be sitting in a cave sucking marrow from a cracked bone instead of sitting at this desk pounding on a Remineton Standard.

It is very important that we do not let Jan. 7, 1968, sneak up on us and we be unprepared in this matter. Surely in every congregation there is at least one person reading this article or some other communique on the first-quarter change in the Sunday school material for 1968. Let that person make a note of this. Get the word about the Word to your Christian Education Director, Sunday school superintendent, or whoever it is that you amonited or elected to accord the blame when things go wrong in your Sunday school. Some planning needs to be done so that the "coon in the comfield" becomes an opportunity instead of a problem.—From Gospel Ecangel.

Resources for the Study of John

Do you need New Testaments or Gospel portions for use in your Sunday school? Here are a few of the possibilities. Order from your local Provident Bookstore.

- 1. Living John, paraphrased by Kenneth Taylor, 25¢
- Good News for Modern Man (the Gospel in Today's English Version), 45¢
- One Way for Modern Man (the Gospel of John in J. B. Phillips' translation), 25 c
- 4. Gospel of John (King James Version), 5¢
- 5. Gospel of John (Revised Standard Version), 5¢

Singing We Go

By Nelson W. Martin

The cheerful notes of "Joy to the World" rang through the small mountain town. A cold breeze whistled softly among the glittering pines. The full moon glistened on the newly fallen snow while the twinkling stars seemed to pronounce a blessing on the small group of Christmas carolers. While the warmhearted singers walked to the small bungalow with a blue candle shining in each window, my buddy grinned at me and said, "This is great!" It surely was; words didn't have to be said. I knew Bob well enough to know just what he meant. In other words, he was saying, "Can anything be better than a clear, crisp Christmas eve, a merry heart and a strong voice, and that special friend by your side?"

Yes, it was a swell evening. But I thought of another wonderful thing. The challenge to us of what was happening to the hearts of those folks that were hearing our caroling. I thought of Mr. Wertz who was bedfast for three months. I knew this moment he was thanking God anew for His wonderful gift to this world. Farther on as we sang, "Sleep in heavenly peace," I knew Mrs. Miller's heart was touched. You see, she couldn't sleep. She was thinking and praying for her ungodly husband who was "enjoying" Christmas eve at Bill's Tavern with his fellow workers from the factory.

A stubborn old "Granny" Brown was begrudged by being awakened from her sound sleep. She softly stole to the window watching the carolers' every move. But tears filled her eyes and a warmth spilled over her lonely heart as the singers concluded by joyfully singing "We Wish You a Merry Christmas." "They are the only youth that really care for me," thought Granny Brown as she slowly walked back to bed.

Will someone's heart or life be changed by your Christmas caroling this year? Just as the angels "went caroling to the shepherds" on the night that Christ was born, we too can find a challenge in singing of His birth to the world. We can help counteract the bustle of Christmas frustrations, the threat of moral decay, and the rumble of Cape Kennedy by heralding forth our songs of joy and peace. Jesus was and is the world's only real and lasting Prince of Peace.

Our challenge this Christmas should be one of telling and singing the real meaning of CHRISTmas. The business and secular world has distorted the holiday so badly that many people are frustrated. One New York business firm offers the "perfect" Christmas gift for the people that have everything. The gift is two small one-motor airplanes, the one plane marked HIS and the other HERS. Does that sound like a suitable celebration of the birth of One who had nowhere to lay His head?

Fellow carolers, let's all have a swell time, lots of fun, and a real experience caroling this Christmas. Don't be discouraged if Mr. Smith's dog barks at you or if someone disgustedly pulls the cover over his head so that he can't be disturbed by your singing. Let's go forth with a prayer in our hearts and a song on our lips and our homes and communities will be affected and God will give us a bless-ing. TBY 171.

What Is Christmas For?

By Michael Shenk

Dr. M. R. De Haan asks in a little Christmas poem:

"What meaneth all this fuss and worry?
Whence go these crowds to run and scurry?
Why all the lights—the Christmas trees?
And the silly 'fat man,' tell me, please!"

These are the questions many people are asking, or at least thinking this week. What is Christmas really for? Who is Christmas for? Is it worth it? Look at some more questions about Christmas. Is it for merrymaking? for gift or card exchanges? for parties? for programs? Is Christmas for turkey, tinsel, trees, toys, tarts? Is it candy, nuts, holly, mistled, carols? Is it for saints or sinners? Is it for children or adults, for rich or for poor, for employees or employees, for manufacturers, for merchandisers, or for consumers?

Christmas Is for Us!

In a lovely little Christmas message our family received from my wife's parents several years ago were these meaningful words, penned by Eugenia Price: "Christmas is for our sake." This was for me; this expressed and still expresses the heart of Christmas to me, for 1 believe it to be wrapped up in the message, "Unto us a child . . . unto us a son . . . unto you . . . a Saviour . . . Christ the Lord." Christmas is for men and women, boys and girls everywhere, who will receive the eff to Christ.

Without Christ No Christmas

Christmas could never have started without Christ; the tragedy is that tradition can continue to carry it while ignoring Him. The main attraction in many homes this week is not Christ, but Santa, his reindeer, food, gifts, and toys. The main attraction should be Christ, who lived and died for our sakes! Some seem to understand "Christmas... for our sake" to mean that it is a time to satisfy our appetites, our whims, our desires. It is the one time of the year to splurge and to get what we want. Check on yourself, so when you spend for yourself in comparison to what you spend for yourself in comparison to what you spend for others at Christmas? In 1965 Americans spent eight and a half billion dollars on Christmas gifts, which is about \$73 per family. Add to that 150 million dollars for gift wrappings and 100 million dollars for trees to put those wrapped gifts under.

Christmas Is God on Earth

Christmas, true Christmas, is God reaching earth and entering the stream of human existence through Christ, the

H. Michael Shenk is pastor of the Tuttle Avenue Mennonite Church; Sarasota, Fla.

God-man. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his powerty might be rich." He gives Himself to us; He gives Himself for us; He is ours: He is mine!

He Is Our Joy

To a world scarred by war, and to men who have no rest, comes the song the angels sang, "Glory to God in the highest, and on earth peace, good will toward men." To a world marred by racial and national animosities comes the reconciling word, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

He Is Our Life

To a people dead in sin. Christ comes to abolish death





С	crossness	or Christ-centeredne
H	hectic ways	or happiness?
R	running about _	or rest?
I	irritation	or inspiration?
S	selfishness	or service?
T	tiredness	or testimony?
M	merchandising	or meditation?
Α	aching feet	or adoration?
8	sighing	or singing?

It is really Christmas in our hearts and homes when we know the God-man as our personal Saviour and Lord. He came to make possible our peace with

od, with others, with ourselves.
"Thanks he unto God for his unspeakable gift!"

and bring life and immortality to light through the gospel.
"I am come that they might have life, and that they might have it more abundantly."

He Is Our Love

"Love came down at Christmas." "God so loved . . . that he gave his only begotten Son." In Christ we find the new way of love. Many men regard it proper to "love your neighbor and hate your enemy." Jesus Christ completely changed that when He said, "Love your enemies, bless them that cures you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

He Is Our Strength

To an enslaved people waiting for redemption, Christ comes to "set the captive free." To those bound by sin He is the source of strength for victory. To the Christian witness He is the power that enables for testimony.

He Is Our Hope

Shining across the pathway of human history is Jesus Christ, the Bright and Morning Star, the only hope of the world. Civilizations, reformations, renaisances, and culturalizing agencies have done their best and have failed. Christ still stands as the only hope for the true perfection, present and future. He said, "Behold, I make all things new." He is "in...[us], the hope of glory."

Christmas Is for Us

It is Christ taking our death and giving us His life. It is Christ taking the poverty of our sins and giving us the riches of His righteousness. It is Christ taking our weakness and giving us His strength. It is Christ taking our emptiness and giving us His fullness. It is Christ taking our sadness and giving us His joy. It is Christ taking our turmoil and giving us peace.

To Live Is Christ

By Emily Sargent Councilman

Only when my inmost thoughts
Breathe His loving thoughts through me
Can I confess, "To live is Christ,"
Making life a litany.

Jesus Lord, live now in me
Until I see only Thee.

Only when I give to all
The love unveiled at Calvary
Can I confess, "To live is Christ,"
Robed in His bright legacy.
Jesus Lord, live now in me
Until men see only Thee.

How to Enjoy Christmas

By S. L. Morgan, Sr.

Years ago, two weeks before Christmas, two little girls rang my doorbell, one the daughter of a leading seminary professor. They handed me a little plain Christmas card they had made. At once I said, "If Christmas means so much to them, I'd feel mean if I didn't catch and act out its meaning," I called my family together and humbly apologized for losing my temper the day before and speaking ungraciously. Then I thought of the fine man discouraged about his boy in college who had taken a drink of liquor. I wrote him, "That boy won't forget the noble lives he has seen in you and his mother. Cheer up, and listen for the joy bells ringing in Christmas. All will come right." And it was so—all was soon OK. I was beginning to live the "spirit of Christmas" and really helping people. The little girl and her little card did it.

I wrote an article, "Kindness by Mail." A leading professor and author in Michigan read it and wrote me, "I made your article the subject of a lecture to my preacher students, urging them to make much of 'kindness by mail' in their ministry."

I bought 100 postal cards and sent three to three old people imp town: one to a woman 87 and nearly deaf, another to a grand old "gentleman and scholar" of 90, and the other to an old noble minister, dreadfully palsied, who was discouraged. I doubted if any of them could get to the phone to thank me, but that night, only a few minutes apart, all three rang my phone and said so gratefully, "Thank you warmly for your encouraging Christmas note!" Why not each of us do some of that this Christmas?

For a happy Christmas, make it a time of getting, not getting. God's wondrous gift of a Savior was at Christmas. That sets the pace for our giving. We can do much for the lives of our children by teaching giving at Christmas. Giving to others, not to ourselves. We have done wonders running up the Lottie Moon Christmas offering into millions.

My little Isabel saw down the street an exquisitely beautiful doll and longed for it with all her heart, but had no thought of owning it. Christmas was for giving: she and Lewis, two years older, after all, got a good many gifts. And I overheard them later saying, "I wish they had not given us so much; it's wrong while all those little children are starving" (in Belgium and Armenia). Christmas was putting into them even then the true spirit of Christmas—their lives getting set in the right direction. The boy has now been pastor 16 years in Washington and she, the wife of a minister near Kansas City, Mo. Beware of the wrong "set" of the child's life! Beware of letting Christmas make one selfich!

And don't forget to give self rather than things. It was a great sermon preached by a poor woman to the women who sent her a Christmas dinner. She said to the man who brought it, "Tell the good women, I thank them warmly for the good things to eat; but tell them I'm alone and lonely. and it's people I want-people more than things to eat!"

What a lonely world God sent His Son into that first Christmas! And He went hunting out the lonely, the despised, the sin-sick and despairing, and they opened their hearts to Him because they saw He cared. They could not doubt that He cared deeply. And they opened wide their hearts to Him and they followed Him in multitudes. He showed us what our spirit and attitude ought to be, and especially because, deep down in our hearts, we want to keep Christmas as He showed us how.

Our Peace Witness— In the Wake of May 18

By Guy F. Hershberger

15. How can Mennonites use their freedom for the performance of greater works than they are now doing?

Fifty years ago in the absence of freedom, yes, in the face of persecution, Mennonites learned to perform greater works of service to mankind. In addition to the personal service of young men in France, Germany, Turkey, and Russia, some of whom had first served prison sentences, it is estimated that the Mennonites of America during and immediately following World War I contributed and distributed through their own organizations a total of \$2,500,000 for the relief of war sufferers. Here were greater works than few people had even dreamed of just a few years earlier. And it was persecution that helped to inspire them.

When conscription came again in 1940, we gained the freedom of alternative service in CPS—but with a price attached. We were free to administer CPS camps—and pay for them. The CPS men were free to do civilian service—but without pay.

Freedom was so important, however, that the Mennonite brotherhood responded to the challenge and paid for the new program themselves. Mennonites contributed more than \$3,000,000 for the operation of the CPS camps, besides hundreds of thousands of dollars for the support of the CPS men themselves and their dependents. During the period of the war and down to 1948 Mennonite contributions for the relief of war sufferers amounted to \$10,000,000, besides another million or more for the resettlement of refugees. And while all this was being done, new overseas missions were being projected, voluntary service units were being organized, and contributions for missions were on the increase.

Now in 1967, with freedom for I-W's to work in hospitals for pay, are we doing as well as we did twenty-five years ago? And are our I-W men developing the same vision for service as did the previous generation who spent four years in CPS without pay, and then some of them two more vears in foreign relief work, also on a voluntary service basis?

In July 1967 the total number of Mennonites in alternative service was approximately 4,100. Of the I-W men serviced by the Elkhart and the Salunga mission boards, approximately 25 to 30 percent were in Voluntary Service and Pax. Approximately 70 to 75 percent were in paying I-W assignments.

Could we not greatly increase our peace witness throughout the world if this larger group, the 70 to 75 percent, would also go into Pax or VS? And would not the homes and the congregations from which they came be strengthened if they paid the cost of the expanded Pax-VS program including a reasonable contribution toward a nominal remuneration for the men beyond maintenance?

Would not the boys themselves as I-W-VS-Pax-men be better because of the experience? Under such a plan many more than now would find themselves in situations where they would be confronted with the spiritual and physical needs of the dispossessed peoples of the world, in a way that is not now possible for many I-W's. In this situation many would not feel like yielding to the temptations of an affluent society, even if there was opportunity to do so.

Then, after two or three years of this experience, they would be prepared, through personal experience and through a renewal of mind and heart, to help the next generation find the way to the greater works which God is calling them to perform. Indeed, they would have learned to perform greater works themselves, and experience is always the best of treachers.

(Next week: What is the relationship of our peace witness to the gospel?)

A Man and a Nation

The tragedy of the disordered young man who with a rifle recently killed or wounded 46 people on a university campus serves to confront at least some of his fellow Americans with a painful analogy with the behavior of a free, powerful, and until recently civilized nation which for reasons less than obvious attacked the people of Vietnam.

It is certain that the murderous young man acted alone. He did not consult with others about his planned course of action. He cut off normal communication by withdrawing into a fear-stacked, hate-filled, and topsy-turvy inner world.

An increasingly uncomfortable comparison of this young man and our own nation may be found in that both man and nation were proud, powerful, overammed. Both had a distorted self-image, were hostile, counsel-resisting, irrational, self-isolating, and overwhelmed by hate. Both undertook savagely murderous attacks on their chosen enemies.

It must be left to the imagination whether both are also suicidal.

-Titus Lehman

Letter from a Paxman

By Gayle Preheim

Dear Folks.

I don't really know what to write. Not much new has happened around here lately. The feeding program seems to be going well. We're feeding about 3,500 refugee kids per day now, aged 1-12. We started a few more hamlets this week and now have 14 mixing and feeding centers serving over 30 hamlets. The last few feeding stations have been started upon request of the hamlet chiefs. The word is starting to get around, and that's ideal. There are also some pregnant and nursing mothers eating CSM, which, you remember, is actually a finely ground powder of precooked cornmeal, toasted soy flour, nonfat dry milk, with vitamins and minerals added. And whereas it can be mixed with hits of meat or fruit for ease of preparation, we're still just boiling water in the camps, mixing powder into it until a gruel forms, and then giving about a cupful to each child as he comes with his container. It looks and tastes like cornmeal mush. We just recently started mixing in raisins sent to us from Reedley, Calif. They're a tasty and nutritious supplement.

We are starting to see visual effects of the CSM we are feeding. There is less of the common skin disease of festering sores on scalps and legs. Their eyes, being clear and bright, show health. They really go for the food. For many it is breakfast every day.

The refugees we have trained for mixing and distribution are doing well. Harley (Kooker) and I simply take sacks of CSM to the various feeding stations and check on how things are going. We're planning to expand into the new settlement area where 12,000 refugees from the demilitarized zone have been resettled. We hope to feed 10,000 or more youngsters eventually.

About the war, Mom and Dad, I wish I could write and tell you it will be over soon. We talk about "when the war's over" we'll hike in the mountains, fish on the river with our Vietnamese friends, visit freely the hamlets in the country, or drive to Danang with the car. But in our hearts we wonder if this will hapoen before we leave.

I am more convinced now than ever that the allied forces can never win a military victory here. They are fighting a phantom enemy. As we work in the camps, we still look north and see the almost daily shelling and bombing around the demilitarized zone six miles away. Heavily armed the bombers fly overhead, streaking to targets in North Victnam.

After six weeks of very quiet and seemingly settled condi-

tions, we had a bad week with eleven rocket attacks. As usual, most of them landed on the military base about a half mile south of us, but several short rounds came into town again. Five civilians died during the week as a result of rockets hitting their homes. Three of them were our neighbors down the street. It seems so unfair to see innocent people die like this.

Please don't worry about us. Harley and I reinforced our bunker, and when we wake up to the whistle of incoming rockets, we hustle out to our bunker. Once inside we are pretty safe. Besides, we feel the presence of a greater power quarding and watching over us.

Traveling around the area to Cam Lo, north to Glo Linh and south to Quang Tri, we come into contact with many GTs. The same questions always come: "What are you guys doing out here?" 'You can't go home for three years?" 'You guys must be crazy!"

The average GI has no concept of sacrificial service. Some say they wish they had known that the government provides an alternative to military service. Some ask if it would be possible to come back with our organization after military service "to do something for the people."

You know, Mom and Dad, if it were possible to assess or know what our being here at this time means, if we can think in terms of witness, perhaps our presence here is just as significant to the Gl's as to the Vietnamese refugees we are trying to help. I guess that's one thing we'll never know. I just know that I'm glad I'm not here with the military. Even though what we can do here now is limited, I am convinced it is more than what I could do were I in uniformeven if in military civic action work. I think the alternative our government gives us regarding military service is a tremendous opportunity for constructive, positive service in the interest of our country and our God, be it hospital work in the States, or agricultural work overseas. It is tragic if our young men overlook this opportunity.

Well, this should get you up-to-date on things in my world. Although I don't always ask about things at home, you know I'm still interested. When the guns behind the house blast away day and night, and when people press in from all sides, I sometimes long for a time to myself in the peaceful solitude of a day on a tractor, or a quiet hiske in the country. So, keep writing. I look forward to letters from home.

> Love, Gayle

Gayle Preheim, Freeman, S.D., is a volunteer with Vietnam Christian Service at Dong Ha, South Vietnam.

From My Scrapbook

A Virgin Shall Conceive

To the common mind this is an impossibility! The average person dismisses the thought of it. Many "Christians" openly disbelieve it.

The discerning stand in hushed awe, for this was God's

personal visit to mankind.

Since ancient times man has hoped to know his god

personally. With passing time, legions of legends have accumulated centering around the idea of God visiting man on earth. When He finally did, it went almost unnoticed!

The God-child in the manger was so unimposing—but such a magnificent move on God's part to identify with man in his earth life. It was God's hand fully extended to man's extremities in an effort to join him in all life's experiences.

From the manger to the robbed tomb the two natures of Jesus were traceable. If Jesus were merely man, then were He also a failure as other men were. Did not His life portray the divine—even His birth?

Is it strange that a supernatural means was used to attain a supernatural end? Man's dilemma was his failure and God graciously provided Jesus the Savior. "Glory to God in the highest, and on earth peace, good will toward men."—Paul Showalter.

Selfishness makes Christmas a burden; love makes it a delight.

Christmas began in the heart of God. It is complete only when it reaches the heart of man.

God Was There

By Lydia Driver Dettwiler

The day was long, The day was dark,

Long shadows lurked across the floor.

The raindrops beat a dreary dirge across the pane.

Would the day never end? Where was the sun? . . .

Then, morning came.

The brightness flew across the room.

The sun was there.

The day was long, My life was dark,

Long shadows lurked across my mind.

I prayed in vain for one brief glimpse of God.

Was God dead? Where was God?

Then, morning came . . .

For brightness flew across my soul,

For God was there!

Always Ready for Christmas

By Velma Osmon (as told to Carol Osmon)

How long does it take you to be finally ready for Christmas each year? An experience I had many years ago taught me much about Christmas preparations.

It was the morning of the day before Christmas I was frantically wrapping packages and baking cookies while taking care of my two small children. A sudden toothache wasn't making things easier. As I pulled a tin of cookies from the oven, some neighbor children knocked at the door.

"We want to play with Frankie," said the boy next door.

"Those cookies sure do smell good. Can we have some?"

another boy asked.

Exasperated by the interruption, I said irritably, "Not yet.
I'm not ready for Christmas yet. You come back later."

As I closed the door, I decided that busy as I was, I just had to get my tooth tended to. Luckily, I was able to make a dental appointment for the afternoon. My neighbor, Mrs. Thomson, kept the children for me.

The drive to the dentist's office was the first time I had relaxed all day. Once there, I eased back into his chair and drifted into unconsciousness under the anesthetic. While under its effects, my day's activities paraded through my mind. I remembered going to answer the knock at the door and telling the childlers to come back later, that I wasn't ready for Christmas yet. As they turned to leave, in my dream, I saw the child Jesus among them.

I cried, "Wait, wait! Come back." But He went on with the rest. "No, no! Wait!" I cried again.

"Mrs. Osmon. Mrs. Osmon," said a kind voice in my ear. I awakened to hear the dentist trying to calm me. But I did not calm easily. The dream seemed so real that as I drove home, I still felt as though I had just told Jesus I wasn't ready to receive Him yet.

Terribly ashamed, I realized that one does not have to "get ready" to give the love that Christ Jesus taught and practiced. I resolved to be always ready for Christmas—ready for sharing this love. My heart filled with love for the neighbor children and for Mrs. Thomson, who had helped me so often.

In the years following, my Christmas preparations have been joyous rather than harried. Buying gifts and preparing holiday greetings for family and friends have brought just as much joy as the actual celebrations.

Wit and Wisdom

A Sunday school teacher asked her pupils to draw pictures of the Bible story they had just heard regarding the flight of Joseph and Mary into Egypt. One little boy had depicted the story very well, but in the corner of his drawing was a very small object the teacher could not identify; so she asked him what it was. "Well, you said God told Joseph to take Mary and the baby Jesus and flea into Egypt, and that's the fleal"

CHURCH NEWS

Jordanians Need Blankets

Prompt distribution of blankets and warm clothing is the most important task ahead for relief agencies on the East Bank, Jordan.

"In the immediate future each of us as individual Americans must be a symbol of love and goodwill," the head of the US-AID mission in Jordan said recently in a conversation with Harry Martens, MCC director in Amman.

"The Mennonites here can best do this with the distribution of material aid, which meets a very urgent need, and thereby works in the best interest of the church, our country, and this country," continued the official.

After receiving word that its initial shipment in September of 34 tons of clothing and bedding had arrived in the Middle East, MCC empticed its Akron warehouse of the same items in a second shipment of 18 tons. Among these 52 tons of clothing and bedding were 3,500 blankets.

Only recently Martens cabled Akron requesting an additional 3,000 or more blankets by air freight. 'The winter ahead for those living in the flimsy American camping tents and those scattered in improvised shelters, sheds, and caves is indeed grim, to say the least.' he wrote.

MCC responded immediately by making \$15,000 available for purchasing and shipping blankets from Europe and North America, inviting the European Mennonites to cooperate in the venture through their International

Mennonite Organization at Frankfurt.

Responding favorably, IMO bought 2,000 blankets. There is reason to hope that the Middle East Airlines will offer to air transport the blankets free of charge from Frankfurt to Amman. Blankets purchased in North America, however, will be sent by ship to Beirut, Lebanon, where they will be forwarded overland to Jordan. A good quality blanket can be purchased, packed, and sent by ship at a cost of around \$41.00.

Such emergency relief will lay groundwork for the expansion of longer range self-help projects which may develop in the months ahead.

Laying careful plans for MCC to cooperate with larger agencies in distribution of such emergency relief has consumed much of Martens' time. With the help of a refugee woman, his wife is assisting in sewing layettes for a Near East Christian Council clinic, which could eventually develop into a selfsupporting needlework project for refugee women.

When refugees on East Bank, Jordan, learn that MCC is also at work in Israeli-occupied West Bank, they beg the Martens' to send messages to and make inquiries about families and friends.

But communication with Israel is as difficult for the Martens' as it is for the refugees because it is impossible to mail letters between the two countries. two years at Kansas City Children's Home, Kansas City, Kan., Vernon Landis, New Britain, Pa., is a 1966 graduate of Central Bucks High School, Doylestown, Pa.

Third row: Jeanne Geiser, Smithville, Ohio, began a one-year term as a nurse aide at Parkview Hospital, Pueblo, Colo. She previously attended Wooster Business College, Wooster, Ohio, and was employed by Wooster Tractor, Sale.

From Parkesburg, Pa., Jean Stoltzfus is a licensed practical nurse at Maple Lawn Homes, Eureka, Ill. She attended Lancaster School of Practical Nursing, Lancaster, Pa., and was employed by Lancaster General Hospital.

More than 300 youth and adults stationed in 52 different locations currently serve in the Voluntary Service program.

A Time for Tears

In Washington, D.C., it is a rainy fall afternoon on Nov. 2. There are seven of us seated around the conference table in the Executive Office Building—two members of President Johnson's staff and five of us from Mennonite Central Committee. For 70 minutes we talk about what the United States is doing to Vietnam.

We tell them that Vietnam Christian Service workers report increasing destruction of the ordinary people of Vietnam—to the point that we feel no longer able to remain silent. We question the morality of forcing thousands of Vietnamese peasants into "refugee" camps.

They listen attentively. They seem genuinely interested in what we have to say.

And then they tell us that they too are deeply concerned about the destruction of deeply concerned about the destruction of Vietnam. In fact, their agony over the situation appears to be at least as deep as ours. But, they tell us, the war is for the ultimate good of the Vietnamese people. Someday, say good of the Vietnamese people. Someday, say to us hosts, the people of Vietnam will be better off for having endured this war—just as the people of Cermany and Japan are better off off today for having endured World War II.

They agree with us that war is evil, that it is probably immoral, that innocent women and children are killed. But war is a necessary evil, they say, worth its immoral cost because it produces certain, though unspecified, benefits that outweigh the cost.

Our message is received with respect because MCC is in Vietnam—suffering alongside the Vietnamese farmer who has been forcibly taken from his land to a refugee

But again and again we are reminded that MCC works only where U.S. military forces are in control, and that if the U.S. were to withdraw its soldiers, MCC would also have to withdraw its relief workers. We say that we intend to stay in Vietnam after the hostilities are over, but they doubt that this would be possible unless a noncommunist government were in control.

It soon became clear that we could not

Nine VS-ers AcceptAssignments

The final Voluntary Service orientation for 1967 held Nov. 7-17 at Mennonite Board of Missions found the nine participants assigned to the following locations:

Dennis Kauffman, Salem, Ore., began a two-year assignment as a teacher aide at Logan School, South Bend, Ind. He is a 1966 graduate of Western Mennonite School and attended Oregon College of Education, Monmouth, Ore., for one year.

Serving two years as an orderly at Parkview Hospital, Pueblo, Colo., is Richard Lengacher of New Haven, Ind. He is a 1967 graduate of Woodlan High School, Woodburn, Ind.

A 1967 graduate of Roanoke-Benson High School and native of Roanoke, Ill., Carl Ulrich is an orderly for the next two years at Mennonite Hospital, La Junta, Colo.

Robert Geissinger, Quakertown, Pa., began a two-year term as a recreation director and maintenance man at Camp Rehoboth, St. Anne, Ill.. He graduated from Quakertown



Community High School in 1966.

Second row: Ronald Good, Blountstown, Fla., is serving a two-year term as a psychiatric aide at London, Ont. He attended Chipola Junior College for three semesters.

From West Point, Neb., John Nitzsche is serving for two years as a psychiatric aide at London, Ont. He graduated in 1965 from West Point High School.

Now serving as a maintenance man for

make our case by means of argument. Our hosts were experts in public information and had been specializing in Vietnam for many years. Both had spent long periods in southeast Asia.

I could only stand in admiration of their grasp of facts—which clearly exceeded ours, even though Paul Longacre, MCC director in Vietnam for three years, was with us. Even in disagreeing I had to admire the skill with which they presented their case.

But more important than the fact that we were outclassed in debating skill was the fact that we argued from totally different assumptions. Their assumption was that the security of the U.S. and the continuation of its way of life are more important than anything else.

Our position was based on the assumption that God cares as much about the Vietnamese as He does about the American, and that killing is morally wrong under all circumstances.

Because we had no common point of agreement we could do little more than agree that we disagreed. Constantly they pressed us for alternatives to the present policy, but when one was suggested it was quickly rejected. It was clear that they were interested only in alternatives which made it possible to achieve the aims of the present war but without violence.

They wanted to know how to achieve their goals by our means. We could not realistically suggest that this is possible, for Christian pacifism is simply not a good way to win wars.

For me personally this was an intensely sad experience.

I wanted to shed tears for our Vietnamese brothers, especially the women and children, whose lives were threatened and destroyed during the 70 minutes we spent around a conference table in Washington, politely discussing whether the war is right or wrong.

I wanted to shed tears for the two men with whom we spoke, men who seemed to me to reflect great intelligence, genuine sensitivity, and a real moral commitment. It troubles me deeply that such men, the cream of our society, are forced to give their lives and talents to the destruction of another society.

I wanted to shed tears because we had so little—almost nothing—to give these men. Again and again they asked for alternatives and we did not offer them any that they had to take seriously. Is our peace witness so weak that what we offer government amounts to little more than an occasional pious scolding?

But perhaps most of all 1 wanted to shed tears of repentance. In the course of the conversation I saw how deeply all of us are committed to the very position which makes this war almost inevitable and virtually impossible to end. We, no less than the majority of the American people, are committed to the preservation of the American way of life at all costs.

When the Christian faith is faithfully pro-

claimed, it always strikes the hearer as good news. Did we proclaim good news to these two captives—captives of a policy that forces them to engage in activities which seem to truble even their own consciences?

I am afraid that we did not. All we could say was that the destruction of Vietnam is wrong. But they already knew that. They felt badly, every badly, about it, but as far as they could see it was a necessary evil. We did not, I am afraid, proclaim the word of freedom, of gospel, that would have unchained these men from that monstrous illu-

And because of that I weep.

—Ivan I. Kauffman

Board to Supply "A Time for Building"

A Time for Building, a 60-minute, blackand-white sequel to the documentary race relations film A Time for Burning, has been purchased by Mennonite Board of Missions, Elkhart, Ind., and is now available for church

Produced by CBS news, A Time for Building explores the phenomenon that is mirrored in the first film: a suburban Omaha, Neb., church had dared to expose itself on the race question.

Moderated by CBS commentator Charles Kuralt, a panel composed of producer-director William Jersey, executive producer Robert E. A. Lee, and Dr. Philip Johnson of the World Council of Churches discuss the impact of A Time for Burning. The discussion is interspersed with scenes from the original film and with reactions from several groups who viewed the film.

Harold Weaver, MBMC's director of audiovisual aids, said, "A Time for Building could best be used as a follow-up of A Time for Burming." It could easily be used in a foursession sequence: A Time for Burning; discussion; A Time for Building; and discussion. A Time for Building may also be used

Both films may be ordered from Mennonite Board of Missions free of charge.



Omaha, Neb., Lutheran leader Reuben Swanson makes a point in documentary A Time for Burning.

Graham to Keynote Meeting

Billy Graham will open the Eighth Inter-Varsity Missionary Convention on Dec. 27, 1967, with a keynote address entitled, "Commitment and Discipleship to God and His Work." The session will be held in the Assembly Hall of the University of Illinois-Urbana at 7:30 n m

This is a return engagement for Graham who spoke to the more than 7,000 delegates who attended the Convention in 1964. Graham said, "I urge Christians everywhere to pray for this Convention. It could set in motion a movement of the Spirit of God which could spread like a flame throughout the entity would."

The Missionary Convention is a triennial event designed to present up-to-the-minute insight for each student generation into world missions. Convention registration is expected to exceed 7 000 students.

Mennonite Board of Missions has set up a scholarship fund to Mennonite college students to participate in the Convention.



(Left to right) Paul Mininger, president of Coshen College, and Carl Kreider, dean of the college, carried the first books from the Memorial Library to the new Harold and Wilma Good Library. Behind them were Harold Brooks, superintendent of construction; Ralph J. Gunden, business manager; and Dan Shaffer, president of Goshen College Community Government; and more than 800 students, faculty, and staff. On Nov. 15 for six hours books were carried from Memorial Library and Memonial Historical Library, formerly housed in the Seminary Building.

Seaboard Group Will Meet

An Eastern Seaboard Conference on Urbanization and Mission will be held at Mt. Joy (Pa.) Mennonite Church, Jan. 3-5, 1968. This will be the third strategy consultation between leaders of all Mennonite groups working on the eastern seaboard.

The conference will study the urban developments along the eastern seaboard, the biblical theology that undergirds faith and mission in a changing culture; the flow of population and the changing character of the city; and the need to work together in carrying out the commission laid uon the church.

Among the resource persons scheduled are John A. Lapp, Richard C. Detweiler, John A. Hostetler, and Myron S. Augsburger.

Mass Communications Group Forms

"The Christian Church is at an adolescent stage in its use of mass communications, we are immature," charged R. H. Gums in his presentation to an inter-Mennonite TV Study Seminar in Chicago recently.

Gums is executive secretary, the department of radio and TV of the Church Federation of Chicago.

Speaking on present religious television programming, Gums added that he was pleased with the type of approach evidenced by the inter-Mennonite meeting, "The exploration you are indulging in is a necessary part of maturation

The seminar heard the character of television described by Don Willing, executive producer for public affairs, WGN-TV Chicago. Eugene Bertermann also spoke to the group on the evangelical use of television. He is president of National Religious Broadcasters and secretary of Lutheran Laymen's League.

Harold E. Bauman, pastor of students at Goshen College, called the group to consider Mennonites and television. A council concerned with mass communications was established to discuss future developments in the use of mass communications, including TV.

Parole Board Accents Kauffman Plan

Of the several plans pertaining to I. John Allison presented to the parole board of the Missouri State Prison, the board accepted the one presented by Nelson E. Kauffman, home missions secretary of Mennonite Board of Missions Elkhart Ind

Allison was paroled Nov. 29, 1967, after serving 16 years and eight months of a life sentence at Jefferson City, Mo. He arrived in Elkhart, Ind., the same day, paroled to Paul Hoover

Allison became known to the Mennonite Church and beyond because of his dramatic conversion after his conviction and sentence While intoxicated, he had killed his father-inlaw, wounded his wife, and attempted suicide.

After his conversion in prison and the alleged change that he had made, he was given a sanity hearing. His testimony during this experience was published in a booklet "Life with Life." written by Christmas Carol.

During his years in prison he has led a number of persons to Christ and took many Bible correspondence courses. He is living temporarily in the home of Paul Hoover, Route 3. Goshen, Ind. 46526.

Response to Letter Sent to President Johnson by Mennonite General Conference

The White House Washington

Sentember 13, 1967

Gentlemen:

The President has asked me to reply to the moving message sent to him by the Mennonite General Conference. Please be assured that he and everyone in his administration share your concern. We cannot however agree that our action in Southeast Asia has been unwarranted and we ask you to give careful consideration to the documents I am sending herewith. They explain, far better than I can in a brief letter, the moral and political grounds of our action in defense of South Vietnam

Sincerely Harold Kaplan

A number of documents were included in the letter, the first of which is The Legalitu of U.S. Participation in the Defense of Vietnam. This is a reprint from the Department of State Bulletin. In this document the State Department says the U.S. needs to defend Vietnam because it is being subjected to armed attack by communists from North Vietnam. The claim is made that "international law recognizes the right of individual and collective self-defense against armed attack

The United States has fulfilled its obligations to the United Nations. . . . Actions by the United States and South Vietnam are justified under the Geneva accords of 1954

. . . The President has full authority to com-

mit United States forces in the collective defense of South Vietnam. . . . The President's power under Article 11 of the Constitution extends to the actions currently undertaken in Vietnam. . . . The Joint Resolution of Congress of Aug. 10, 1964, authorizes United States participation in the collective defense of South Vietnam." The final argument is, "No declaration of war by the Congress is required to authorize United States particination in the collective defense of South Viet-

Second, The Heart of the Problem in which the Secretary of State Dean Rusk and General Taylor review Vietnam policy in Senate hearings. A quote, "Why are we in Vietnam? Certainly we are not there merely because we have power and like to use it. We do not regard ourselves as the policemen of the universe. We do not go around the world looking for quarrels in which we can intervene. . . . We are in Vietnam because the issues posed there are deeply intertwined with our own security and because the outcome of the struggle can profoundly affect the nature of the world in which we and our children will live" (Secretary Rusk, Feb. 18.

Third, Quiet Warriors Supporting Social Revolution in Vietnam. This is a pamphlet of pictures showing how United States civilians are engaged in a ministry to the people of Vietnam. One quote, "more often and more directly than is usually supposed these are involved with the fighting war. Fundamentally, however, they are communicators.

A fourth document. The Other War in Vietnam: A Progress Report This speaks of such things as buttressing Vietnam's economy. meeting Vietnam's essential economic needs. checking rampant inflation, etc. Mention is made that there are 90 United States voluntary agencies with more than 400 American staff members who are engaged in relief and rehabilitation programs-18 of these agencies are directly involved in refugee relicf activities. Quite a portion of this document deals with improving the lot of the farmers, and the helping of youth.

As we read the documents that were included in this reply from the White House. we are impressed with the determination of the United States to wage this war in Vietnam rather than allow the Vietnam natives the right of self-determination. No matter how unpopular the war is or becomes, the determination continues. As we hear reports coming from those who are working in Vietnam Christian Service, we see the other side. Those who are close to the scene and who know the people say with deep feeling and much emphasis that the United States cannot win this war. A news commentator recently said. "The war in Vietnam may fizzle out to a non-negotiated end." Why can the U.S. not see that it is impossible to crush out an ideology such as communism by waging war

We join in prayer that God's overruling power may be demonstrated again by His almighty hand, "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen I will be exalted in the earth" (Ps. 46:9.10).

The Christians who have renounced war and who give their testimony for peace need to make clear decisions in this hour so that we in no way support this dreadful war! We need to be certain that we continue to be led by God's Spirit rather than by the propaganda of a nation at war. Let us pray and work for peace.-John E. Lapp.

The Answer

Some people are accused of giving answers to questions not being asked or problems which don't exist. "The Answer" is providing a solution in Ibague, Colombia. not only to one problem, but to two.

Problem one: How do the Joses and Marias get rid of the kinks that have developed in their lives?

Problem two: How can Pastor Hermando build a church in Ibague?

"The Answer" is the answer. It is a 20minute radio program released each Sunday in Ibague on a public-service basis by the local radio station. The station has gradually increased the time available for this program from five minutes a week to 20 minutes because it is providing practical answers to lis-

Three or four loses or Marias come to Pastor Hermando each week for extended counseling sessions. On the broadcast, they have heard problems discussed which are similar to their own problems and answers given which are practically feasible and backed up by God's eternal truths.

Few of them write to the address given on the broadcast. Most of them call or come in person in order to personally and immediately come to grips with their own problome

But what about Pastor Hermando's problem of building the church? It has already been answered. Now his problem has shifted to one of trying to find time in his schedule and space in his church for those who respond.

Since the broadcast went on the air 15 months ago, one person has been baptized into the congregation, several are currently under instruction, and several more are attending services regularly; all made their initial contact through the broadcast.

Last Easter over 100 new people attended church services in response to the daily broadcasts during Easter week.

The Answer" is the answer in Ibague, Colombia. It might also be the answer in hundreds of other places.--Kenneth I. Weaver.

12 MCC Volunteers **Boost Total to 207**

MCC's November orientation school brings to 207 the total number of individuals who entered service this year. Five of the 12 persons who came for the ninth and final orientation school of 1967 will join the more than 400 overseas workers. Six of the November volunteers represent the Mennonite Church. Andrew and Dorothy Leatherman, Atglen,

Pa., have begun a three-year assignment in Taegu, Korea. He will work with the familychild assistance program and she will serve as a part-time English teacher in Keimyung Christian College.

Leatherman received his master's degree in social work from the University of Pennsylvania. Mrs. Leatherman holds an MA degree in education from Kutztown State Col-

For the next three years Ervin and Rosella Coblentz, Pryor, Okla., will work with the Mennonite service unit at the Henchir Tournghani demonstration farm in Algeria as an agriculturist and hostess. Coblentz graduated from Oklahoma State University with an MS degree in dairy science.

Don and Erma King, Lebanon, Ore., have joined the Akron, Pa., voluntary service unit for two years. King will work in the maintenance department and Mrs. King will serve as

FIELD NOTES

Lansdale, Pa., contributed a total of \$3,068,95 in the recent workday drive held on Nov. 21. The proceeds were returned in a special assembly in the high school auditorium on Nov.

A student workday each fall and spring has been a traditional part of the school calendar. A portion of the proceeds is contributed to the school's operating budget as directed by the Board of Trustees. Through the years the students have returned a total of \$49,-390.81 in this way.

David S. Huyard, Rainbow congregation. Shouns, Tenn., was ordained to the Christian ministry on Nov. 26. Aaron F. Stoltzfus and Ira A Kurtz officiated at the service

Special meetings: William R. Miller, North Liberty, Ind., at Lost Creek, Hicksville, Ohio, Dec. 10-17. Ioe Swartz, Topeka, Ind., at Howard-Miami, Kokomo, Ind., Jan. 7-14.

New members by baptism: one at Naubinway, Mich.; two at Kinzers, Pa.: three at Smithville. Ohio.

Winter Bible School will be held at the Maple Grove Church, Atglen, Pa., Jan. 15-26. daily. Instructors are Herman Glick, principal: Christian Charles, Charles Gogel, Sanford

Ronald Kennel was ordained to the ministry, Nov. 19, at the Salem Mennonite Church, Shickley, Neb. The sermon was preached by Gideon G. Yoder. The ordination was in charge of Noah Landis, assisted by Peter Kennel, Gideon Yoder, and Lee Schlegel. Ronald is serving as pastor of the Wellman Mennonite Church, Wellman, Iowa,

Christmas as It Happened" and "The Greatest Week in History" are being used by HCIB, Ouito, Ecuador, Both programs are a week-long series of five-minute daily "newscasts," simulating unusual events of Christ-

Christopher Dock High School students of mas and Easter as they might have been reported by newsmen. Besides being scheduled in English, both series will also be translated and produced in Spanish by HCJB. The programs were produced and distributed extensively in the U.S. and Canada by Mennonite Broadcasts, Inc., Harrisonburg, Va.

> Mennonite Hour calendars can help the church make itself known in the community. Willis L. Breckbill, Canton, Ohio, pastor, reported last year's activity: "A group of students from Central Christian High School. Kidron, Ohio, distributed over 150 of the calendars in this community.

> The calendar provides a year-round reminder of the church and the broadcasts."

> Over 500 stations in the U.S. and Canada have ordered "Christmas as It Happened" from Mennonite Broadcasts, Inc. The program is a week-long series of seven simulated fiveminute "newscasts" of the memorable events leading up to the birth of Iesus Christ.

Change of address: Charles Shenks to Tottari 10, Kushiro Shi, Hokkaido, Japan.

Nelda Rhodes related from Legon, Ghana, This past weekend Lattended a conference for expatriates at Abetifi. I met quite a cross section of 'foreigners,' including a Dutch Mennonite girl and her husband who are with the Food and Agricultural Organization of the United Nations. She was happy to learn of the Mennonites here

"It seems almost impossible to see the changes that have taken place here since our coming to the city in 1957 when the local priest attacked us so fiercely," reported missionary Glenn Musselman from Sao Paulo, Brazil. Musselman had just returned from a Catholic church where he had addressed an overflow audience on the theme, "Knowing the Scriptures.

'The biblical emphasis here among the



switchboard operator and receptionist. After tional Community College for two years. She graduating from Western Mennonite High holds a diploma from Western Mennonite School he attended Salem Technical Voca-

High School.

Catholics is coming more from the laymen, he added. The local priest did not attend.

A new educational wing is being added to the church at Sertaozinho, pastored by Glenn Musselman. The first floor area will be completed by Christmas. The city government aided the construction by contributing 23 dump truck loads of fill dirt.

Pastor Jim Norton's apartment at 3809 Chene Street in Detroit was robbed of personal items valued at \$2,500 over the Nov. 25, 26 weekend. Norton was conducting services at the Marion Mennonlite Church, Howe, Ind., and did not learn of the loss until he returned to Detroit

Owned by the Indiana-Michigan Conference, the Chene Street property houses a neighborhood coffeehouse, The Open Circle. During last summer's ravaging riots in the same area, the Mennonite property was untouched.

Two VS-ers under the Mennonite Board of Missions also reside here.

Norton said, "Several adults have offered to assist in recovering the property, but we are not sure what we will do." The thieves gained entrance by breaking a window. No insurance covers the loss.

Paul Wyse reported from Lima, Peru: "Lester Hershey was the evangelism-in-depth campaign for the city of Pucallpa. The meetings were well attended, with around 2,500 people being present the last night. There were over 130 decisions during the week of meetings."

Cecil Ashley wrote from Sao Paulo, Brazil: "In Uruguay I participated in the graduation exercises by marching in with the faculty and later pronouncing the benediction. The singing of the seminary chorus was excellent."

A new clinic building at Jamama, Somalia, has been erected and decorated by the local contractor. The former garage is being renovated to provide an assembly room, extra bedroom, and bath for the nurses' house.

The Jamama compound has also acquired some new trees. An Italian neighbor, who is being tutored in English, has donated 20 coconut palms that were in a flooded area of his plantation.

The annual missionary conference is scheduled to be held at Jamama, Somalia, Dec. 20-22. Paul and Bertha Miller will spend three days with the missionary group. The program includes a Bible study in 1 Timothy and a session on Group Dynamics.

Calendar

Milwood Winter Bible School, Cap. Pa., Jan. 1-12.
Ministers, Week, Eastern Mennonite College, Jan. 22-26.
School for Ministers, Eastern Mennonite College, Jan.
29 to Feb. 9.
School for Ministers, Goshen College Biblical Seminary,

Feb. 6-23. Spring Church Extension Convention, Sycamore Grove Church, Garden City, Mo., Mar. 22-24. Rocky Mountain Conference, annual meeting, May 3-5. (Place not yet decided)

Readers Sav

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

We have recently received the Gospel Herald and the Christian Living magazines from June to September which you so kindly mailed to us. We appreciate this very much and want to thank you for your sneed a consideration.

It has been a long time since we have been able to read these church papers and I dare say our appreciation of them has increased. We find that there are still many very newsy items in the Herald, even if some are nearly six weeks old.

Hebital, even it some in elevany its weets our.
It is important for us who are living and working abroad to keep informed of the church at
home. It has been occaled her hebits and the control of the control
in the control of the control of the control
in the situation in Nigeria. We also deeply appreciate
much of the inspirational material, as we hear
very few sermons in English. When one does
not understand the native language, reading is very
important and meaningful.—Delores Friesen,
Abetti, Chana.

I want to thank you for "My Payer" each week in the Gapel Herald A different times they have brought conviction of sin, when my heart was not right with Cod, or others. Before I had further than the convergence of the convergence of the convergence to represent shall come into my slind heart, and a renewed love for my Father, the Lord Jesus Christ, filled me. God bless the one who writes these prayers and continue to give to that one humility—Mus. Earl Miller, Lebanon, Ore.

The Nov. 21 issue of Cospel Herald carries a good study in contrast. John R. Martin and Robert J. Baker both strike deep at challenging our status-seeking practices and selfish interests as they deter the work of the church of Jesus Christ. I wonder how Philip K. Clemens would apply the wonder how Philip K. Clemens would apply the loss. His assumption seems to be that organs now are or will become standard futures in our churches, and we should not stop short of high quality. Is not this a subtle cloak under which we try to justify much of our affinence? While his ideas are nearly slipped under the highly acceptable lated of "A Call to Excellence", may I suggest that a bit seeking Church (2000).

I foin I van V. Magal, MD, in his observations on the maved of life (Nov. 2) issue. Too few people care enough to really be excited about either physical or spiritual life. However, for the sake of botanical accuracy. I question the statement that "trees and other living plants take in food through roots. "While this is a prevailing idea often heard, green plants manufacture their food photosynthetically rather than absorb it from the soil.— Charle B. Lonenecker, New Holland Pa.

Just a note to let you know that we do not appreciate the strong emphasis away from God's Word that has been characteristic of the Coaper Herald for some time. We would strongly recommend a return to the Lord and His way and to keep informed. There are some good articles in it, but they are becoming fewer.—Mrs. Levi Strubhar, Hubbard, Ore.

1 cannot help writing and telling you how very much 1 appreciate the "My Prayer" in the Gospel Herald. These are such beautiful prayers and 1 only wish they would be available in a separate booklet. May God bless you.—Annabelle Hughes, Cleveland, Ohio. The Oct. 24 editorial entitled "Our Effort to Ecape." I feel, is very timely and well said. I feel this is so often our problem, not willing to face the fact that within me, in my very self, less the potential for the expression of the most hideour sins in the scalleg, it's only by the grace of a feel of the scale o

I sincerely and greatly appreciate your two editorials in the Gospel Herald, Nov. 7, "No One to Help" and "Our Condition and Challenge." Challenges are only good when they spur to action. May the Holy Spirit guide in all future editorial meditations.—Elias W. Kulp, Souderton, Pa.

I would like to take this opportunity to express my appreciation for the Cospel Herald. Your stimulating and thought-provoking editorials and many fine articles make it very profitable reading.— Wayne C. Yoder, Mountain Home, Ark.

This is a note to thank you for the fine issues of the Gappel Herald which you have been producing in recent months. Especially encouraging is the way in which you have continually presented us with the war issue in spike of the many who feel that we ought to keep out of such issues. The recent article, Vietnam: Everyone's Tragedy, by Gene Stotzfus, is an excellent one—Willis C. Host, Chihale, Albord, China C. Lord, and C. Lord, a

Thank you for the article, "A Hard Saying," by Bro. Weaver. I wish every mother and daughter would read it. Satan is getting bolder all along with fix vulgar styles. It seems so strange that Christian people think they have to follow him.—Mrs. Alta Yoder, Middlebury, Ind.

The Oct. 3 issue of the Gospel Herald and the article, "Amor, Prophet of Rightcosunes: —I read it once, I read it byice, and I read it three times. I'm still not through with it. I've watched for "Readers Say" and I'm very happy that there was a response to the effect that it brought conviction. So often a few things are pispointed, but this was so all-inclusive and heart-searching, I too, can say, "As I worked, I prayed, for the concern of my people was heavy on my proposed to the concern of my people was heavy on my proposed to the concern of my people was heavy on the my people was heavy on the concern of my people was heavy on the my people was h

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bachert, Keith and Janet (Bender), Walton, Ont., second child, first son, Marvin Keith, Nov. 2, 1967. Buckwalter, John R. and Miriam (Weaver), Bronx, N.Y., third son, Robert Lamar, Nov. 1,

Friesen, G. Weldon and LuEtta (Horsch), Flint, Mich, first child, Cynthia Lorraine, Sept. 29, 1967. Gerber, Melvin D. and Beulah (Wideman), Chicago, Ill., first child, Rodney Keith, Nov. 20, 1967. Grove, Cecil and Doris, Bronx, N.Y., first child, Andrew Dean, Nov. 8, 1967.

Harnish, G. Evan and Dorothy Jean (Benner), Leola, Pa., second son, Darrel Evan, Aug. 24, 1967. Kauffman, Gerald and Joy (Kropf), Portland, Ore.,

first child, Heidi Marie, Nov. 16, 1967. Koch, Allan and Shirley (Wagler), New Hamburg, Ont., first child, Christopher Allan, Oct. 26, 1967.

Kurtz, Don L. and Verna (Miller), Huntsburg, Ohio, second son, Darryl Linus, Aug. 28, 1967. Landis, Gordon L. and Marian Anne (Benner), Leola, Pa., second child, first daughter, Lori Lynn,

Sept. 25, 1967.

Landis, Richard and Lois (Kuhns), San Jose, Costa Rica, third son, Kenneth Neil, Oct. 26, 1967.

Lehman, Karl and Elaine, Bloomfield, N.J., first child, Karlia Janel, Oct. 30, 1967. Miller, Edwin D. and Mary Jane (Shetler), Kalona, lowa, 6th child fourth son, Timothy Daniel

lona, lowa, fifth child, fourth son, Timothy Daniel, Nov. 17, 1967.
Oswald, John D. and Charlene (Hostetler), La

Junta, Colo., first child, Lori Suzanne, Nov. 1, 1967. Peachey, Louis and Anna (Lantz), Lancaster, Pa., second son, Michael Louis, Nov. 17, 1967.

Shearer, John and Velorous (Gingrich), Richmond, Ind., second son, Jay Bradley, Oct. 18, 1967. Slaubaugh, Donald and Vicki (Owens), Goshen, Ind., second child, first son, Todd Alan, Nov. 3, 1967.

Stoltzfus, Raymond K. and Loretta Jane (Lehman), Parkesburg, Pa., tenth child, third daughter, Nancy Rose, Nov. 12, 1967.

Swartz, Marlin and Sherrill (Layman), Fairview. Mich., first child, Quinten Dean, Nov. 21, 1967. Weaver, Irvin Glen and Dorothy Jean (Musser), Blue Ball, Pa., second son, Darryl Eugene, Nov.

15, 1967.
 Weaver, Richard and Dorothy (Bontrager), Walsenburg, Colo., second child, first daughter, Krista

Kay, Nov. 2, 1967.
Zehr, Albert and Janet (Cender), Baden, Ont., third child, second daughter, Marilyn Fern, Oct. 26, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Allshouse—Imhoff.—John Allshouse and Barbara Imhoff, both of Washington, Ill., Metamora cong., by Roy Bucher, Oct. 14, 1967.

Bange—Zimmerman.—Ray Eugene Bange, Hanover (Pa.) cong., and Margaret Marie Zimmerman, New Oxford, Pa., Mummasburg cong., by Richard Danner. Sept. 9, 1967.

Beachy—Yoder.—David W. Beachy, Salisbury, Pa., Springs cong., and Miriam Elaine Yoder, Meyersdale (Pa.) cong., by Ross D. Metzler, Nov. 10, 1967.

Hess—Sangrey.—J. Larry Hess, Lancaster, Pa., New Danville cong., and Janet E. Sangrey, Washington Boro, Pa., Masonville cong., by David N. Thomas, Oct. 21, 1967.

Hostetter—Hurst.—James Wilbur Hostetter, Lancaster, Pa., Chestnut Hill cong., and Mary Louise Hurst. Ephrata, Pa., Maple Grove cong., by Aaron F. Stoltzfus, Oct. 7, 1967.

Huyard—Kauffman—Alvin M. Huyard, New Holland, Pa., Ridgeview cong., and Janice Kauffman, Haven, Kan., Yoder cong., by David Huyard, Aug. 19, 1967.

Lebold—Bender.—Harold Lebold and Karen Bender, both of New Hamburg, Ont., Steinman cong., by Albert Zehr, Aug. 26, 1967.

Martin—Schmidt.—Joseph Martin and Ferne Schmidt, both of New Hamburg, Ont., Steinman cong., by Albert Zehr, Sept. 2, 1967.

Mulawka—Moore.—James Donald Mulawka and Lenora Marie Moore, both of Anzac (Alta.) Mennonite Fellowship, by Linford D. Hackman, Nov. 19, 1967. Roth—Wenger.—Richard R. Roth, Atlanta, Ga., and M. Rachel Wenger, Chesapeake, Va., Mt. Pleasant cong., by A. D. Wenger, Jr., Sept. 2, 1967. Sauder—Martin.—Leon Ray Sauder, East Earl, Pa., Lichty cong., and Bernice Martin, Ephrata, Pa.

Martindale cong., by J. Paul Craybill, Nov. 4, 1967. Schmucker—Cripe.—Hubert Schmucker, New Paris, Ind., Benton cong., and Cheryll Cripe, Goshen, Ind., EUB Church, by Irvin Nussbaum, Nov. 4, 1967.

Weitzel—Schmucker.—John Weitzel, Edmonton (Alta.) cong., and Alice Schmucker, Unionville, Ont., Hagerman cong., by Floyd Schmucker, Aug. 12, 1967.

Yoder—Bender.—E. Don Yoder, Streetsboro, Ohio, Plainview cong., and Pauline Bender, Parnell (lowa) cong., by Paul E. M. Yoder, Sept. 16, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Cresman, Ivan S., son of Moses and Elizabeth (Shantz) Cresman, was born in Wilmot Twp., Ont., Mar. 3, 1884; died at the K-W Hospila, Kitchener, Ont., Nov. 10, 1967; aged 83 y. 8 m. 7 d. On Sept. 22, 1898, he was married to Clara Shantz, who Care and Company of the Company of

Duft, Lloyd Chestley, son of Jasper and Annie (Hawk) Duft, was born near Thayer, Kan, en route by covered wagon to Denver, Colo, Jan. 15, 1990. Om May 12, 1990, he was married to Mary Mae Ummel, who survives. Also surviving are 3 sons (Chestley L., LaVern W., and Buddy L.), 4 grandchildren, and one sister (Eva—Mns. H. C. Coferl. He was preceded in death by one brother (Early and one sister value). He was a member of the Evening Shade Church, Edwards, Mns. where Vader and Protos Bruhaker officiating; interment in Hishland Cardens. Scenetery, Sedalia, Mo.

Ebersole, Roy Henry, son of David and Hettie (Frey) Ebersole, was born in Whiteside Co., Ill., Feb. 26. 1892: died at Moline (Ill.) Public Hospital. from head injuries incurred in a fall, Nov. 11, 1967: aged 75 y. 8 m. 16 d. On Nov. 26, 1914, he was married to Ruth Nice, who died Nov. 19, 1933. On Oct. 16, 1964, he was married to Retha Lehman, who survives. Also surviving are 9 daughters (Catherine-Mrs. Charles Johnson, Miriam-Mrs. Ralph Shank, Gertrude-Mrs. George E. Campbell, Belve —Mrs. Lester Robinson, Anita—Mrs. Douglas Oberg, Pauline—Mrs. Donald Dickhut, Betty—Mrs. Eugene Sutter, Suellen, and Verna), 7 sons (Ever-ett Roy, Charles Edward, Russell Philip, Eugene David, Willard George, Robert Louis, and Roy, Jr.), 4 brothers (Loyd, Frank, Milton, and Amos), 2 sisters (Bertha-Mrs. David Conrad and Ann-Mrs. W. R. Saillard), 46 grandchildren, and 3 greatgrandchildren. He was a member of the Science Ridge Church, where funeral services were held Nov. 14, with Edwin J. Stalter and A. C. Good of-

Herr, John R., son of Adam N. and Lizzie (Krieder) Herr, was born in Lancaster Co., Pa., July 13, 1894; died at the Lancaster General Hospital, Nov. 7, 1967; aged 73 y. 3 m. 24 d. On Nov. 27, 1971; he was married to Edith G. Landis, who survives. Also surviving are 2 daughters (Ruth—Ms. J. Parke Mellinger and Edith L.), one sister (Blanche—Ms. Clarence Burkholder), and 5 grand-children. He was a member of the Millewsille Children, where funeral services were held Nov. 11, Children, where funeral services were held Nov. 11, Children, where funeral services were held Nov. 11, Children, Martin Charles, Jr., and Herbert Falser official.

Henbey, John W., son of John K. and Mary Henbey, was born near Paradise, Pa., Feb. 5, 1898, died at his home in Downingtown, Pa. Sept. 7, 1967; aged 69 y. Tm. 2. d. on July 23, 1926, he was married to Elizabeth Kitch, who survives. Also surviving are one adopted daughter (Mrs. Katherine Murphey). 2 sisters (Ruth—Mrs. Wills H. Henbey and Mary), and 2 brothers (Paul M. and Garge, Y.) He was preceded in death by an infant of the control of the control of the control of the recommendation of the control of the control of the was a member of the Society of Friends (Quakers). Funeral services were ledd at Paradise Church, Sept. 10, with Francis Brown and J. Robert Hersbey officiality.

King, Phebe Esther, daughter of Levi L. and Salome Ann (Voder) King, was born at Belleville, Pa., Mar. 15, 1906; died of a heart attack, Nov. 11, 1967; aged 61 y. 7 m. 27 d. Surviving is one sister (Sara). She was a member of the Allensville Church, where funeral services were held Nov. 14, with Nelson Roth, J. Elrose Hartzler, and Lehman. David B., son of Daniel and Mary Lehman. David B., son of Daniel and Mary

Lennah, Davig B., son of Danjel and Mary Bergi Lelman, was born at Orrulle, Ohio, Jan. 12, 1890, died at the Osteopathie Hospital, Orrulle, Oct. 4, 1967, aged 77.9 8 m. 22 d. On Feb. 21/921. Mary Commission of the Commission of the Commission of the Also surviving are ones on Ethiodece, who addition, and one brother (Benjamin F.) A daughter (Doothy) preceded him in death. He was a member of the Crown Hill Church, where funeral services were held Oct. 7, with Wilmer J. Hartman, Elmer Hills, and Noah Hilly officiating.

Leis, Amos, son of Christian and Catherine (Lichty) Leis, was born in Welleley Twp., Ont. July 2, 1882: died at St. Mary's Hospital, Kitcheur, Oct. 28, 1892; alled at St. Mary's Hospital, Kitcheur, Oct. 28, 1897; aged 73 y 3 m. 26 d. On who survives. Also surviving are 3 sons (Gordon, Leroy, and Omar). It grandschliften, and 2 sistes (Sarah—Ms. Norman Wahl and Kate—Mn. Daniel Gerher). He was a member of the Maple View Church, where was a member of the Maple View Church, where and Chris O. Erb officiating.

Maxwell, Edna, daughter of Emery and Emma (Zuercher) Wearer, was born at Walnut Creek, Ohio, Feb. 19, 1914, died at Pomerene Hospital, Millersburg, Ohio, Nov. 12, 1967; aged 53 y. 8m. 24 d. On Sept. 30, 1954, she was married to Warner Maxwell, who survives. Also surviving are one on (Carl), one daughter (Esther—Mis. Edwin France, and Carl), one daughter (Esther—Mis. Edwin France, and Carlo of the Belfin Church, whereo, person as services were held Nov. 14, with Paul Hummel officiating.

"Moyer, Bertha, daughter of Abraham and Amanda (Krat2) Alderfer, was born mera Skippack, Pa., Feb. 15, 1890; died at Sellersville, Pa., Oct. 8, 1967; aged 77, v. 7m. 23 d. O. Jan. 11, 1908, she was married to Frank L. Moyer, who died Mr. Marcham, Mr. Marcham, Mr. Marcham, Mr. Marcham, Mr. Marcham, Fank, Jacob, Ruth—Mrs. John Mr. Stratz, Marvin, Amanda—Mrs. John Mrzouk, Naomi-Mrs. John Kratl, and Kathyn—Mrs. Russell Halterman J. Brothers and states (Mrs. Mrs. Russell Halterman J. Brothers and states (Mrs. and Mrs. Jacob Stoudt), 40 grandchildren, and 30 great-grandchildren. One son (Wilmer) and one brother (Warren) preceded her in death. She was a member of the Salford Church, where funeral and Willis Miller Gificating.

Oswald, Benjamin D., was born in Holmes Co., Ohio, Jan. 7, 1885; died Nov. 1, 1967; aged 82 y. 9 m. 25 d. On Jan. 6, 1910, he was married to Martha Toper Kauffman, who survives. Also Surviving are 7 children (Truman, Fannies—Mrs. Titus Yoder, Edna—Mrs. Ray Welty, Raymond, Violet—Mrs. George Blough, Edith—Mrs. Virgil Welty, and Wibbar, one stepdaughter (Florence— Mrs. Milford Miller), 34 grandchildren, 74 greatgrandchildren, one brother (Sanford), 2 sisters (Pricella Miller and Lydia—Mrs. Perry Hotetler), and 2 half brothers (Levi and Oren). Sir brothers preceded him in death. He was a member of the Memonute Church. Funeral services were held at the control of the control of the control of the bloom of the control of the control of the control of the bloom of the control of the control of the control of the late of the control of the control of the control of the late of the control of the control of the control of the late of the control of the control of the control of the late of the control of the control of the control of the late of the control of the control of the control of the control of the late of the control of the control of the control of the control of the late of the control of the control

Radford, Mahel E., daughter of George and Minnie (Shertz) Summer, was born Mar. 13, 1965, died at Lansing, Mich., Nov. 13, 1967; aged 62 y. 8 m. On Feb. 6, 1941, she was married to South Radford, who survives. Also surviving are her ten for the survives. Also surviving are her ten fundamental survives and surviving are her ten fundamental survives and surviving are her ten fundamental between the surviving are her ten fundamental surviving and her fundamental surviving her fundamental surviving and surviving and surviving

ergreen Cemetery

Ramer, Jonathan Paul, son of Ivan and Rachel (Ramer) Ramer, was born at Lebanon, N.H., Dec. 31, 1964, ideel by drowning at Bamaji Lake, Ont., Aug. 21, 1967; aged 2 y. 7m. 21 d. Surviving besides his parents are one brother (Wesley), grandbetter of the state of the state of the state of the New York, and the state of the state of the state Martin. Functal services were held at the chapet at Bamaji Lake, with Irvin Schantz and Paul Hoover officiating; interment in State Falls Indian

Ringler, Calvin G., son of Gallntine and Polly Ringler, was born in Lagrange, Ind., Sept. 21, 1898; died Aug. 11, 1967; aged 77, y. 11 m. 10 d. He was married to Anna Eash, who died in January 1959. On Oct. 25, 1942, he was married to Ada Hartzler, who survives. Aso surviving are 5, Ada Hartzler, who survives. Aso surviving are 5, the survives of the survives of the survives of the Beulah—Mrs. Charles Redford, Kathrynes—Mrs. Emanuel Henthberger, Naoim—Mrs. Raymond Egbert, and La Verne—Mrs. Orvie Yoder! A sons (Olen, Edwin, Joseph, and Timothy). 16 grandchildren, 13 great-grandchildren, and 3 brothers (jumes, George, and Olen). Two children (Molle ordained to the ministry at the Lake View Church near Wolford, N.D. He served in North Dalotta and at Limon, Colo. He was a member of the First Memnonite Church, Colorado Springs. Funeral services were held at the Chapel of Memnories, in chape 41 C.M., Nea and E. E. Showatler, inter-

Schrock, Amella, daughter of Jacob S. and Annie Beachy Miller, was born near Grantville, Md., died at her home near Springs, Pa., Aug. 10, 1967; auged \$2 y. She was married to Alvin C. Schrock, and the Schrock,

officiating.

Smith, Katie, daughter of Peter and Anna (Fry) Unruh, was born near Durham, Kan., Jan. 6, 1885; died at Kiowa County Hespital, Greensburg, Kan., Sept. 5, 1987; aged 62 y. 7 m. 30 d. O. An Ju. 18, etc. 1987; aged 62 y. 7 m. 30 d. O. An Ju. 18, died Feb. 4, 1946; Surviving are 4 children (Violams. Willie Dirks, Beatrice—Ms. Harey Schmidt, Edna—Mm. Elmer Schmidt, and Dennis J. 7 grandchildren, 9 great-grandchildren, 4 brothers (J. P., Joseph, Issae; and Samuelt), and 3 sisters (Ms. Edith Eckenour). Four daughters (Laurs Reader. Della Myrtle, Naomi Irene, and Lillian June) and one grandchild preceded her in death. She was a member of the Greensburg Church, where funeral services were held, with Calvin B. King officiating; interpret in Fairying Cemeters.

Seriman, Merantew Celberry, and Veronica Seriman, Merante Seriman, Merante Seriman, Merante Milmot Tup, Ont. Fob. 24, 1899, ided at the Stratford Harpital, Nov. 9, 1897, aged 78 y. 8 m Is d. Surviving are one brother (Harvey) and one sister (Emma—Mrs. Ezza Roth). He was a member of the Tavitock Church. Funeral services were held at the East Grar Church, Nov. 12, in charge of Newton Gingrich, assisted by David Schwartzentrober and Daniel Wagler.

Items and Comments

Salesmanship and Christianity don't mix, the National Evangelistic Association of the Christian Churches (Disciples of Christ) was told in St. Louis. The speaker cited the hippies to make his point.

"One of the most damnable lies abroad in the world," declared Dr. John Paul Pack, president of the association, "is the idea that Christianity is something to be sold and that effective Christians are those who use the most up-to-date methods of promotion, pressure, and salesmanship.

"No group is emphasizing this more clearly in our time than the hippies," said Dr. Pack. Moral and ethical standards "we're trying to sell" young people are not the standards adults live by. he said.

"With the assurance given only to adolescents," explained Dr. Pack, the hippies "prate about sexual freedom, free love, and tribal marriages.

"But what they're really telling us is that they can't understand what's so sacred about matrimony when, as currently practiced by adult citizens of our society, one out of every four marriages gets dissolved by the ritual of divorce proceedings.

"What—they are asking—is so sacred about sexual chastity in a society that pays millions to watch trollops on the movie screen and more millions to gluttonously absorb superficial and sexy reading in magazines and books?"

A plea that voluntary relief agencies be allowed to keep their functions distinct from government programs in Vietnam was made before a Senate subcommittee in Washington, D.C., by the overseas relief chief of the National Council of Churches.

James MacCracken, executive director of the NCC's Church World Service, said that when the U.S. AID Office of Civilian Operations' was placed under General Westmoreland . . . there developed an increasing misunderstanding of the role and the character of the private voluntray agency.

"For example," he told the committee investigating problems concerned with refugees and escapees, "when ... voluntary agency work was made a minor part of the pacification program, the program and priority

which the Office of Civilian Operations had given was virtually lost."

More than 1,000 persons from Uganda, Rwanda, and Tanzania attended the two services held daily during an evangelistic and spiritual life crusade at Arusha, Tanzania.

The program was sponsored by the Revival Movement of East Africa, an organization founded some 30 years ago by laymen representing Lutheran, Anglican, Moravian, Mennonite, and other Protestant bodies.

Festo Kivengere of Uganda was the principal speaker during the crusade.

Participants were fed and housed in 12 schools in Arusha during the period of the services. Local church members defrayed expenses.

James MacCracken, Executive Director of Church World Service, said, "The time of famine has begun. The mathematics of hunger is only the beginning of a geometric progression which makes atomic weaponry modest in comparison with the world hunger time bomb. Tonight more people will go to bed hungry than last night. This number will be increased even more in the exploding number of hungry who go to bed tomorrow night and the week after and the month after. The term "The Hungries" is already part of the international language of agony While we fervently pray that the nightmare of the ultimate decision of the use of atomic power in negative form will never come to pass, we cannot substantiate our hope beyond that unless we change all the other conditions that exist right now. Mankind is on the threshold of the point of no return according to all sane statistics. The Hungries are already in our midst.

Charles A. Wells in Between the Lines reports: "Perhaps the most startling experience in our visits to churches in Russia was the discovery of recent graves of important Soviet dignitaries—even Communist Party members—with large marble crosses on the tombs. (The top eschelon of the Soviet hierarchy is buried in front of the Kremlin walls.

The next in rank go to Novodevechy.) The official athesis society speaks of these crosses are lets of the past that will disappear with time—or as art forms. But we wonder whether a member of the Soviet hierarchy, as death approaches, may at last feel beyond the reach of Kremlin discipline. Undoubtedly some, like Svetlana Alliluyeva, may have been privately baptized, or may never have entirely severed connection with the church, and so these families prefer to leave their dead in the arms of the church as they step into the great unknown."

Christianity and Crisis magazine charged that Roman Catholic effort to secure adoption of the proposed new state Constitution in New York "is a Catholic power play of the type associated" with pre-Vatican II attitudes.

The fortnightly, which labels itself "A Christian Journal of Opinion," is published by Christianity and Crisis, Inc. Dr. John C. Bennett, president of Union Theological Seminary, is chairman of the editorial board.

An editorial written for the Oct. 30 issue by Robert W. Lynn, president of the publication's board of directors and a professor at Union, registered both dismay and chagrin over "the tactics of the official and nonofficial Roman Catholic forces."

Elkhart, Ind. Eastern Mennonite, Hesston) be shared by: General Conference **Christmas Sharing Fund** of Missions Colleges Ernest Bennett . Box Church Board Mennonite Mennonite Mennonite mail Enclosed Address: Please Name

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Coming Next Week

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Cover photo by Eva Luoma Photos

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The Gospel Heraid was established in 1908 as a successor to Gospel Witness (1905) and Heraid of Truth (1884). The Gospel Heraid is a religious periodical published weekly by the Memonth's treatment of the Company of

GOSPEL HERALD

Tuesday, December 19, 1967

Volume LX, Number 49



By Donald Blosser

Is

There

Room?

They were tired, and they had a right to be, for the day had been a long one, and the journey was not easy. No one likes to pay taxes, and it had seemed foolish and almost inhuman to Joseph that Mary had to come along, but the Caesar, not even the fact that their first child was to be born any day now would excuse them. And Joseph walked along, worrying about Mary (after all, riding the donkey was not very comfortable), worrying about the money (for it was hard enough to have to pay taxes without having the responsibility of a new child to support), worrying again about Mary (for what husband does not worry about the birth of his first child). And Mary, trying hard to ride comfortably on the back of the bony donkey, was silent, knowing something of the situation surrounding her pregnant condition, but not really knowing what it all meant, only feeling the deep love that a mother, and only a mother, can feel for an unborn child.

Joseph, sensing again the responsibility which rested on his shoulders, half muttered under his breath about the whole situation, until Mary calmed him, and reminded him that God would take care of them—He promised He would. "As soon as we get there," Joseph promised for the tenth (or was it the twentieth) time, "we'll register, then get you to a clean room where you can rest."

The registration really did not take long; it consisted only of giving your name and where you lived, and the Roman government was well organized to handle these things. And Joseph had to sigh a deep sigh of relief, because sometimes the soldiers were known to be a bit mean and make you stand around for a long time, but it seemed as though the one soldier was especially kind; maybe it was because he had a wife and family himself, Joseph reasoned. But now it was over, and Joseph smiled up at Mary, and said, "At last, now we can get that room I promised." And they turned the tited donkey toward town.

"There's a nice place," Mary pointed out a pleasant-looking inn across the square; "it looks clean and not too expensive. Let's go there." Even the donkey seemed to sense that the journey was about over as they crossed the square, dismounted, walked up to the door, and knocked.

"We'd like a room for tonight," Joseph said as the door opened. "I'm sorry, sir," the man replied; "I'm completely full for tonight. You might try that one down the street," and he pointed to a similar building about a block away. "They should have room; they are bigger than I am."

"Thank you," Joseph responded, and he and Mary started back to the donkey. Joseph helped Mary mount, then they started down the street.

This time as they approached the door, Joseph breathed a silent prayer to Jehovah, knocked, and asked the same question.

"Sorry, sir," replied the man, "we're full up."

"Could you suggest another place?" asked Joseph.

"Why, yes," the man replied, "that house up the street is a good place. I know the owner well."

"We've already been there-he sent us here."

"Oh," the man said thoughtfully, "well, there is another one down the street about a block and a half; you could try there."

So they did, only this time Mary decided to stay on the donkey, rather than go with Joseph to the door. Joseph wondered about it as he knocked, but then he was glad she had stayed behind, because the owner just swore at him and told him to go bother somebody else—a lot of nerve he had trying to get a room at this hour.

Trying not to sound discouraged, Joseph merely told Mary, "He doesn't have room either." And then he started to apologize to Mary, telling her this was no way to treat a wife just when she was ready to have a child. But Mary interrupted him with, "I understand, Joseph. I know it sin't your fault. Don't feel bad about it; you're doing all you cen, and I appreciate it. We'll get a room, I know we will, only —please hurry, Joseph."

Donald Blosser is pastor of the Freeport Mennonite Church, Freeport, Ill.

Joseph, glancing up with a startled look, suddenly knew what Mary meant, and began to prod the donkey toward the next inn.

But their luck did not change. For one full hour they tried. At each door the response was the same, and at each door Joseph felt worse. After each refusal he could only look at Mary, shake his head, try to sympathize, and go on quickly to the next.

At the eighth place, the innkeeper seemed unusually kind. Joseph tried to explain his predicament, and the man did try to understand as he thought for a moment—"the house is full, but there is a corner in the stable that at least will get you out of the weather a bit.

"The stable," interrupted Joseph, "surely, you don't—" but even then he was interrupted by Mary's soft voice saving, "We'd better take it, Joseph."

So they did. The innkeeper was kind enough to give them some blankets and a candle to keep them warm and give some light. But all the way down the path, Joseph felt ke a complete failure, miserable and inexpressibly sick at heart. Only Mary's quiet voice, "Don't worry, Joseph, it isn't at all cold, and at least it will be private, and we can be together," kept him from crying out in anger and frustration. He looked up at Mary, and smiled, but somehow down inside he didn't feel like smiling.

Actually, when he saw it, he had to admit the stable wasn't too bad. They were off in a corner by themselves and it was quiet—a lot better than being out on the street with all the soldiers laughing and shouting in their half-drunken stupor.

But then reality hit Joseph again as he saw Mary spreading out some blankets, filling one of the mangers with clean straw, folding a blanket to fit—and somehow he just couldn't help himself—he went off in a corner and gave a pile of straw a vicious kick—titust in't fatt!

It wasn't too long really, because Joseph was busy doing what he could to help, until Mary's very tired voice said, "Aren't you proud, Joseph; it's a boy?"

Joseph was so proud—proud of Mary, proud of his little son, proud of everybody but himself for the way he had provided. He was just glad it was over.

It was only an hour or so later when a group of men came into the stable. They had the strangest expressions on their faces, and an even stranger story to tell—how they had been watching their sheep outside the city, and they had seen angels, and the angels had spoken to them and told them about this child. Mary had to smile kindly as the one elderly man broke down and cried for sheer joy and excitement.

They didn't stay long, and soon the night was quiet again. Joseph tried to sleep, not knowing anything about all the things which Mary kept turning over and over in her mind. This is how it happened, but somehow we are too prone to sing about the silent, holy night and forget that Mary and Joseph were people, just as we are people—with feelings, just as we have feelings. We get a strange feeling of rebellion in our hearts, just as Joseph did, that the birth had to come in a horse stable.

But let us not forget, this is the way it happened—this is the way God invaded earth some 2,000 years ago. And before you become too hard on the innkeepers of the day, before you feel that a terrible injustice was done, look into your own heart for a moment—make sure you aren't pushing Jesus out into some forsaken stable corner of your mind and life. Certainly, God must have been sad that there was no room for His only child in any of the inns of the day, but before you go around feeling sorry for God, look again at younself and see if God might not have feelings of sorrow today, because even yet we are trying to push Him around to make room for our own ideas and desires.

The modern Christians' rejection of Jesus Christ the Savior is more serious by far than the ancient innkeepers' rejection of Jesus Christ, the unborn child. We tend to agree with Joseph that it was not fair the way he was treated, but what will we say when God asks why we did not believe the message given to us? In his account of the life of the baby born that night in the manger, John explains why it happened: "God loved you and me so much that He gave the only Son He had, that anyone who puts his faith and trust in Him would not need to face the agony of death, but might instead live forever." Later in his life, this same John said, "If we are prepared to accept what men say, what God says about His own Son is of infinitely more value. The man who really believes in the Son of God will find God's testimony rooted deep in his heart. This is, that God has given men eternal life, that this real life is to be found only in His Son." (See 1 In. 5:9, 11, 12.)

Too often we like to think of Jesus as a baby, for babies are romantic and they make us feel kind and mellow inside. We don't like to face the man Jesus, for He tells us that no one can approach God except through faith in Him. We don't like to face Jesus of Nazareth because He tells us that if we don't believe, we will die. We don't like to admit that Jesus gets pushed around more now in our own lives than He did while walking here on earth. We don't like to admit that we don't have much room for Him either.

The sad thing is not the rejection of the innkeepers; it is the rejection of Jesus Christ by you and me. God didn't force doors open then, and He still doesn't today. God sent His Son because He loves, and love does not go around forcing; it only pleads. And so today God does not force His any into your life or mine; He only pleads to be let in. He sent His Son, and they called "his name Jesus, for he will save his people from their sins."

Nurture Lookout

200,000,000 and Mennonites

On Nov. 20 the U.S.A. reached the historic population plateau of two hundred million. It is difficult to wrap one's mind around a figure like that. If you take the Mennonite Church population of the U.S. and Canada in round figures of one hundred thousand, you need to multiply it by two thousand to get the present population of the U.S. That would be two thousand drought is thought of the U.S. That would be two thousand drought is the present population of the U.S. That would be two thousand denominations the size of our!

The population of the United States is expected to double the next time in about fifty-two years. That would be four hundred million by the year two thousand nineteen. Mean-while, world population is doubling every thirty-five years. That's twice in the lives of most.

Put another way, nearly half of the people who ever lived in the U.S. since it became a nation are alive today. It is estimated that two hundred and six million Americans are underground. And now two hundred million are living.

Mennonite communities are finding themselves surrounded. The uncanny ability of the early Mennonite pioneers to "smell" rich farming land is now ironically working against us. We picked the best land for farming. There the clusters of population began to accumulate. Cities sprang up and the cities ate up the fields that surrounded them. Kitchener. Ont., is a classic example of this. One of the first buildings that began to dot the Waterloo County landscape was a little log cabin schoolhouse erected by the Mennonite pioneer, Benjamin Eby, on the site where the First Mennonite Church now stands. That was a long time ago. Now the statisticians of the city of Kitchener Planning Board claim that theirs is probably the fastest growing city in all of Canada. They expect the present population of ninety thousand to leapfrog to two hundred and fifty thousand, well ahead of the year two thousand. So the farming country that had in it a tiny Mennonite schoolhouse will be payed over with concrete. Houses and factories will stand thicker than corn shocks once did

All of this means simply that congregations about our brotherhood must restate for themselves a clearly articulated sense of purpose. They must ask, What does Cod intend for this congregation now? What is our mission? Congregations must open their eyes to the rapid, radical changes that have surrounded them. The church must respond to the new situan with imagination and with vigor. We dare not succumit to the temptation to keep the goings-on in the congregation constant while everything else is changing. We would like to do that so that we can keep one foot on solid ground. But that sort of stability makes the church irrelevant. And we will not settle for it.

-Arnold W. Cressman.

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683 My Prayer

O God. Today I hurt another To exalt muself. It was not with the fist In fight. It was more fierce And less fair than that. He did not know I acted as his enemy. And I, coward as I was. Did him injuru When he was not present To voice a word. The hurt-I spoke an unkind word: I cast an inference: I raised my eyebrows: A condemnation of his character. And interpreted by all Who heard and saw In the way they would. Forgive and help me now To play the man In seeking forgiveness. And to forsake Such subtle snipings. Help me in love To see another's good

Amen



And share this

First Mennonite Church

The work in Iowa City, Iowa, began as a missionary project in an abandoned school in 1929. A new building was erected in 1839 on Clark and Seymour streets. This building was outgrown and in 1964 the present building was dedicated. The membership numbers 164, with an average attendance of 228, Joseph Hertzler is the pastor.

Unwilling to Repent

Howard Zehr, executive secretary of Mennonite General Conference, in a recent message said, "One of the deep concerns today is the increasing unwillingness of God's people to repent."

A willingness to repent, a contrite heart, has always been a prime mark of those who honor and love God. Yet there does seem to be a hardening process going on even among Christians which allows us to look at sin and remain unoved. It is a hardness which allows us to see sin and even harbor sin while remaining unrepentant. Some are strikingly confronted with sin, yet shove it off lightly. We can understand this in the lives of the unregenerate. But for those of us who call ourselves Christian something is dreadfully wrong if we can look on any sin lightly.

In the midst of sins of society and of the church it is possible that our hearts only become hardened against the truth. I am reminded of the Scripture in Rev. 9 which describes the last days and the attitude of the living after a third of the people shall be destroyed by three terrible plagues. "The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot either see or hear or walk; nor did they repent of their murders or their sovereies or their immortality or their thefs."

In light of the awful destruction and happenings of today, such as wars, riots, murders, and immorality, it would seem as if we are confronted with a loud call to repent. Yet apparently, even in the face of tragedy and the threat of world disaster, hearts are too hard to repent. In the acc of internal moral rot which is ruining our own land, America is not in a recenting mood.

And the church is not in a repenting spirit. Where is the church where tears of repentance are shed? Where is the world moved today because the saints are confessing sin and making restitution for wrongs committed? Numerous times I have been told that people are hesitant to testify that God has spoken to them or that they have made a fresh commitment to Christ, because others will wonder what sin they committed.

Well, most people know already that we are not perfect. Young people today are tiring of adults who pretend. One of the most realistic and helpful things the church could do today in its effort to speak to the world and to the youth of today, would be for members to confess sin and repent instead of wearing false masks.

Whenever a real work of God is taking place, it carries certain distinct marks. The first mark is the recognition of the exceeding sinfulness and seriousness of sin. This means that the sins of the spirit, such as envy, iealousy, greed, and pride, are just as serious as the sins of the flesh. The second mark of real renewal is the view of a mighty Savior who saves us out of our sin. Thus we confess our sin and turn from it. We also turn to Christ as the sufficient Savior. We need not have the guilt of any sin hanging over our heads. But we must repent. A third mark of a true work of God is a compelling desire to witness to Christ. One might well question the testimony of deliverance from sin if such deliverance does not lead to sharing Christ with others.—D.

Sellabrating Christmas

Let me introduce you to a friend; she may even be related to me (or you). I've known her for a long time. Perhaps you will recognize her from the following description. I should perhaps add that her husband, in his own way, shares her views and habits.

Since last June 25 she has been planning for Christmas. House painting, window cleaning, interior decorating, and shrub planting were all carefully scheduled.

Following the relaxing, rest-filled, summer vacation things really began to happen in earnest. First there was the headache of re-upholstering the furniture. Then there was the complicated business of ordering the various sewing materials, and while the "wrong" items were still being sent back and forth to Eaton's it was time to begin preparing more detailed shopping lists.

And so the weeks and months passed. Till late at night her nimble and love-motivated fingers prepared gifts. The sewing, the cake baking, both light and dark (but no wine), the cleaning, and the redecorating consumed many hours. After all, Christmas comes but once a year and should be celebrated in the right way!

By the middle of November the various kinds of preparation were well under way. As the shopping trips and order forms came and went, the total cost of the whole affair kept mounting. Much of the money was spent on every-day necessities, but more than a little was spent on non-sesentials. Meanwhile, the cakes in the basement were aging (and so was the man of the house as he thought of all the hills)

At last report my friend was still going strong. Christmas 1967 should be a banner year. The freezer is bulging with a full assortment of delicacies; in fact, as I think of the dessers, snacks, and main courses carefully tucked away, my mouth waters. There should be plenty to last through all of the get-togethers and TV programs which are on the agenda.

If 1967 is like last year, it will be December 27 before both my friend and her husband will be able to settle down for a few minutes of quiet meditation. And by then, of course, it is high time to get everything ready for all the New Year celebrations. I have a great deal of respect for my friend and her husband (who is also my friend) but—

my friend and her husband (who is also my friend) but— Oh, yes, one thing more, her first name is Martha.—John H. Redekop, in *Mennonite Brethren Herald*.

How Would It Be Today?

By John M. Drescher

Last Christmas I was asked to put in modern setting the story of Luke 2 in order that the truth might stand out more clearly and that we might see what a similar happening might mean today. What towns might one suggest to replace Nazareth and Bethlehem? What kinds of persons might replace the rough, raw shepherds? What kind of reaction could we expect today? You might substitute your town and state, as I did in my local situation.

. . .

It was during the term when William Scranton was governor of Pennsylvania, when Johnson was president of the United States, that word was sent out through all the news media that a census was to be taken. This census would not be conducted from door to door. Rather, each family was asked to register at the county courthouse.

A certain young man named Joseph from the small borough of Scottdale went to Greensburg to register because it
was his county seat. He was engaged to a choice Christian
girl, Mary. He asked her to ride along. Although they were
not married, both realized Mary was to have a child. This
child was conceived, they knew, not by human design, but by
the Holy Spirit. Few believed their story, but Joseph and
Mary had perfect trust in God and in each other. This
experience led only to a deeper love for each other and they
faced the reproach and ridicule of the upright citizens of the
community with both patience and purity of heart and min.

When they arrived at Greensburg, Mary was suddenly seized with labor pains. They headed for Westmoreland Hospital. Due to the great crowds converging in Greensburg, the streets were jammed. When they finally arrived at the hospital, it was filled to capacity and they were refused admittance.

Desperately, they went from one doctor's office to another. All were busy or away. They telephoned the Penn Albert Hotel and all the other Greensburg hotels, hoping the child could be born in the quiet of some room, rather than on the street or in the car. But all were overflowing and hotel managers had only curt works for their predicament.

Finally a little old lady seemed to sense the seriousness

of their situation and invited them to come to her house. Her home was on the other side of the tracks. They hurried with her. The one-room shack with part wooden and part ground floor was filled with furniture and junk. So she took them quickly to the cold, damp cellar where she kept her cat and dog. Here Mary's baby was born. The woman gave Mary a towel from the wash bench to wrap her little son in. And Mary laid him in an old round metal washtub nearby.

That same day, late in the evening, several truck drivers on the Pennsylvania Turnpike stopped for a chat in a Howard Johnson parking lot. They talked about such things as the seriousness of the war in Vietnam and several more local tracedies of the nast days.

Suddenly, in a blaze of light, someone stood beside them. They were startled, stunned, and speechless. Although they had never seen an angel before, they knew instinctively this

The angel said, "Don't be afraid. I come with good news which will make you happy. But the news is not for you alone. It is for the whole world. Tonight, in Greensburg, a child was born who is the Savior of the world."

"One who can save us?" they asked. "Where is he?" they stammered with wonder and fear. They could hardly believe what they were seeing and hearing.

"Listen," said the angel. "Go to Greensburg, turn left across the tracks on Sixth Street to the worst section of the city. There you will see a small shade standing almost against the rails. Knock on the door. In the cellar you will find the baby wrapped in a gray towel and lying in a washtub."

Now the whole sky was filled with light and with angels. Although traffic was heavy on the turnpike, no one else seemed to notice anything unusual. But the men heard singing, clear as a church bell at dawn:

"Glory to God in the highest, And on earth peace among men With whom he is pleased!"

Then suddenly the angels were gone. The truck drivers were puzzled. They could not deny the reality of what they had seen and heard. They reviewed the strange sequence of events and agreed it could not have been imaginary.

Convinced that something strangely wonderful had happened, they said, "Let's go to Greensburg and see this thing which has come to pass, which the Lord has made known to us."

They ran to their trucks and hurried into the city. They found the house with Joseph and Mary and the babe, wrapped in a towel and lying in a tub as the angel had said.

And when they left the house, they told every person they met about the child and the message of the angels. But the people ignored them entirely or stared at them with arched evebrows as if they were crazy. No great person, in our day, would be born in a cellar beside the tracks. And speaking of angels, everyone knows such speech is a sure sign of hallucinations. "Let them alone," some said. "A Savior. We don't need any more radicals with a savior

complex. Let's register and get home. It's late enough." Frustrated by the faithlessness of the people, the truck

drivers returned to their rigs and journeyed on. They could not, however, keep from glorifying and praising God. For God had spoken to them and confirmed it by leading them to the house and the baby in the tub as He said.

Mary, meanwhile, quietly pondered the strange and miraculous events of the day.

In all the hurry, no one in Greensburg or elsewhere inquired further concerning the child or the drivers. Next day the Greensburg Tribune was filled with human interest accounts related to the influx of citizens into the city, but it carried no notice of an unusual birth. After registering, everyone returned to his own home and continued to work and live as before. For who could believe such a report?

Christmas Prayer

By Arnold W. Cressman

Lord, it is hard for us to understand and appreciate the greatness of Your gift to us on that first Christmas day.

We always seem to be sidetracked by the ordinariness of the wrappings of that gift. There was no tinsel.

no fancy ribbon or colored tissue

or seals Lord. You rang no bells so all the town

would know when Your gift was being given: there were no colored lights.

or glittering trees, or gaudy night-lit houses.

and no Christmas music played nostalgically over

the PA system. So we tend to forget that Yours was the

greatest gift of allthe gift that made Christmas a Christmas.

Forgive us, Lord, for not having learned

the lesson of quiet giving.

Forgive us also for sinning in another way. Sometimes we have put so many halos on the good people in the Bible and we have put so much

and mystery and sacredness and miracle

into the Bethlehem story that we have forgotten

that their time was like ours

that they were human as we are, and that You did speak to them in the very ordinariness of life where they lived it.

Forgive us for thinking that You break through only occasionally:

forgive us for thinking that Christmas happened only once, and that we were not involved in it.

Lord, help us to see that we who run the presses, who proofread the copy.

who write the editorials, who type the letters.

and clean the floors. are the shepherds to whom Your light breaks through.

Lord, help us in this Christmas season to know deeply that You have not forgotten us, though our lives may be lived out in the humdrum occupation of only "watching sheep" on the hills of Scottdale.

If we are not asking for too much, Lord, help us at least to be "wise men" occasionally in our relations one with another. May our gifts to each other be understanding

and appreciation

and love.

In the name of the greatest gift of all, lesus Christ our Lord, Amen

Whitey, Your Time Is Running Out

By L. Arden Almquist

I am going to try to recover the sense of shock which I felt nearly 15 years ago as a missionary novice entering the Belgian Congo for the first time. I shall do so by describing some twoical scenes depicting white-black relations

I am convinced that the fundamental factor behind current missionary frustration is one of communication. And the legacy from which we operate—a legacy in part revealed by the scenes described below—is a more significant element in our difficulty than is generally realized. Time is running out, not only in Africa but in America as well. Unless we break down the legacy of barriers and strengthen the bridges of true communication and oneness between black and white, there will be more retaliation and bloodshed and suffering than was ever seen in the Communication.

Scene 1. We arrive in Leopoldville. One is struck by the splendor of the European sector—better than that known by most Belgians in Brussels or Antwerp—and the relative squalor of the African sector. True, there are no separate fountains marked blane and noir—Europeans don't drink water!—but in the stores and at the post office, the whites are served first and the Africans are made to wait.

Scene 2. We board the Reine Astrid for our trip upcountry on the Congo River. The Africans are housed below the Europeans in miserably small rooms with no provisions for boarding—everyone brings along such food as he can and buys along the way from such vendors as he encounters at the infrequent stops. The European staterooms above are ample; there is cuisine, space for lounging on the deck, and some facilities for entertainment.

Scene 3. We are guests at the local Belgian administrator's home. In the course of the evening's conversation we are offered advice on white-black relations. "These people are all children..., You can't joke with these people—Africans have no sense of humor... Always preserve your dignity." Later 1 was to visit our dispensary up the river at the village of Ndolaga. In a moment of exuberance inspired by the spontaneous reception accorded me, 1 balanced a chair on my chin, juggled some oranges, "skinned the cat" on a tree branch and hung from it by my toes. They were utterly delighted and howled with glee, and from that moment 1 belonged to that village.

Scene 4. We are having coffee with the local sanitary agent. An African clerk of unusual talent appears for a moment to ask me about his wife, who is a patient at our hospital. When he leaves, I comment on his remarkable qualities. The white man agrees, adding wistfully, "I wish we had more men like him—he's almost white." And then. "But you know—I wouldn't think of asking Andrew

into my home!"

Scene 5. A local African chief calls on me one day. At his appearance we extend our right hands and shake warmly. He looks at me a moment and says: "That's what is different about you missionaries. You shake hands with us."

Scene 6. We are making a long journey, heading for a missionary committee meeting. The three missionaries ride in the cab of the truck, the African passengers in the rear, a motley assortment of people who have sought rides and managed to wear our resistance down to the point of acquiescence. They sit on our trunks, on the barrels and boxes which hold our food and clothing and bedding and on the gasoline. It is the dry season and the road is hot and dusty. We stop for a bite of lunch along the way. The missionaries take out their Thermos bottles and lunches and eat together while the Africans-if they have brought anything-saunter down the road a pace to unroll the leaves from their "kwanga" or nibble at a banana. We arrive at our destination. The Africans help us unload the truck and carry in our paraphernalia. We sit down to supper as a missionary group, served by a 40- to 50-year-old "boy" who is summoned by a little bell in reach of the hostess.

Scene 7. We are giving the grand tour of the mission to a visiting Norwegian missionary. It is midafternoon and the mission workmen are seated outside their thuts after having had their daily bath following the cessation of the day's work. They are drinking coffee, and the two white mea proffered a cup. I accept mine, served in a glass, very black, and syrupy from too much sugar. The Norwegian refuses his with a "non, mereti" and turns to me saying: "Surely you don't drink with these people? Aren't you concerned about getting dysentery?"

Scene 8. It is midmorning. A Portuguese trader arrives at the mission with an aching tooth. I am expected to leave the Africans waiting to see me at the hospital and tend to him. Having just had an operation on my hand and not yet having recovered the strength of my grip, I take the precaution in my naivety to ask the African nurse who is my right-hand man to come along and help. After several futile attempts to dislodge the tooth, I turn to Nutombo and say: "Here, you try." He hesitates a moment—long schooled in the way of the Portuguese—but accepts the instrument. The white man closes his jaw firmly, shakes his head, and say, "Not him! Never! You do it."

Scene 9. There is a strike at the Wasolo station. It began with the dismissal of some student nurses. Soon the solidarity of the African community manifests itself. The workmen quit working and all building ceases. The schoolteachers send the two hundred pupils home. It is my fault—I had injured the Africans' keen sense of justice in a gesture of anger. The senior missionary on the station tells me: "This is your

L. Arden Almquist has been executive secretary of world missions of the Evangelical Covenant Church of America since 1963. Copyright 1967 by World Vision, Inc. Reprinted by permission from World Vision Magazine.

problem. You handle it." Humbled after thoughtful praying, I take a can of powdered coffee and some sacks of sugar and go to the African village down the hill where the strikers, in a sullen mood, are sitting around. I tell them I am sorry, ask them to add hot water to the symbols of reconciliation in my hands, and invite them to share a cup of coffee with me and talk things over. There are murmus of surprise, and suddenly there is joy. We drink together and are friends again. Then someone says, "You are the first white man who ever apologized to us."

Scene 10. I am in my second term. Again we are on a long journey and I am at the wheel. We are pushing hard and overtake a rickety truck pouring out black exhaust which mingles with the dust of the road. We are in a hurry and we hate the dust and smoke and delay. We honk our horn to ask for the road. The driver, an African, doesn't yield, and I lean on the horn as we follow the truck with increasing exasperation. Finally, after ten miles or so, he stops at a village. I pull up alongside him and "eat him out," rejecting in no uncertain terms his simple insistence that he hadn't heard us. When I cooled down later it was to admit that he was doubtless speaking the truth and that I had been an ugly fool and a miserable witness to the saving grace of Christ.

A "Legacy of Barriers"

Only as we understand this legacy which Elmer Neufeld calls a "legacy of barriers," can we hope to communicate effectively with those on the other side. For this legacy hinders every serious effort at honest communication between white and black, not only in Africa but in the United States as well.

What is the content of this legacy? Beyond what is inferred in the relatively recent scenes there is a memory of the distant past, a memory affecting all white-black relations. It is the memory of the slave trade, that tragic era which sent 13 million people out of the Congo alone in bonds!

Even with the passing of the slave trade—a victory largely produced by the early Protestant missionary movement which grew out of the spiritual revivals in the West and which nurtured a conscience that protested strongly against slavery—there followed another era in Leopold II's Congo whose memory stalks the relations of whites and blacks today. This was an era of free exploitation, forced labor, the whip and mutilation.

There is also the memory of the near past, the still warm corpse of recent colonialism, the gone era of "the white man's burden," a time of mixed good and evil, blessing and curse, frankly espoused in the Congo as paternalism. Under it the African's standard of living was improved and much progress was achieved. But the Congolese rejected it all, for the same reason that Laurens van der Post gave the Dutch governor who asked him why the Indonesians wanted the Dutch to leave after all they had done for them: "I'm afraid it's because you've never had the right look in the eye when you spoke to them." Under colonialism there was no real equality, and even the benefits began to appear as a trick for continuation of the privileged status of the white man

and denial of the deeper aspirations of the black.

The missionary was not free from this legacy. His mission station system reflected the European pattern all too closely. We tended to accept paternalism, which unconsciously, if not consciously, saw the African as inferior, even when he became a Christian, and erected barriers to true community.

Playing the Ostrich

And there is the legacy of the continuing present—a legacy of suspicion and fear, hesitation and distrust, distance and resentment, guilt and doubt, continued segregation and discrimination.

To deny this legacy in these days of African autonomy and independence, when Africans have won their freedom and the recognition of peopleness, is to play the ostrich. Even the token integration of the mission compound and the turning over of the church institutions to African management has not altered the basic pattern of white-black relations. The basic structure remains one of two communities operating separately, ostensibly mission and church, but for all practical purposes (and certainly psychologically) white and black.

To the African these appear as subtle rejections of his adulthood, affronts to his dignity, efforts to hold him back from true equality.

In Alan Paton's Cry the Beloved Country the old African Msimangu expresses his apprehension about the future of white-black relations in these words: "I have one great fear in my heart, that, when they are turned to loving, we shall be turned to hating."

The remarkable thing is that "when Congo burst its seams" there was not more of rape and murder and beatings. Rather, there remains a vast pool of goodwill toward the white missionary in Africa. And it is there because there is another legacy besides the legacy of barriers. It is the legacy of bridges built by the faithful witness of hundreds of missionaries over scores of years in multiple human situations.

This legacy too has its scenes: the white missionary nurse getting up night after night at the beckoning of the African sentry to help a mother bring her child to birth, or to save one recently born in a squalid hut and now bent in the painful opisthotonus of tetanus, or to sponge the hot body of a malarial child with tender alcoholic wipings; the missionary teacher sitting in the back of the truck for a full day's journey in the sun and rain so that the pastor's wife with her newborn might sit in the cab in front; the busy doctor stopping at a village simply to chat with the old chief on whom he had once operated for an incarcerated hernia, to ask him about his wives and children and how he fares; the missionary evangelist removing his coat to wrap the shivering child sitting beside him in the back of the truck

This legacy of bridges is one of understanding, mutuality, communion and love, of hope and common concerns bridges of shared suffering and danger, worship and prayer, sickness and tears. It is in the memory of shared meals in missionary and African homes, in shared laughter, in the shared excitement of the hunt, in the sharing of the Lord's table, and in the prayer conference where African and white roomed and ate and prayed and studied the Lingala Bible together. It is in volleyball games and the beating of bricks and singing of carols and riding in the backs of trucks together.

I submit that the way to franchise the legacy of barriers is to expand these bridges and to build new ones. And I submit that there is nothing more important to do at the present moment. Neither radio evangelism, literature distribution, nor any other technique, however valuable, which makes possible the bypassing of earthly confrontation of white with black and their need to live in honest fellowship, can substitute for this deepest of needs.

Such witness must begin with confession—not merely generic confession of the share we have in past wrongs by virtue of being members of the white race, but personal confession of actual wrongs done to individual members of the human family among whom we work.

There is still time because the African has learned enormous patience through suffering and because God, the Father of our Lord Jesus Christ, is Lord of history and His grace is abundant. The patience of the black man, however, will not last forever, either in Africa or in America, as growing signs show. We must recognize his thrust for adulthood, his urge for dignity, as a legitimate aspiration born and nurtured by the very message we have proclaimed.

There is still time to build a community of true unity in which there is genuine dialogue between equals and commonness of task and purpose in the body of Christ—His church. Our oneness in Christ must be demonstrated as fact and not mere ideal. Let us dare build new bridges of trust and servanthood and community as bold as our God's, who through that first missionary, Paul, declared: "Let Christ himself be your example ... for he ... did not cling to his prerogatives as God's equal, but stripped himself of all privileges by consenting to be a slave. ... That is why God has now lifted himso bligh."

It is not an easy role. It requires willingness to serve under persons often less qualified than ourselves in true humility. It may require riding bicycles rather than trucks. It certainly requires more eating and drinking together, fewer meetings among missionairies themselves, more togetherness at all levels. It demands ultimately that missionaries be willing to accept in their own bodies the wrath of accumulated sin of which our race has been guilty.

It is a hard road we describe. But one has walked it before, and He has promised, "My grace is sufficient for thee."

Our Peace Witness-In the Wake of May 18 By Guy F. Hershberger

16. What is the relationship of our peace message to the gospel? The New Testament teaching on nonresistance is an integral part of the gospel message.

Some wag has defined theology as the science of explaining the New Testament in such a way that one need not take Jesus seriously. It would be nearer the truth to say that too many Christians take some part of Jesus seriously and then proceed to throw away the rest of Him. These partial gospelers are not agreed, however, on which part of Jesus to keep and which to throw away.

Some speak loudly of salvation from sin through faith in Christ's atoning work and then proceed to deny that atoning work by rejecting what Jesus and the New Testament say about war and peace and other social implications of the gospel. Others make much of the Sermon on the Mount, and may be very active pacifists or social reformers of one kind or another, while ignoring the need for personal regeneration through the redemptive work of Christ, without which neither peace not social reform can have a sound foundation.

Nowhere is there a better brief summary of what the gospel is than in 1 Pet. 2:21-24: "For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps. He committed no sin; no guile was found on his lips. When he was reviled, he did not revile in return; when he suffered, he did not threaten. . . . He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness."

In this brief passage we have the atonement and nonresistance tied together into one package. What does this mean? That the doctrine of the atonement and the doctrine of nonresistance belong together? Yes—but much more. 1 Pet. 2: 21-24 tells us that it was the nonresistant life and death of Christ which achieved the atonement. Through nonresistance Christ made atonement. In accepting the atonement the Christian also accepts the nonresistant way by which the atonement was verought.

Before Christ died on the cross He first lived the way of the cross. When He became man, He lived the life of love perfectly, giving Himself completely for His fellowman. He identified Himself with sinners, though not with their sin. He renounced all revenge. His good life brought the opposition of evil men; but the way of love and nonresistance left no room for retaliation. He declined to escape from the wrath of evil men. Thus He bore the sins of men both in life and in death on the cross.

Christ came to redeem sinners and He did it by way of the cross: the cross life of love and nonresistance, and the cross death on Calvary. This in turn becomes the way for the Christian who has been redeemed and reconciled to God.

To this we have been called, because Christ suffered for us, leaving us an example that we should follow in His steps. What does it mean to be a Christian? To be a Christian means to enter into the same experience with Christ, presenting our bodies, our entire personality that is, as a living sacrifice for the cause for which Christ died.

This is the way of the cross. This is the nonresistant way by which our atonement was achieved. This is the gospel.

(Next week: What must be our attitude toward and our relationship with the partial gospeler?)

How Do You Respond?

By Lewis E. Strite

The world has had a bad year. It is difficult to attempt to summarize how bad it has been without sounding like a prophet of doom. But you know the facts well. Famine stalks the hopes of millions of Asian people. The Vietnam scene is more tragic than our imaginations can embrace.

The problems of our cities have grown to immense proportions. Through the further breakdown of the family and the cave-in of morals, our civilization seems to have lost its way, skidding out of control toward chaos.

The world's needs have escalated swiftly. The "despair of unfulfilled hopes" is spreading unchecked. Spiritual poverty is apparent everywhere, for which the only remedy is the good news of new life through Christ.

In the face of these needs, the church's mission is urgently important. This mission calls for manpower and money in substantial quantities. Mennonites have both.

CBS News verified this in the 30-minute documentary on Mennonites. The film reflected what the news crew saw: an industrious people reaching for middle-class income and security, and a people finding their mission in changing ways.

Do these contradict each other? Do the goals of mission and middle-class security seem strange to see together? Obviously, we are making progress toward the one goal. We have made money, attained recognition culturally and educationally. What then of our mission?

Unfortunately, all is not as bright for 1968 in fulfilling our mission aims. As a church, at the Hesston mission meeting earlier this year, we decided to move along with rising income and rising opportunity. We cautiously determined to increase our dollars for missions in order to be realistic in support of expanding program.

The result? In spite of our sharing in the increased prosperity of our land, we have set no more money aside for missions. Not even one percent, let alone the cautious increase of 5 percent suggested at Hesston.

And so, present mission commitments must give ground. Instead of gaining momentum, the church's outreach must not reach out quite so far.

Mission and middle-class prosperity—perhaps these two seemingly contradictory bed-fellows—are not irreconcilable. Consider this: Is it not possible that God has endowed us bountfully for His mission? that He has given us resources, "good measure, pressed down, shaken together, running over," so that a vigorous mission activity can go on and grow?

Got has gifted us for a purpose. In that sense we are on His team, a winning team. He has determined to build His church, to thrust His gospel into the world "to heal the brokenhearted, to set free the oppressed." This is our mission, our co-mission, by the grace of God.

"Dedication" and "commitment" may be over-exercised words, yet can there be any better terms to describe our response to the grace of God? He provides vitality, inspiration, and overflowing abundance. We provide

response. "Yes, Lord, here I am, use me." Our General Mission Board is in a dilemma. Jesus Christ has said "go." The world in need has cried, "Come." But the available money in mission offerings says, "Stay put. We cannot afford to respond."

Our General Mission Board is in a serious bind, with more work than it knows how to accomplish—in missionary support, VS, relief, inner city work, health services, Latin-American evangelism, mass communications, Japan church building, CPS, European missions—mane it, and somewhere someone is attempting to fulfill God's call and man's need.

Not only does our General Mission Board have this dilemma. Other agencies of the church are experiencing contribution problems too. Strange, isn't it, that with our rising incomes the work of the Lord in our needy world is crying for money?

What is Cod calling us to do? As a brotherhood we have set a target of \$31.50 per member to support our General Mission Board's work at hand. Other agencies have set other requests. Would you be ready to take another prayerful look at this—and ircrease your support before the year ends?

Is God asking you to help meet our target for missions? Or even to go beyond what seems to be your share in order to average out for those who cannot or will not? Will 1968 be a better year for someone, somewhere, because you took this seriously?

Special year-end contributions for the General Mission Board may be sent to David Leatherman, Treasurer, Mennonite Board of Missions, Elkhart, Ind. 46514

How do you respond?

Letter to the Folks Back Home

Christmas 1967

Dear Folks, What do l

What do I cut this Christmas? The mission board says that the church isn't giving enough to missions, and we might have to cut our expenses somewhere. What a Christ-

What do we cut here? Relief? Do I go out and tell the rest of our workers that we can't expect as much in supplies and medicines? We get the news from home out here; remember. We hear about the all-time high in car sales, that Christmas spending this year is bigger than ever. Affluent America is having another boilday subured.

And nobody out here believes for a minute that Mennonites are falling behind the rest of the country in take-home pay. In fact, sin't it true that Mennonites are moving up

the ladder financially? Yet we're cutting program. It doesn't make sense.

What do we ax? Literature program? Our radio broadcasts? Last year four new study groups began in homes in areas where there is no church, and they started from the broadcasts. Our home Bible study courses are running higher than ever too this year. I'd hate to see us oull back on these.

Inner city work—is that what we chop? Every time I walk the streets near our center, and see the poverty and the young people growing up dead, I think about Is. 3:14, 15: "The Lord enters into judgment with the elders and princes of his people:

" It is you who have devoured the vineyard, the spoil of the poor is in your houses. What do you mean by crushing my people, by grinding the face of the poor?' days the

By James Fairfield

Lord God of hosts." If this Scripture has any meaning today, it has to be pointing straight at us, at today's prosperous Christians.

So this is Christmas, 1967. I wonder if it isn't the beginning of the end for the church. Isn't this how it will happen—first our mission consciousness wastes away, then our mission itself? And gradually the light goes out?

Sorry to be so gloomy. I guess I'm just reacting to bad news from home. Isn't there a chance we could be wrong? Isn't there still time left, and money enough to at least meet our needs this year?

Maybe the church could talk up a special "Christmas check for missions." It would be a start.

> Yours in Christ, Missionary Mike

CHURCH NEWS

Seminar a Unique Experience

After almost two years of planning, the Evangelicals in Social Action Peace Witness Seminar became a reality on November 30, December 1, 2, on the campus of Eastern Mennonite College.

The idea was first proposed by Edgar Metzler, then secretary of MCC Peace Section: and was later brought to reality through the planning of Ivan Kauffman, who succeeded Metzler, and Myron Augsburger, president of EMC. The seminar was jointly sponsored by the MCC Peace Section and Eastern Mennonite College. Financing of the project was made possible by a grant from Schowalter Foundation.

The stated purpose of the seminar was: To examine together the biblical teaching on the Christian peace witness and to hold conversation between those who have understood this to require a complete nonresistance and those who understand that there are times when the Christian may or must take part in warfare.

Invitations were extended to about eighteen men representing the constituent groups of MCC and to as many representatives of other evangelical fellowships. Most of the invitees responded favorably and were present for the seminar. A sidelight to the conference was provided by the snowstorm which blanketed the East on the opening day and snarled travel plans for a number of the participants.

In the conference of seven sessions, seven papers dealing with pertinent aspects of the

India Receives Used Clothing

Six hundred bales of used clothing have arrived in Bombay and Madras, India, from the United States for distribution. . .

A gift from North American Protestants, the clothing will be distributed through 244 centers, including hospitals, educational institutions, and social welfare departments. The gift consists of light clothing for men, women, children, and infants.

The Committee on Relief and Gift Supplies (CORAGS) of the National Christian Council of India distributed \$437,000 worth of clothing during the period July 1966 to June 1967.

The clothing came from U.S. church-related organizations such as Church World Service, Lutheran World Relief, and the Mennonite Central Committee. Recently, the MCC (Canada) also sent 10,000 cases of canned meat which was distributed among 15 institutions serving lepers.

issue were presented. There were respondents to each paper and time for general discussion of the issues

On the part of the Mennonites who planned the seminar there was a desire to share in discussion of the peace witness with a segment of the Christian community with which we had previously held little conversation on this particular issue. This lack of conversation was doubtless due in part to the impression that this group was generally committed to the support of the war effort. Secand was the desire to know how our peace testimony was understood and interpreted by others, and third, to share with those fellow Christians with whom we are agreed in many things a searching together for the hiblical answers on the peace issue. Those who were invited from other communions responded in kind to this opportunity of mutual

challenge and searching.

Those who shared the seminar were unanimous in their agreement that it was a unique and wholesome experience. There was disagreement to be sure, but frankness and honesty of discussion, mutual respect, a sense of searching, and a willingness on the part of all to admit that no one had all the answers to all the questions. Discussion in this particular group highlighted two alternatives-if the absolutist position is open to the criticism of an unrealistic withdrawal from community responsibility, the position of accommodation to military service presents the contradiction of placing one part of a man's life as standing outside of obedience to Christ, a duty which must be done on existential considerations

Since the conference had been set up for the purpose of securing a maximum of freedom in conversation, it was agreed that there should be no attempt to formulate a statement representing the conclusions of the group, as such would be premature and might inhibit future discussion. There was by common consent an expression of devotion to the Scripture as the authoritative Word of God, a mutual desire to find the biblical solution to the issues at hand, and a mutual respect for honest conviction.

Someone raised the question, Did anything happen at this conference? Did anyone change camps? Probably no one changed camps. But there was a strong sentiment of. "Let no one say that nothing happened." It was a wholesome experience and there was agreement that there should be other such meetings in the future to discuss this or related issues.

Vietnam Missionaries State Position on War

In the missionary work in Saigon we know that often we are misunderstood. Teaching English, operating a clinic, running an elementary school, and most seriously, preaching the gospel often are seen as another arm of the larger American effort.

In my words here is the response our Vietnamese student evangelist got to his witness one day: "Go away; you too are only a part of America's plan to take over our country. This past month we spent a great deal of time in the "garden" praying over this prob-

We have come to the point that we must speak up and state our comcerns in a clear way to those among whom we live and work. We are using the following statement:

Since we are Christians and also American citizens, we feel it is imperative in the present situation to make the following statement to our Vietnamese friends

We have come to Vietnam to share our faith in Christ and to demonstrate God's love and concern for all men. We are sent and supported by Christian friends of the Mennonite Church in America to whom we are responsible. We are not here as representatives of any government or government agency.

We affirm that the church of Jesus Christ is universal and should not be identified with any particular people or political system. We confess that Christianity has often been identified with Western nations and their interests. We recognize that many people are rejecting Christianity because of this association.

Moreover, we affirm that the dynamic of Christ's way is love that is willing to suffer rather than coerce. We confess that often Christianity has been identified with the use of military and other coercive force. We believe that this is true in Vietnam today.

We are deeply moved by the tremendous suffering and grief being endured by many Vietnamese people. We believe that the military force causing most of this hardship is not in their interest and cannot solve their

We plead and pray for a change of heart and methods.

The Spirit of God is working. On Nov. 5

five new believers gave witness to their faith in water baptism. There are those who are honest enough to say, "I just can't believe that": nevertheless they continue to study.

Our mission family met for prayer during the inauguration of President Thieu. Fellowship together with God and with committed colleagues works miracles!

Dr. Marilyn Strayer of Vietnam Christian Service is using the Mennonite Center to

treat 50 to 60 community residents twice weekly. Nurse Rachel Metzler is giving some of her free time to help out in a free clinic near her home.—Luke Beidler.

SEAmen Tackle Jobs

The first five participants in the newly formed Service Education Abroad program (SEA) have recently completed their initial studies at the Free University of the Congo and have begun their actual work assignments under the MCC Congo Pax program.

All five men were assigned to different projects ranging from teaching youth to construction, Henry Gleason, John Pannabecker, Lloyd Lock, Larry Rempel, and Thomas Fleming are the first SEAmen in MCC's his-

They have responded positively to the prescribed study-service program. Pannabecker writes that his assignment could not have been better. The others are tackling their tasks with vigor and determination, says MCC Congo director John Gaeddert.

Before commencing with the service program, the five men had a chance to evaluate their first period of study. One course on African cultures, another dealing with the Congolese viewpoint on African affairs, and a third on African history comprised their initial study

The men will return to their classes in September 1968 for three weeks before beginning their second work assignment, also close to a year's duration. In August 1969 they will be allowed approximately two weeks to complete their independent study before their flight back to North America.

The SEA program is operated conjointly by the Mennonite Central Committee and the Council of Mennonite Colleges (CMC) in cooperation with the Universite Libre du Congo (Free University of the Congo).

During the 26-month program, the students may earn up to one full year of college credit and also fulfill their Selective Service requirements for alternate service.

The program is open to any man or woman enrolled in a Mennonite or Brethren college with at least one year of college and a French competency equivalent to one year of college French.

FIELD NOTES

of deacon at the Sharon Church, Elida, Ohio, Nov. 16. Valentine Nafziger and Andrew Stutzman officiated.

Change of address: Valentine Nafziger from Milverton to Millbank, Ont. Tele .: 519 595-4038. Henry Wyse from Chicago, Ill., to 208 E. Williams, Archbold, Ohio 43502. Charles Shenk to Tottori 10. Kushiro Shi, Hokkaido, Japan, C. F. Yake from Scottdale, Pa., to 3710 Iroquois Ave., Sarasota, Fla. 33580.

New members by baptism: ten at Filer. Idaho; one at Walnut Creek, Ohio: six by confession of faith at Salem, Waldron, Mich.

William Hallman related from Cordoba. Argentina, that at recent meetings 13 persons made first-time decisions for Christ. He said that the average attendance was three times the usual Sunday number.

Larry Bardell, VS-er in Santa Rosa, Argentina, wrote, "My work becomes more and more enjoyable as I become more and more accustomed to the language and culture, and as I learn to know more and more friends.

"I hope some plans can be made to have this program, under which I am serving, continued. The experience is invaluable for a young man or young couple contemplating future mission service." Bardell is supported in a one-year internship by the Freeport. Ill., Mennonite Church.

Mary Jane Brenneman arrived home from Woodstock School (India) on Dec. 2. She is residing at Route 1, Tavistock, Ont., while on furlough.

Glenn and Doreas Martzall, New Holland, Pa., left the U.S. on Nov. 29 for a term of

Henry Yoder was ordained to the office service as bookkeeper-hostel manager couple in Belize, British Honduras,

Dorothy Sensenig, Lititz, Pa., was appointed in November for a three-year mis-

sion associates term as nurse in Ethiopia. Dorothy Sauder, Manheim, Pa. arrived at Pine Grove Academy, Tegucigalpa, Honduras. Nov. 29, for a two-year mission associates term as cook.

Abram and Joanne Godshall, Newport News, Va., were appointed to a three-year term as houseparents couple at Rosslyn Academy, Najrobi, Lois Keener will now be able to devote more time to her duties as teacher-principal at Rosslyn Academy, Clarence Keener will work with Godshall in building-maintenance. The Godshalls are scheduled to leave for their assignment in early February 1968.

Iames and Beatrice Hess were reappointed to missionary service in Honduras, scheduled to depart in January.

Bertha Beachy and Fae Miller were reappointed to three-year terms in Somalia, outgoing in January. Miss Beachy will be bookstore manager in Mogadiscio, and Miss Miller will serve as missionary nurse.

The Nevin Kraybill family and Mary Harnish arrived home on furlough from Tanzania on Dec. 3. The Kraybill address is 1531 Manheim Pike, Lancaster, Pa. 17601. Miss Harnish's address is 1918 Willow Street Pike, Lancaster, Pa. 17602.

Roy Bauman has resigned as director of the MCC material aid center at Yarrow, B.C. The resignation will be effective July 1968. MCC is now soliciting applications for this position.

The Canadian Interfaith Conference. which was organized in 1965 to plan appropriate religious observances and special projects for the Centennial, has been dissolved, J. M. Klassen represented the Mennonites of Canada. The conference represented 35 faiths ranging from Hindus, Buddhists. Muslims, and Bahais to lews and Christians. The Jehovah's Witnesses were the only group who did not cooperate with the conference.

An effort is being made by the Southwest Mennonite Conference and the Pacific District of the General Conference Mennonite Church to begin a Mennonite church in Tucson, Ariz, Donald E. Yoder (pastor of Trinity Mennonite Church) of Phoenix and Glen Habegger of Eloy are working together on this project

All Mennonites who live in Tucson or are winter visitors in the city are welcome to attend the Mennonite fellowship on December 31 at 3:00 p.m. at the home of Darrell Janzen. 625 South Rosemont Ave., Tucson.

Nurses Needed: Several RN's and LPN's are needed to replace personnel returning to school full time second semester to complete BS program. Forty-three ECF beds, 50 domiciliary care, located on edge of EMC campus. Current community wages and benefits given. Schedule may be arranged to allow part-time college attendance. Scenic college community with social, educational, recreational, and spiritual opportunities, Contact Director of Nursing Service, Virginia Mennonite Home, 1301 Edom Road, Harrisonburg, Va. 22801.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Blank, Irvin D. and Ruth Ann (Heller), Christi-ana, Pa., second child, first daughter, Sharyn Dawn, Nov. 10, 1967.

Detwiler, Ellis and Caroline (Moser), Harrisonburg, Va., first child, Rebecca Sue, Nov. 25, 1967. Eby, John W. and Joyce (Rutt), 1thaca, N.Y. second child, first son, Scott Lamar, Nov. 28, 1967. Hamsher, Keith and Sharon (Russel), Lansing,

Ill., first child, Michael Keith, Nov. 12, 1967.

Horst, Leonard E. and Elsie Mae (Martin), Hag erstown, Md., second living son, Arlin Lee, Dec. 2

Martin, Daniel E. and Elva (Petre), Smithsburg, Md., fifth living child, fourth daughter, Charity Lu-

Moyer, Donald L. and Ellen (Brunk), Telford, Pa., third child, second son, Duane Lee, Nov. 24, 1967.

Ramer, Titus M. and Anna Marie (Zimmerman), New Paris, Ind., second son, Clyde Wade. Nov. 6. 1967.

Richer, Lowell and Linda (Beck), Wauseon, Ohio, third child, Lisa Sue, Nov. 22, 1967. Sharp, Dennis Wayne and Ruth Ann (Yoder), Sarasota, Fla., third daughter, Darla Joy, Nov. 18.

Sherman, Dana G. and Ruth (Eshleman), Ak-Sharman, Dania G. and Ruth (Eshleman), Ak-ron, Pa., first child, Chad Robert, Aug. 22, 1967. Slaubaugh, Mervin and Barbara (Miller), Pitt, Minn, second child, first daughter, Jennifer Suc, Oct. 8, 1967. Spory, Ernest Joseph and Lois (Speigle), Holl-sopple, Pa., third child, first daughter, Ernestine Io. Nov. 19, 1967.

Studer, Gerald and Marilyn (Kreider), Scottdale Pa., second daughter, Maria Anne, born Oct. 2; 1964; received for adoption, Oct. 18, 1967.

Stutzman, Jerry and Mary (Schweitzer), Ft Wayne, Ind., first child, Kurt Allen, Oct. 23, 1967. Swartzentruber, Clayton and Margaret (Risser), Petersburg, Ont., fifth child, fourth son. Ron Lamar, Nov. 27, 1967.

Yancey, Clyde, Jr., and Charlene (Birky), My-

akka City, Fla., first child, Steven Allen, Nov. 10. 1067

Marriages

May the blessings of God be upon the homes May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Benner-Glick.-Kenneth A. Benner, Fran-conia, Pa., Finland cong., and Sherilyn G. Glick, Morgantown, Pa., Conestoga cong., by Harvey Z. Stoltzfus, Sept. 2, 1967.

Derstine-Gehman,-Russell L. Derstine, Franconia, Pa., and Janet Gehman, Ottsville, Pa., both of Franconia cong., by Curtis Bergey, Nov. 11,

1967

Eby-Brubaker.-John Eby, Ephrata, Pa., and Ella Mae Brubaker, East Earl, Pa., both of Indiantown cong., by Lester Martin, Nov. 11, 1967. town cong., by Lester Martin, Nov. 11, 1967.
Good—Oswald.—Loren Good, Dewey (Ill.)
cong., and Elaine Oswald, Shickley, Neb., Salem cong., by Lee Schlegel, assisted by Vernice Begley, Nov. 25, 1967.

Hostetler—Overholt.—Sam Hostetler and Helen Overholt, both of Sarasota, Fla., Palm Grove cong., by Orie Kauffman, Oct. 14, 1967.

Martin—Slaubaugh,—Nelson Carl Harrisonburg, Va., Weavers cong., and Vivian Mae Slaubaugh, Montgomery, Ind., Providence cong., by Tobias Slaubaugh, father of the bride, assisted by Gerald Martin, Nov. 23, 1967.

Martin—Weaver.—Eugene Martin and Carol Weaver, both of Hammer Creek (Pa.) cong., by Lester Martin, Sept. 16, 1967.

Miller-Martin. -Larry Miller, Greencastle, Pa., Brethren in Christ Church, and Barbara Ann Martin, State Line, Pa., Cedar Grove cong., by Harvey Musser and Nelson L. Martin, Nov. 11,

Miller-Strite.-Lewis H. Miller, Hagerstown, Md., Reiff's cong., and Frances Strite, Clear Spring, Md., Miller's cong., by Reuben E. Martin, Nov. 25, 1967.

Neer-Keim.-Richard Earl Neer, Brentwood. Md., Oak Grove (West Liberty, Ohio) cong., and Charlene Joyce Keim, Bay Port, Mich., Pigeon River cong., by Herbert L. Yoder, Nov. 24, 1967

er cong., by Herbert L. Yoder, Nov. 24, 1967. Pinto—Sauder.—Juan A. Pinto, New Holfand, (Pa.) Spanish cong., and Mildred Sauder, Goodville, Pa., Lichty cong., by J. Paul Graybill, Nov. 18, 1967.

Reimer-Clemmer,-George E. Reimer, Meade, Kan., Emanuel cong., and Lois Clemmer, Harleysville, Pa., Salford cong., by Willis A. Miller, Nov. 25. 1967.

Siegrist-Hamish.-Kenneth L. Siegrist, Lititz, Pa., Erb cong., and Elizabeth Harnish, Washington Boro, Pa., Millersville cong., by H. Howard Wit-

mer, Nov. 4, 1967.

Snavely—Miller.—James S. Snavely, Manheim
(Pa.) cong., and Barbara Arlene Miller, Lancaster,
Pa., Neffsville cong., by John R. Martin, Nov. 25,

1967 Wenger—Diener.—Jesse Wenger and Ruth Diener, both of Versailles, Mo., Mt. Zion cong., by

Allen Zook, Nov. 18, 1967. Zimmerman-Stouffer.-Shannon Zimmerman. New Oxford, Pa., Mummasburg cong., and Miriam Stouffer, Ephrata, Pa., Hammer Creek cong., by Lester Martin, Sept. 23, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, Melvin W., son of Noah S. and Magdalena (Ruby) Bender, was born in East Zorra Twp., Jan. 21, 1907; died at Strathroy General Hospital, Strathroy, Ont., Nov. 17, 1967; aged 60 y. 9 m. 27 d. On Oct. 15, 1929, he was married to Mabel Roth, who survives. Also surviving are 10 children (Grace-Mrs. Kenneth Schwartzentruber, Elaine-Mrs. Daniel Zehr, Mary—Mrs. Robert Johnston, Janice—Mrs. Aden Brubacher, Doreen—Mrs. Jerry Ropp, Gerald, John, Darlene, Cynthia, and George), 14 grandchildren, 3 sisters (Verda, Mrs. Reuben Gingerich, and Mrs. Curtis Gingerich), and 5 brothers (Reuben, Elton, Curtis, Ervin, and Ezra). He was preceded in death by one son (Ray). Funeral services were held at the Nairn Church, Nov. 20. with Wilfred Schlegel and Mel Otterhein officiating

Clemens, Wellington Nyce, son of Garret and Sallie (Nyce) Clemens, was born near Harleysville. Pa., Feb. 16, 1891; died at Grand View Hospital, Sellersville, Pa., Nov. 24, 1967; aged 76 y. 9 m. 8 d. On Nov. 23, 1912, he was married to Mary 8 d. On Nov. 23, 1912, he was married to Mary Moyer, who died Mar. 25, 1960. Surviving are one foster son (Harrison Hackman), 3 grandchildren, and 4 sisters (Lizzie—Mrs. John Ruth, Mary— Mrs. Jacob Alderfer, Fannie—Mrs. Levi Landis, and Anna—Mrs. Clarence Freed). One sister (Sallie) preceded him in death. He was a member of the Salford Church, where funeral services were held Nov. 27, with Willis Miller and Henry Ruth officiating.

Eby, Eileen Marie, daughter of Isaac K. and lanet L. (Lynch) Eby, was born at Ephrata. Pa.. Mar. 26, 1958; died Oct. 7, 1967, at St. Joseph's Hospital. Lancaster. Pa., from viral encephalitis following a 3-day illness; aged 9 y. 6 m. 11 d. Surviving besides her parents are 3 sisters (Karen Jean Sandra Louise, and Charlotte Kay), maternal grandmother (Mrs. Anna M. Lynch), and paternal grandparents (Mr. and Mrs. Aaron B. Ebv). Funeral services were held at the Indiantown Church, Oct. 11, with Isaac Gehman, Henry Fox, and Lester Martin officiating.

Erb, James C., son of Joseph and Virginia (Christner) Erb, was born at Flint, Mich., July 23, 1952; died near his home in Alden, N.Y., as a result of a gunshot wound, Nov. 23, 1967; aged 15 y. 4 m. He was preceded in death by an infant sister (Sandra Lee). Surviving are his parents, one broth-er (Joseph, Ir.), and his maternal grandparents (Mr. and Mrs. Daniel Christner). He was a member of the Alden Church.

Heishman, William Thomas, son of Thomas and Sarah (Barbe) Heishman, was born at Wardens-ville. W. Va. May 2, 1887; died of a heart attack at Harrisonburg, Va., Oct. 13, 1967; aged 80 y. 5 m. 11 d. In March 1910, he was married to Rebecca Landacre, who died Aug. 12, 1926. On May 10, 1924, he was ordained to the ministry at Crest Hill Church, Wardensville, W. Va. Surviving are 3 children (Raymond, Alma Seitz, and Edgar). Funer-al services were held at Crest Hill Church, Oct. 17. with Harold G. Eshleman and Ward Shank officiating

Hostetler, Amanda D., daughter of Ionathan and Mary (Yoder) Kurtz, was born at Belleville, Pa., Sept. 1, 1897; died at Sterling, Ill., Sept. 2, 1967; aged 70 y. 1 d. On Nov. 30, 1916, she was married to John Y. Byler, who died Sept. 21, 1944. On Nov. 9, 1958, she was married to John L. Hostetler, who survives. Also surviving are 5 sons and one daughter (Willie, Edna—Mrs. Jesse Zook, Jon-athan, Pollard, Irvin, and Martin), 2 stepsons (Levi aman, ronaro, irvin, and Martin), 2 stepsons (Levi and Roy), 3 stepdaughters (Carrie—Mrs. Dave Eash, Ella Mae—Mrs. Warren Long, and Elsie— Mrs. Roy J. Headings), 23 grandchildren, 21 stepgrandchildren, 9 step-great-grandchildren, and one brother (John E.). She was preceded in death by 2 sons (Harvey and Leroy), 3 sisters, 2 brothers, one granddaughter, and one stepgrandson. She was a member of the Fairfield Amish Church, Tampico. Ill. Funeral services were held at the Locust Grove Church, Belleville, Pa.

Jantz, Emil M., son of Jacob and Susanna (Redger) Jantz, was born in McPherson Co., Kan., Sept. 12, 1884; died at Bethel Hospital, Newton, Kan., of heart failure, Nov. 10, 1967; aged 83 y. 1 m. 28 d. On Feb. 21, 1912, he was married to Sarah J. Holdeman, who survives. Also surviving are 5 children (Milferd, Winston, Kerwin, Floris—Mrs. Ivan Miller, and Beryl-Mrs. Paul Isaak) and 2 brothers (Ezra and Ionas). He was a member of the Hesston Church, where funeral services were held Nov. 13, with Peter B. Wiebe and James Horsch officiating: interment in Meridian Ceme-

Jenkins, Mary Adda, daughter of Henry T. and Sarah (Hall) Lett, was born in Camden Co., Mo., Ian. 4, 1889; died at Versailles, Mo., Nov. 23, 1967: aged 78 v. 10 m. 19 d. She was married to William H. Jenkins, who died May 12, 1955. Surviving are 2 sons (Glen and Clarence), 2 daughters (Mrs. Hazel Barnes and Mrs. Onal Brown) 6 grand-(Mrs. Hazel Barnes and Mrs. Opal Brown, o grand-children, 2 great-grandchildren, and one sister (Mrs. William Beard). A son (Donald Wayne) and an infant daughter preceded her in death. She was a member of the Mt. Zion Church. Funeral services were held at the Kidwell Funeral Home. Nov. 25, with Allen Zook and Leroy Gingerich officiat-

Lehman, Anna R., daughter of Benjamin and Emma (Rhinhart) Hess, was born Nov. 18, 1887 died at her home in Millersville, Pa., Nov. 1967, on her 80th birthday, On Feb. 22, 1911, she was married to Walter S. Lehman, who survives. Also surviving are 4 sons (Milton H., Robert N., and Roy M.), 4 daughters (Dorothy-Mrs. Henry Gish, Anna Lois-Mrs. Emery Miller, Betty-Mrs. Christ Hostetter, and Gladys-Mrs. Harold Gehman), 24 grandchildren, 15 great-grandchildren, 2 brothers (Aaron and Henry), and one sister (Emma—Mrs. Ira C. Herr). She was a member of the Millersville Church, where funeral services were held Nov. 22. with Abram Charles and Herbert Fisher officiating.

Lehman, Milo, son of Peter and Elizabeth Weaver) Lehman, was born in Osceola Co., Iowa; died suddenly at his home in Myerstown, Pa., Oct. 26, 1967; aged 70 y. He was married to Anna Geibel, who survives. Also surviving are one son (Arthur), 6 daughters (Edna—Mrs. Isaac Lentz, Anna Mary—Mrs. Elmer Ressler, Eleanor—Mrs. Paul Horst, Lillian—Mrs. Luke Kurtz, Esther— Mrs. Ivan Wiler, and Emma—Mrs. Phares Huber). 49 grandchildren, 4 great-grandchildren, and 4 sisters (Mrs. John Gingrich, Mrs. Amos Brubaker, Mrs. Clyde Sadler, and Mrs. Norman High). He was bishop of the Northern District of the Weaverland Conference. He was ordained to the ministry in 1944, serving 23 years. Funeral services were held at the Fairview Church, near Myerstown, Oct. 30.

Lewis, Erma, daughter of Orange and Lydia (VanBuren) Backus, was born in Marion Twp., Apr. 20, 1895; died at McPherson Health Center, Howell, Mich., Nov. 23, 1967; aged 72 y. 7 m. 3 d. On Dec. 4, 1913, she was married to Leon Lewis, who died Mar. 20. 1930. Surviving are 2 sons (Warren C. and Beryl A.), one daughter (Mrs. Lyla Holren C. and Beryl A.), one daughter (Ms. Lyla riol). 18), 4 grandchildren, 5 great-grandchildren, 4 sis-ters (Mrs. Mary Hanson, Mrs. Winifred McNeil, Mrs. Analets Clawson, and Mrs. Lavisa Flower), and 2 brothers (Ronald and Hollis). One daughter (Rose Ilene) died July 10, 1925. She was a mem-ber of the Calvary Church. Irvin C. Yoder offici-ated at the funeral service.

Miller, Joe A., son of Andy J. and Katie Hershberger) Miller, was born in Holmes Co., Ohio, May 16, 1929; died at Beach City, Ohio, as a result of a lift tractor upset, Nov. 22, 1967; aged 38 y. 6 m. 6 d. On Oct. 16, 1955, he was married to Amanda Beachy, who survives. Also surviving are one son (James), his parents, and 2 sisters (Elizabeth-Mrs. Melvin Wengerd and Tena-Mrs. John Miller). One son preceded him in death in 1958. He was a member of the Walnut Creek Church, where funeral services were held Nov. 25, with Paul R. Miller and Albert C. Slabach officiating.

Roth, Sylvia Mae, daughter of Martin and Katie (Marner) Trover, was born in Miami Co., Ind June 4, 1927; died of cancer at the Springfield (Ore.) Hospital, Nov. 8, 1967; aged 40 y. 5 m. 4 d. On June 14, 1952, she was married to Alan Roth. who survives. Also surviving are one son (Alan Jeff), one daughter (Jill), 4 brothers (Joel, Willard, Omar, and Philip), and 2 sisters (Almeda—Mrs. Paul Hooley and Miriam—Mrs. Bernard Showalter). She was a member of the Springfield Chris-tian Church. Funeral Services were held at the Burns-Frederickson Funeral Home, Nov. 11, with Ray Tuttle and Earl Gibbs officiating; interment in Lane Memorial Gardens

Stoltzfus, Lydia H., daughter of Jacob and Malinda (Beiler) Hartz, was born near Morgantown, Pa., Dec. 28, 1882; died at Tel-Hai Rest Home, Honey Brook, Pa., Nov. 11, 1967; aged 84 v. 10 m. 14 d. On Jan. 17, 1907, she was married to Sylvanus Stoltzfus, who died Apr. 9, 1945. Surviving are 6 children (Ivan H., Ada, Ida, Mrs. Verna Yost, Grant M., and Mahlon), one brother (Amos) 20 grandchildren, and 8 great-grandchildren. She was a member of the Conestoga Church, where fu-neral services were held Nov. 14, with Ira Kurtz and C. J. Kurtz officiating.

Yoder, Angela Maria, daughter of Mr. and Mrs. James Yoder, of Kansas City, Mo., was born Aug.

11, 1959; died Nov. 19, 1967, of cystic fibrosis;

aged 8 y. 3 m. 8 d. Yoder, Anna C., daughter of Christian C. and Polly (Plank) Miller, was born in Shelby Co., ill., Sept. 14, 1878; died at Grace Hospital, Hutchinson, Kan., Nov. 16, 1967; aged 89 y. 2 m. 2 d. On Feb. 5, 1899, she was married to Cornelius T. Yoder, who died in Oct. 1900. On Feb. 10, 1904, she was married to Jacob E. Yoder, who died Apr. 20. 1954. Surviving are 3 sons (Tobias C., Edwin, and Moses), 5 daughters (Mrs. Wm. E. Bontrager, Mrs. Orie Troyer, Mrs. Paul Schrock, Mrs. Morris Bontrager, and Sarah), one brother (Mose P.), 2 sisters (Mrs. Susie Miller and Mrs. N. E. Miller), 34 grand-children, 54 great-grandchildren, and one greatgreat-grandchild. She was a charter member of the Yoder Church, where funeral services were held Nov. 19, with Harry Diener officiating, assisted by Andrew Bontrage

Yoder, Esther Miller, daughter of Peter J. and Catherine (Brenneman) Miller, was born in Mc-Pherson Co., Kan., Mar. 15, 1883; died at the Pleasantview Home, Kalona, Iowa, Nov. 21, 1967; aged 84 y. 8 m. 6 d. On Sept. 23, 1923, she was married to Arthur G. Yoder, who survives. Also surviving are 4 foster children (George and Gideon Yoder, Willis Reber, and Doris-Mrs. Marion Yoder), 15 grandchildren, 5 great-grandchildren, 2 brothers (Jake and Noah), and one half sister (Ruth Miller). She was a member of the Lower Deer Creek Church, where funeral services were held Nov. 23, with John Y. Swartzendruber and Dean Swartzendruber officiating; interment in Upper

Deer Creek Cemetery.

Yoder, Lydiann, daughter of Edward and Fan-Yoder, Lyuiann, daugnter of Edwaru and ran-nie (Yoder) Bontrager, was born in Lagrange Co., Ind., July 2, 1900; died at Grace Hospital, Hutch-inson, Kan., Nov. 9, 1967; aged 67 y. 4 m. 7 d. On Dec. 24, 1922, she was married to Enos Yoder, who died Jan. 8, 1967. Surviving are her mother, 4 daughters (Mrs. Sylvia Miller, Mrs. Mary Kauffman, Mrs. Elnora Bitler, and Mrs. Doris Simpson). 2 sons (Melvin F. and Homer), 2 brothers (Wm. E and Paul), 7 sisters (Mrs. Jerry J. Bontrager, Mrs. Jerry M. Yoder, Mrs. Harvey Schrock, Mrs. Alpha Kauffman, Mrs. Samuel Miller, Mrs. Samuel Bontrager, and Mrs. Roy Stutzman), and 21 grandchildren. She was a member of the Yoder Church, where funeral services were held Nov. 11, with Edward Yutzy and Andrew Bontrager officiating.

Yutzy, Lizzie, daughter of Edward S. and Sar-ah (Troyer) Schrock, was born at Shipshewana, Ind., Apr. 29, 1885; died at Grace Hospital, Hutchinson, Kan., Nov. 23, 1967; aged 82 y. 6 m. 24 d. On Jan. 31, 1907, she was married to Joseph M. Yutzy, who survives. Also surviving are 2 sons (Ed-

ward I, and Paul A.), 2 daughters (Mrs. Edward Roth and Mary), one sister (Mrs. J. S. Troyer), 3 brothers (Ervin. Edward. and Tobe E.), 21 grandbrothers (Ervin, Edward, and Tobe E.), 21 grand-children, and 28 great-grandchildren. One son and one daughter preceded her in death. She was a member of the Yoder Church, where memorial serv-ices were held Nov. 24, with Harry A. Diener and Gideon G. Yoder officiating.

Ziegler, Sallie L., daughter of Henry and Lizzie (Landis) Clemens, was born in Lower Salford Twp., Pa., June 10, 1897; died at Grand View Hospital. Sellersville, Pa., Nov. 2, 1967; aged 70 v. 4 m. 23 d. On Sept. 25, 1919, she was married to Raymond H. Ziegler, who survives. Also surviving are 3 daughters (Arlene, Mary Jane, and Mrs. Herbert Moyer), 4 grandchildren, 3 brothers (Rein L., George L., and Samuel L.), and 7 sisters (Lavina-Mrs. William Delp, Mrs. Katie Hagey, Lizzie—Mrs. Edwin Nyce, Naomi—Mrs. Paul Ruth, Eva—Mrs. Paul Delp, Mary—Mrs. Paul Alderfer, and Cora— Mrs. Linneaus Kulp). She was a member of the Salford Church, where funeral services were held Nov. 6, with Henry Ruth and Willis Miller officiat-

Items and Comments

Conservative Protestant teenagers want their churches to give them more counsel on sex problems, more information on vocational opportunities, and more instruction on marriage preparation.

This was revealed in a survey of 2,646 young people from 197 congregations representing almost 46 evangelical denominations. it was reported in Minneapolis to the National Sunday School Convention.

A majority of the teenagers represented in what was described as a scientific sampling would also like guidance from their churches on parent-teen conflicts, help on managing time and money and instruction in church

The directors of the survey, Dr. Roy B. Zuck and Rev. Gene Getz, said that making a happy marriage and gaining a college education are two goals that currently occupy a majority of the high-school-age vouth sur-

Purpose of the four-year research project, they explained, was to discover the problems. doubts, morals, life goals and values, vocational plans, and religious activities of today's evangelical Christian teenagers in the 14-to-19-age category.

The survey was sponsored by the National Sunday School Association, an affiliate of the National Association of Evangelicals.

Results indicated that moral standards of professing Christian youth rate high, the directors said.

The "great majority" of those surveyed. they said, do not approve of teens swearing, lying, cheating, gossiping, having premarital sexual intercourse, reading lewd literature, drinking, breaking speed limits, and telling off-color jokes.

Other findings included:

-Three fourths of the youths would not object to living in a racially integrated neighborhood.

 —A majority oppose interracial marriages. -Forty-six percent favor capital punishment for major crimes.

-Almost two thirds of the teenagers are A or B students and 80 percent of them plan a college education.

-Although few evangelical youths have complaints about their Sunday school teachers, many are concerned about the "hypocrisy" of adults in church.

-One out of every 10 teenagers plans to pursue a church-related vocation-either as a missionary or a pastor.

Christianity is no longer a major force in Europe, a Seventh-day Adventist European executive said at the denomination's annual Autumn Council in Takoma Park. Md.

"Europe has long been considered the bastion of Christianity," observed W. Duncan Eva of London, president of the Adventists' Northern European Division. "It was in her soil that the gospel took deep root and grew."

But today, he continued, there is an "alarming decline of interest in religion," due primarily to a "general attitude of hardened paganism" among the Europeans.

Robert H. Pierson, president of the denomination, warned 2,000 church leaders at the Autumn Council against the "new morality."

"We are living in a time when spiritual values are being eroded by unbelief-an age of moral relativism," he said. "Men today-even men of the cloth-do not ask, Is it wrong?' They merely ask, 'Is it meaningful?'

Instead of situation ethics, which Mr. Pierson described as "a rationalization of sin," he said men should recover a "new experience with the Lord Iesus Christ and an understanding of His royal law.

A Japanese Christian theologian declared in Seoul, Korea, that Asia has entered "a post-religious era" which is developing a new type of man, "the secular man in contrast to his predecessors who were pagans, Jews, or Christians.

Speaking to a Consultation on Mass Media Dr. Yoshinobu Kamuzawa of the Tokyo Union Theological Seminary said that the only way the churches can reach the masses of secular men is through mass media.

The meeting was sponsored by the East Asia Christian Conference and was attended by delegates from 12 nations.

One of the featured speakers was Dr. Everett C. Parker, director of the Office of Communication, United Church of Christ "The objective of Christian communication is not to tell the other person something he needs to know," Dr. Parker said, "but to confront him with himself and God, so he must discover the truth."

The American churchman sharply criticized the mass media industries for their subservience to "the four false myths of hedonistic, mass-structured society." These he listed as:
—"We are getting better and better.

— we are getting better and better.
 — "Happiness is the chief objective of life.

-"Man is basically good.

-"Ultimately, material things are everything."

The Arlington Street Unitarian-Universalist Church in Boston, Mass., was the scene of a dramatic anti-Vietnam War protest when some 67 college students set fire to their draft cards from the flame of an altar candle and 214 others gave their cards to dergymen to be forwarded to the Justice Department in Washington, D.C.

The demonstration was part of a national movement to resist the U.S. Selective Service Act.

Protestors included theological students and others from New England colleges "who cannot keep faith with themselves and their religious convictions" without taking a stand against the draft system.

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Coming Next Week

If I Could Just Start Over Ordinary People in Unordinary Circumstances

Is There Room?

Donald Blosser Lois Amstutz

Cover photo by H. Armstrong Roberts

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The Goppel Herald was established in 1908 as a successor to Gospel Winess (1905) and Herald of Truth (1896). The Coopel Herald is a religious periodical published weekly by the Mennonite Publishing House, Southale, Pa., except the tion price (in U.S. dollars); \$5.00 per year, three years for \$13.25. For Every Home Parally Alley Per year mailed to individual addresser. Change of address should be requiested six weeks in advance. Send all materials for publication to Gospel Herald, Southale, Pa. 1908. Lithographed in United States.

GOSPEL HERALD

Tuesday, December 26, 1967

Volume LX, Number 50



If I Could Just Start Over!

By Donald Blosser

How many times have you said to yourself, "If there were just some way that I could start over!" How many times do we look at our lives, our present problems, our jobs, our relationships with other people, even our walk with God, and come out saying, "If only I could start over!"

Is that possible, or is this just some dream world left for fairy tales and romantic movies? Several years ago I was holding a series of Spiritual Life-Renewal meetings in a certain area, and after the week was almost finished a young couple came and asked if they could talk with me. We sat down on the back bench after everyone else had left and they began to talk. Their problem was not directly spiritual, but it went something like this:

They had married while quite young, had immediately put their two incomes together, and seeing all this potential money, had bought a new car, made the down payment on a small home, and were all set to really enjoy life. The young wife soon became pregnant and had to leave her job; so the husband, in order to keep the budget going, had to take a second job weekends, which meant they had stopped going to church with any regularity, they had little time for the pienics and vacations they had often talked of, and they had barely enough money for food and clothes.

Before long the wife began to resent having to stay home and wear last year's dresses. The husband soon began to resent his wife and family because they made him work so hard to support them, and then they didn't seem to appreciate what he did. Life for them was just a long, hateful drag.

When they came to talk with me, they had just lost their home and had moved into a small three-room apartment. The young mother really felt the walls closing in on her as she had just discovered she was pregnant again. As they related their story, more than once I heard the words come out rather hopefully, but yet without hope—If there were just some way that we could start over!

This has a rather biblical ring to it, for it is precisely what Nicodemus said to Jesus the night they talked on the rooftop. You will recall that Nicodemus asked, "How is it possible for a person to go back and begin life all over again?"

I think it is legitimate to rephrase this question to say, "Is it possible for a person my age to become significantly different, and to find a new experience in life?" We tend to look

on Nicodemus as a rather ignorant religious leader (at least in certain areas), but how many Christians, upon reaching middle age, have completely given up the idea that they could possibly be different? They approach the new year saying, "I'm not going to make any new-year resolutions. I know I can't keep them, and I don't want to be frustrated all the time by them. You can't teach an old dog new tricks." What these people are really saying is that it is impossible for them to begin life again. They are denying the possibility of recovering from complete financial loss; they are denying the possibility of rebuilding a tottering marriage; they are denying the possibility of rebuilding a tottering marriage; they are denying the possibility of remaking a grouchy, self-centered, hot-tempered, anxiety-ridden life into a happy, outgoing, generous, pleasant one.

Some Christians have too much idealism for themselves, which cothers obviously do not have enough. But frankly, high or low ideals and goals are not the issue. Healing a broken marriage, or rebuilding a bankrupt business is not the basic problem. The real question is, "Do I believe that the Spirit of God can change me, and am I willing to be changed?"

The biggest problem most of us have to face is the question of whether or not we want to be changed. So many of us have become so used to being the way we are, we are actually terrified by the prospect of having to look at life through different eyes. We can become changed persons when we believe that God can change us, and when we open our lives to God so that He can do it.

But a caution needs to be given: Many Christians come to God and show Him a page or two, or perhaps even a whole chapter of their lives, then promptly slam the book shut and put it back on the shelf, thinking the final chapter of their lives is now written.

Conversion can be compared to the enlistment in the army of God, but then discipleship or Christian living is the mopping up action that needs to be done in daily life, the cleaning out of the little pockets of guerrilla forces in my life —some of which I may not even be aware of right now. Conversion and discipleship could be compared to the taking of the promised land in the Old Testament. The writer says there that they "took" the promised land, but years later we still find they were plagued with the many little pockets of Canaanite resistance that kent cropping up.

This is the downfall of so many Christians; they think that the public announcement that we are on the Lord's side automatically sends all the forces of the devil fleeing for cover, when actually all that takes place is that they have to withdraw and regroup for a new type of battle.

I remember vividly the first scratch I put on my father's car. I hit a dividing post in a parking lot, and the crunch sounded to me as if the whole side of the car was being tom off. When I got home, I parked the car in the garage and walked away without looking at it. For three days I would not go around to that side of the car and I kept wondering why Dad did not get furious at me. When I finally got up enough nerve to tell him about it, his response was, "Let's take a look." I was literally shaking all over when we walked around the car, and there I saw it—a scratch about a foot long. Dad told me I would have to pay the bill to fix it, but this was nothing compared to the three days of agony I had just been through because I was afraid to tell him about it.

Isn't this the way we are with God? We are afraid to let Him see what we have done, and we are often afraid to look ourselves. At times it will mean paying for our action, but life can really begin only when we start by telling God about

ourselves.

And this is precisely where a new beginning in life must start—by telling God about ourselves, how we have failed with what He has given us, how we have made a mess out of things, how we have stubbornly rebelled—only then can we come out of the fog into the clean air of God's grace.

Nicodemus asks a very difficult question—one that is still bothering people today. Is it really possible for a person like myself to start life all over again, to make a contribution to the church and society, to enjoy living, to look forward to tomorrow—is it really possible to start over.

Nicodemus came to Jesus under cover of darkness. Perhaps he was afraid of the Jewish society; perhaps he wanted to see if there was anything to this whole thing before he risked all he had lived for; perhaps he was just naturally cautious. It might be that this is how you will want to begin. Maybe it would be easier for you to come to God in personal secrecy. I don't believe God will object to that beginning, but the point is that at some time in your life you must reckon seriously with Jesus Christ. The world is full of persons who have declared financial and spiritual bankruptcy and have found no peace. The world is also full of people who have prayed and have tried to change their lives, but without ever seriously considering Jesus Christ. Scattered throughout the world are Christians who have found that by coming to discover Jesus Christ, and by letting His life and what He said be their guidepost in life, it is possible to begin a new existence.

The second thing that Nicodemus had to discover is also important for us. Actually Nicodemus did something very few of us have the nerve to do—admit we don't understand or that we don't know. It is so tempting to hkle behind a vague intellectual cloak and keep saying yes—and we miss the whole point of what Jesus is saying. Nicodemus could have just kept nodding yes, but he never would have found out the meaning of salvation or a new birth. But the point is, he was honest enough to admit his ignorance, and this honesty was a big step to his salvation. Many Christians would have to admit to a good bit of spiritual bluffing in their lives.

Bruce Larson tells the story of sitting in a dining hall in the South and having a bowl of hominy set before him. Never having eaten hominy before, he put some in his bowl, put sugar and milk on it, and began to eat. A person across the table stared and then asked if that was the way he ate hominy. Oh, yes, Bruce replied, we used to eat it this way all the time back on the farm—and rather than admit he didn't know how to eat hominy, he ate it with sugar and milk for several weeks—and almost choked on every spoonful.

If you want to start over again, you have to clean out the corners of your life and let Christ haul away the garbage. You need to run the risk of having people see your new strength and enthusiasm, and by seeing this, compare it with how you used to be. You can't begin life over again if you want to protect your past history.

A final step is needed in the process of beginning over again. While Nicodemus started at night, later in life he made his stand known. It is quite similar for us today. We can't live all our lives in darkness; we need to come out into the open and share our pilgrimage with others. There comes a time when the Christian needs to face reality and say, "My new experience in life is going to mean making this change; it is going to mean doing this differently; it is going to mean adding this, and perhaps subtracting that." But you can't go on just wishing you were different—you have to begin a course of action.

What about the young couple who wanted to start over? They are living proof that you can start over, that the serious including of God in your life can make a difference. After our talk, they decided on the following course of action: they invited several of their close friends over for an evening, and their little three-room apartment was packed with the four couples they invited. The evening was spent playing games and visiting, and then before going home they told the group what they had been through, that they felt God wanted them to start over again, and they asked the group if they would promise to stick by them in the months ahead as they worked at their new start. The result was that one couple said, "We will promise to help you, if you will in turn help us," and they shared some of their own particular problems of the past months. One family did not feel they could join the little commitment circle, but three families did.

The final result was a renewing of relationship with the church, which gave the young mother a wider circle of badly needed friends her own age. The couple sold their rather expensive hardtop car, bought a used Ford, and managed to adjust their budget to move into a larger, pleasanter, yet inexpensive apartment.

This could be your experience also. The Bible makes it very clear that you can start over if you are willing to deal seriously with your relationship to Jesus Christ, if you are willing to let go of your concern for past reputation, and if you are willing under God's direction to launch out on a course of action and stick with it.

Jesus told Nicodemus that you can begin again, and He would tell each of us the same thing, provided we are willing to listen.

An Aggressive Tack

The Mennonite Commission for Christian Education is getting tooled up to take a much more aggressive tack in congregational Christian education. A radical new organizational model was adopted for tentative use in the Commission's work with congregations and conferences. The model is characterized with flexibility, mobility, and the servant stance. It is the Commission's attempt to take seriously the urgent need to provide the kind of undergirding that will make it possible for congregations of the Mennonite Church to mobilize for mission in a time of unusual and rapid social upheaval.

MCCE will now divide its program and ministries under four functional areas. This will replace the divisional secretary, Sunday school, summer Bible school, Christian service training, etc., approach.

The four areas are entitled:

- 1. Interpretation and Promotion
- 2. Equipping and Training
- 3. Listening and Counsel
- 4. Experimentation and Research

It will be possible, because of the flexibility built into the organizational plan, to provide for the needs of congregations with dispatch. Priorities can be shifted quickly when a situation demands it. An example of how this is already working is in the way MCCE along with other agencies of the church has launched, on short notice, a program of youth-adult Peacemaker Workshops across the church for equipping leaders in the use of the second quarter 1968 pace materials.

MCCE will improve its services with an increased staff and by the use of task forces which will have assignments focused on specific projects. District conference divisional secretaries will now relate directly to the MCCE staff.

In the program for the coming year are items such as these:

- 1. Cooperation in a Consultation on Aging
- 2. A long-range strategy planning seminar
- 3. A denominational Christian Education Convention
- 4. Peacemaker Workshops
- Leadership Training Workshops on Learning to Work Together
- 6. A Summer Bible School Superintendents' Workshop
- 7. A Sex Ethics Seminar

MCCE is working with the Curriculum Development Department of the Mennonite Publishing House in developing:

- 1. New preschool materials
- 2. New instruction materials for church members
- A book by Paul Lederach on "Rethinking the Teaching Ministry"
- 4. A Resource Guide for congregational planning
- 5. A new congregational life series of five lesson studies

 —Arnold W. Cressman

My Prayer

O God. As I come to the close Of 1967 I ask forgiveness For the times I coveted Your blessings More than You, the Blesser. Remove, through Christ, The guilt which fastens the mind On past failures. Help me forget those things behind And press forward To know more and more Why You created and called me. Draw near so that daily You may be more real Than my own flesh. Amen.



San Juan Church

"Iglesia Evangelica Menonita Metropolitana" is located in San Juan, Puerto Rico. The congregation was first organized in March 1960 and the first auditorium was dedicated in May 1961. The present building was dedicated Oct. 1, 1967. Angel Luis Miranda is the pastor. Approximately 140 are in attendance at Sunday morning services.

Gospel Herald is published weekly fifty times a year at \$5.00 per year by Mennonite Publishing House, 610 Walnut Ave., Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683

Collision Course

One does not need to be much of a prophet or alarmist today to see that we are in for some serious trouble. We are in plenty of trouble now, and unless something drastic is done in the near future, an awful fate faces the nation and the church.

Our present generation goes by many names: the permissive generation, the promiscuous generation, the now generation, the beatnik generation, and the hippi generation, to name a few. Many additional adjectives could be added. Talk about "the great society" is only transcended by what he "gutter society" is saying and doing. One magazine after the other describes and pictures the situation with a preponderance of illegitimate and erotic sex. One of the earmarks of a decadent society is its complete obsession with sex.

Movie films severely censored only a few years ago now enjoy a free for all. Says veteran lawyer Ephraim London, expert in censorship, "If the censorship rules of 1950 were in effect today, two out of every three films shown now would be banned." In fact, many producers themselves are saying how surprised they are at the unbelievable rapid change. Leaders of other countries complain time and again about the American sex craze which infiltrates their own countries by films and literature.

Pomography is today circulated and promoted with little fear of prosecution. Any standards which might stifle in any way the saturation of the public with nudity, sex orgies, and satanic concepts of sex, seem showed aside. The conquests of prostitutes and adulterers are celebrated as triumphs in wit, love, and comedy which conclude pleasantly. Thus "fools make a mock of sin." And human personality is lowered to the point that persons are mere playthings.

No wonder homes are breaking and young people are floundering. Numerous leaders in public opinion and even religious leaders readily allow their names to be linked with all kinds of lewd and promiscuous practices, while the promoters of pronographic literature and makers of sex apparel get front-page publicity.

Billy Graham has well said, "It has always been a mark of decaying civilizations to be obsessed with sex. . . . Our western society has become so obsessed with sex that it seeps from all the pores of our national life. . . . Sex is front-page copy everywhere."

Mary Quant, mother of the miniskirt, is free to say that miniclothes are symbolic of those who seek to seduce men. She makes it clear that that is what such clothing is created to do and speaks of it as the normal desire of women in wearing such clothing.

Well, one can't see very many magazines or read very much without sensing serious trouble in our society. Not that former generations were blameless. Not at all. Today's trend is the result of previous generations which started on this same trail. Young people are not the only ones practicing illegitimate sex or reading pornographic literature. Neither is it only the non-church member. The percentage of non-church members could not begin to buy the daily supply of pomorgraphic literature sold.

Repentance must start with the church. It is as Isaiah said, "Ah, sinful nation, a people laden with iniquity, offspring of evildoers, sons who deal corruptly! They have forsaken the Lord, they have despised the Holy One of Israel, they are utterly estranged. . . . The whole head is sick, and the whole heart faint. From the sole of the foot even to the head, there is no soundness in it" (Is. 1:4-6).

If the church does not repent, then it is even more gullty than the world. If Christians do not speak out against the sins of our time, then who shall? If Christians do not turn from the evils of our time, who will? Here is where Cod statts: "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land." (2 Chron. 7:14).—D.

The Result of Being Christian

Some years ago a writer asked me for an interview. One of the first questions asked was, "To what do you attribute your interest in evangelism and missions?" The question hit me. I was never asked that question before and it seemed like a strange question. The only answer I could think of was, "I attribute my interest in evangelism and missions to the fact that I became a Christian."

As I reflect on that question today, I am more sure than ever that the motivation for evangelism and mission flows from the fact that we are followers of Christ and from the knowledge that we have been changed. As someone said, "To claim to be a Christian and not share Christ is a practical impossibility." We cannot keep Christ by keeping Him to ourselves. It is impossible to be a Christian and not be interested in evangelism. S. D. Gordon said, "If you are not a missionary Christian, you will be a missing Christian in the last day."

Thus a salvation experience results in obedience. We can hardly claim to be Christian unless our lives and lips are witnessing to Christ. He said, "Ye shall be witnesses unto me." And this statement, by Christ, is really more of an assumption than a command. It assumes that the natural result of coming to know Christ is to make Him known.—D.

Ordinary People in Unordinary Circumstances

By Lois Amstutz

While talking recently with some newly made British friends in England, the church rector commented, "You people have no doubt had some very exciting experiences." But the past eight months have been more sad than exciting.

In June 1967 we found ourselves as very ordinary people in Nigeria where circumstances were fast becoming very unordinary. Government-wise, normal things were no longer normal. Although we were not directly involved in the confict within the country, we could not help being concerned as we watched the Nigerian kettle boil and boil—first in distrust and unrest, then suddenly in all-out war.

Unless one has current knowledge of Nigeria, it is difficult to convey the seriousness of the situation there. To see a country—which was perhaps as well prepared as any African nation to be independent and self-governing—suffer so much havoe from corruption and hatred is a deep disappointment. Nigerians themselves are most distressed; many are eager for real honesty and brotherhood among tribes again. But can true peace and harmony ever come again in Nigeria?

In August 1966 an educated Nigerian woman said to me, "Mrs. Amstutz, there is too much trouble in Nigeria. I don't think we will ever be happy again." She was thinking of what would become of her eleven children, her husband, their work, the church, and the nation if the leaders could not keep peace and work together.

The leaders did not keep peace; they did not agree; corruption continued and tempers grew hotter. While nearly all of us went about our routine work exactly as usual, there was still this boiling and boiling. Some of the events, as they affected us and our work, follow.

Work Among Nigerian Women

From working with semi-educated women at Macgregord College to living among illiterate women at Uyo who could speak no English was the adjustment I had to make in October 1966. My husband Cliff had been very sick with hepatitis, and in six weeks Lynell was born.

Babies are the Nigerian woman's main interest in life; so Lynell's arrival thrilled the village women. When she was two months old, I took her to church. Fifty or more people would hold her every time we went to church—women, children, and even toothless old grandfathers would carry her around. Little Lynell was a definite help to me in making friends with the village folks.

Lois Amstutz and her husband Cliff first went to Nigeria in 1962 under the Mennonite Board of Missions. The parents of five children, they presently live in Hesston, Ken

The men in the village where we lived were somewhat reluctant to cooperate with Cliff on some agricultural work; so we learned to know these illiterate neighbors better. In May I decided to visit the village leader's wife, I asked her (she understood English) if she would go from house to house with me to visit the women at their homes. She was thoroughly delighted and eager to set the day. The next Sunday afternoon I put on my Nigerian dress and we set out-going around the village to about 30 or 40 houses. With the exception of one or two no white woman had ever been to their houses. The fact that I was dressed like them (which I often did) pleased them immeasurably. As I returned home, I was mulling over ideas of ways I might be of help to these women. I knew political affairs were not good, but I did not think they would become bad enough to cause us to leave. However, in three weeks our hopes were squelched, and our work suddenly had to be abandoned.

Army Masters Coup d'état

In 1966, at the time of the army take-over of the federal government, many thought that this would be the salvation of the country. Some leaders were killed, including the two strongest leaders from the northern region and other area leaders. Others were kidnapped and arrested. However, changing governments did not change hearts or ideals. The tribes who had leaders killed in the changeover were outraged and eager for revenge.

A number of months passed and then another counter group in the army took over, killing the recent military leader who was from the East. This was a seesaw battle for power mainly between the Hausa tribe in the North and the lbo tribe in the East. Our Mennonite mission work is in the eastern region, while our children went to an American boarding school in the North among the Hausas.

Though there was trouble in the government and in certain areas, this did not hinder our mission work or put any limitations upon us until June 1967. Non-Nigerians were not involved, and we felt no antagonistic spirit.

At one point there was a move for revenge by the Hausas against the Ibos who lived in the northern area. Men and women and children were chased out of their houses, fleeing for their lives. It was a dreadful time for the Ibos. Thousands of them were killed. Incredibly, Nigeria had disintegrated and resorted to tribal warfare and slaughter again.

After that killing, all Nigerians were told to move back to the area of their origin. Several hundred thousand Ibos came back to the East without money or jobs. Bitter feelings grew. Yet we all continued our work and prayed for a peaceful solution. We went on with our normal planning and tried to accomplish these plans one day at a time.

After a great deal of trouble between leaders and people, our mail, airplane, and phone services were severed. During the last week of May the eastern region declared itself the Independent Republic of Biafra. The federal government retaliated by putting a complete blockade around the East. Mail, shipping, airplanes, telephones, trains, and outgoing roads were all closed. We had no communication overseas or with our children in the North.

Embassy Encourages Evacuation

During the last few months the American embassy had been keeping in contact with all Americans, making plans for emergency evacuation. On June 1 we were notified that there might be evacuation: so we packed essential items. The next day I packed a few clothes, but didn't get much accomplished with baby care and chattering people coming and going. Cliff worked on accounts, agriculture records, personal records, and official files.

That night was our pre-scheduled prayer meeting at our house. It was an extremely crucial time. After much discussion and deliberation and trying to view all sides, we prayed. We were in no apparent danger. Yet if the American women and children were advised to leave, Cliff would drive the mission station wagon with me and our two small children and Mrs. Del Snyder and two daughters. We would try to get to Jos where our children were in school. We did not know if the main bridge across the Niger River between us was still onen or not.

On June 3 we received word that evacuation had begun. At that time we did not give up the idea of returning in a few months. We frantically went at the job of packing. It was a frustrating day. We had to tell our servant, "If we don't return, do this; save this; take this for yourself; keep this until you hear from us; give this to villagers if we don't return; save this for the Bible school."

Because of the distance to travel yet that day we knew we had to leave. The time came. We stopped, then walked out from the piles and stacks and boxes and loaded the station wagon. Stan Friesen had a final prayer on our veranda, and we left. That is the last we have seen of the people, work, and home at I/vo.

As we drove along, things looked so ordinary we couldn't believe what was happening—but the situation for us certainly was not ordinary. A second car of workers accompanied us to the border. We were held for three hours of questioning by the police and then had to find lodging for the night. We were a bit unnerved by so many delays and uncertainties. In the morning we went to the Niger Bridge and were allowed across although we could take very little money with us. The next day the bridge was permanently closed, blocking the last exit from the East vig automobile.

Those of us who have left Nigeria cannot understand now why this had to happen to Nigeria and to our work there. We find it hard to envision how this will all work out, but surely some good will come of it. Our first choice would be to return immediately to our work in Nigeria, but that is impossible. We leave the planning to God and try to fit in where He places us. Perhaps despite the trouble, the church will grow. Perhaps someday, someone can take up where we left off.

Missions Today

Mustangs and Masters

By Boyd Nelson

Whether it be Mustang, miniskirt, or mambo, we Americans engross ourselves in one fad after another. Fortunately fads are like Nebraska weather. "If you don't like it," a Nebraskan once told me, "just stick around 15 minutes. It'll change." Some fads, like miniskirts, hang around too long.

Even the Christian church gets caught in fads of a kind the new morality, the social gospel, or support for our nation's current war. The Mennonite Church has its own fads, as Harold Bauman told us at Mennonite General Conference (was it Kidno nor Landsdae?).

I heard recently of a newsman covering the life and work of an American religious group. As far as he was concerned, the only valid expressions of real and authentic faith could take place only outside the structure of the life of the group itself. No service rendered by a person in the name or under the auspices of the group counted for anything—whether it was voluntary or reimbursed, whether for the benefit of the society or of the church.

Some folks in the church have the same kind of feeling. The only assignments overseas worth considering are those of professionals or technicians on a self-supporting basis or with secular organizations—no missionary assignments, please. If one can serve as a Christian professional person in a non-Christian context, why consider serving in a church-sponsored health institution or program here at home? If one can enter Civilian Peace Service, live independently, make one's contribution individually in a non-church assignment, why consider Voluntary Service?

While some suggest that both God and the Christian church are dead, others suggest that our real problem comes from Christians having kept God in a little box called the church for too many generations. Whenever anyone wanted to see what God was doing, he looked inside the church. Sensing all the frustrating problems of the world and not seeing much of God's activity in the church, we naturally became discouraged at times.

Now the current Christian fad is looking for God's activity out in the world—the non-ecclesiastical works of God, the dean of Harvard's divinity school calls them. Because we see His hand at work in our world in marvelous and glorious ways, we are inclined to forget that He continues also to work in the church. But we deare not forget.

God is at work molding both a new world and a new church to accomplish His good pleasure. What shapes will emerge, only He knows. Whatever its shape, the church will continue.

Christ bought the church at the price of His life on earth and His death on the cross. The church continues His work in the world. What exalted figures we have for the church when it is called the bride of Christ or the body of Christ!

We have the church because Christ came and left it for us. We have Him because God gave Him to us. This is the message of Christmas. How else can we acknowledge God's gift in His Son at Christmas than to commit ourselves to faithful and obedient service for Him? How can we serve Christ apart from the rest of His body?

Why not make a special Christmas Sharing offering today to your church in gratitude to the Father for the gift of His son? And pray that together our brotherhood may grow in faithfulness and obedience to God's glory through His Son.

A Christmas Sharing Fund has been provided for the Mennonite Church in support of general missions, General Conference, and higher education at Box 370, Elkhart, Ind. 44514

Our Peace Witness-In the Wake of May 18 By Guy F. Hershberger

17. What must be our attitude toward and our relationship with the partial gospeler? In last week's column we saw that nonresistant love was an integral part of the gospel message; that it was through the nonresistant love of Christ that the redemption of man was achieved; and that in accepting the atonement the Christian also accepts the nonresistant way by which the atonement was wrought.

Those who claim to accept the atonement, but reject nonresistance, have a partial gospel. Pacifists and social reformers who reject the atonement, even though speaking highly, perhaps, of the Sermon on the Mount, also have a partial gospel. What, then, shall the Christian say of these partial gospelers?

I can think of nothing better than to cite the example of Jesus who mingled freely with Pharisees on the one hand and with publicans and sinners on the other, seeking to win both to the way of truth. Both had some truth to their credit and both were desperately lacking in other respects. Jesus called men from out of each group to follow Him in the true way of full gospel discipleship.

Neither Jesus nor Paul formed entangling alliances with any kind of partial gospel. They proclaimed the full gospel: the gospel of faith in the Christ who redeems; and the gospel of Christian discipleship, the walk of faith, which redemption brings. Paul did not follow any partial gospel faction but said to all of them: "Be ye followers of me, even as I also am of Christ' (I Cor. 11:1).

The Anabaptist fathers likewise were determined to do nothing less than to follow Christ. They were neither state-church Protestants, on the one hand, preaching salvation through Christ's death on the cross, while rejecting Christ's way of the cross in human relations; nor, on the other hand, were they humanists, attempting to establish the kingdom of heaven on earth by some means other than that of personal salvation through the redemptive work of Christ.

As believers in New Testament nonresistance we can do nothing less. We must follow in the path of the Anabaptist fathers, even as they followed Paul and as he followed Christ. Daniel Kauffman said it well forty years ago when he declared that as Mennonites we can be neither fundamentalists nor modernists. A recent Gospel Herald editorial, "An Unnecessary Cap?" (June 6, 1967), has some good advice.

The "gap" referred to is that which occurs among Menno-

nites when brethren allow themselves to become polarized. One group is friightened when it sees some brethren in conversation with "liberal" pacifits, and in its reaction to this is in danger of allying itself with theological "conservatives" who reject the social implications of the gospel. The other group, friightened when it sees some brethren in dialogue with "conservatives" who reject nonresistance, and reacting in a similar way, is in danger of allying itself with liberal pacifists whose foundation may be nothing more than some form of humanism.

It would help if we could understand the difference between conversation and dialogue, or even cooperation in practical matters on the one hand, as against alliance with, or commitment to, a partial gospel on the other hand. In speaking out on an important social issue we will always find some kind of partial gospeler speaking on the same side.

In case of a war issue, or a civil rights issue, the liberal pacifist may be on our side. On some question of separation of church and state the conservative non-pacifist may be with us. On the issue of poverty in the Mississippi delta even the communists may be saying some of the same things we are saying. On some issues all of the above might, conceivably, be on our side—and in other instances all against us.

But we must not allow others to determine what we shall do or say. We should rejoice when others, even partial gospelers, join with us in speaking for that which we believe to be right. We should give credit where credit is due. We should be ready to cooperate with partial gospelers, or even with non-Christians, on practical community problems, where our position with respect to the gospel is clearly understood, and where doing so does not compromise that position.

When a house is burning and someone comes to help, we do not ask what kind of gospel he professes. We set him to work putting out the fire.

Let us therefore, like Jesus and Paul, give witness to all partial gospelers, including the liberal pacifist and the conservative militarist, concerning the gospel of Christ which was born out of nonresistant love. Let us in each case give credit where credit is due, even cooperating in community good works where there is reason for doing so. But let us also challenge each partial gospeler to leave his position, whether on the left or the right, to join with us in walking down the middle of the road which is the way of the cross.

Anniversary Held for

By Emanuel Martin

Eastern Mennonite College

The fiftieth anniversary of the founding of Eastern Mennonite College was celebrated by a two-week series of chapel addresses, culminating in the Fiftieth Anniversary Convocation on Friday, Oct. 20.

In his opening comments, President Augsburger pointed to the founding of EMC in the four hundredth anniversary year of the Reformation in 1917 as an affirmation that the Reformation was not yet finished. Born in a period of transition, the continuing emphasis of the college has been "education for the whole life—whole service for the whole world."

Formal greetings from four associated colleges were brought by their presidents. Dr. Wayne Geisert, the president of the nearby Brethren college, Bridgewater, observed that Mennonite loyalty to the concept of higher education is coupled with idealism of Christian higher education. President G. Tyler Miller, of Madison College, Harrisonburg, noted the neighborliness between the two colleges and the many EMC alumni in the graduate roorgram at Madison.

Hesston's president, Tilman Smith, jovially claimed a share in EMC's "impressive glory," since Hesston had a part in training several of our "big names." Paul Mininger, from Goshen, spoke of the need for the cultivation of inquiry, reflection, critical thinking and evaluation, and emphasized our common endeavor to "find renewal of our church in the world today as our founders did."

The president of the Mennonite Board of Education, Paul Lederach, expressed need for unique but coordinated effort among the sister colleges, and a concern for "a shape of higher education that is Christian."

The Convocation address was presented by Dr. Lloyd J. Averill on the subject, "Toward a Responsible Protestant College." Dr. Averill is president of the Council of Protestant Colleges and Universities. Dr. Averill built his address around four imperatives he sees in the future of Protestant colleges: humane learning, religious learning, moral learning, and real learning.

Arts and humanities must receive highest priority in curriculum planning, Dr. Averll said, for he believes that the national momentum of technology will supply its own energy in the educational program; focus therefore must be on upgrading the humanities. Ends have to do not so much with facts as with outlooks, for "Facts are hopeless and helpless without judgment."

If a Protestant college is going to be a Christian college, then it will have a proper emphasis on religious learning. "The religion department ought to be the bench mark by which the other disciplines measure and compare themselves." He properly suggested that too frequently "enrollment in religious courses is due to academic requirements; students are not drawn to them because of what they have to offer."

Dr. Averill stressed the importance of moral learning on a Protestant campus, lest the Christian student be like the rich young ruler. "He comes in with a theoretical problem on his mind and leaves with a moral problem on his hands." The classroom is the place for the "sharpening and clarifying of moral and ethical issues," he said. The college should serve as a sounding board and platform where ideas are dealt with in theory and practice, in a way which larger colleges cannot deep

In considering his last imperative, Dr. Averill said that too often "learning is experienced as an invitation to a delayed life." Learning needs to deal responsibly with human dilemma now—even if it means taking the classroom to where "broken man" is.

The Alleluia Singers provided the special music.

Special recognition was given to faculty and retired faculty members who had served over twenty-five years. These were: Chester K. Lehman (46), Dorothy Kemrer (retired, 44), D. Ralph Hostetter (44), Ernest G. Cehman (43), John R. Mumaw (40), Harry A. Brunk (retired, 38), Ruth Stoltzfus Stauffer Hostetter (37), Sadie A. Hartzler (retired, 36), Homer A. Mumaw (31), and J. Mark Stauffer (28). The nine of the four-teen members of the first graduating class (1919) who were present were also recognized.

John H. Alger, member of the executive committee of the Board of Trustees for 43 years, and president of the Board, was given a citation by the present president of the Board, Dewitt Heatwole.

Hubert A. Pellman, head of the English department, presented his new book, Eastern Mennonite College: A History.

At the luncheon, the guests of honor, and many other church leaders and representatives of local organizations, met and mingled with the faculty in the spirit of the occasion. Afterward, Hubert Pellman was honored at an autographing tea.

The Drama Guild presented Caesar von An' Brothers in Christ on Thursday, Friday, and Saturday evenings. This glimpse into the dramatic days of early Mennonite history was an appropriate reminder of the courageous faith from which Mennonite education draws its inspiration.

Eastern Mennonite College hosted about 230 freshman parents on the weekend of Nov. 4 and 5. Activities began with a tea Saturday afternoon where freshmen, parents, and

Emanuel Martin is Alumni Secretary and Admissions Counselor at Eastern Mennonite College, Harrisonburg, Va.

faculty mingled informally. Following the tea, several members of the administrative staff gave the parents a brief rundown of the current EMC program.

A dinner was then served to the parents, freshmen, and faculty followed by an after-dinner program in which Visiting Sociology Professor Robert Hardwick addressed the group with the speech, "My Father's Business."

The Sunday morning service also focused on the special festivities. Speaking on the theme, "The Challenge of Exemplary Living," freshman Christina Neff from Upland, Calif., Associate Professor of Education Jesse Byler, and parent Roy Harnish, social worker at Brook Lane Psychiatric Center, gave their respective outlooks as student, teacher, and parent. President Myron Augsburger brought the sermon, "The Vision of Open Eyes." The Collegiate Chorale and Small Chorale furnished music for both the Saturday evening and the Sunday morning program.

My Funeral Plans

Please do not think me morbid. (If God wills, I plan to serve out my commitment to Him on a long-term basis.) But exposure to a wide variety of funeral services has caused me to have some second thoughts about a Christian testimony in the midst of death. Therefore, I would like to establish certain main emphases as guides for those responsible for the details of my funeral.

First of all, however allow me the privilege of eliminating two things which I consider sub-Christian, and which I do not want included. One is the presentation of heaven in sweet, sticky, sentimental language so that it seems more like a fairy tale than the real place it is. The second thing to be excluded is the practice of eulogizing the life of the one who has died. I think this does an injustice to the intelligence of those in the audience who knew this person. Most persons who know me realize my weaknesses all too well. They know my capacity to be wrong. If my life has amounted to anything at all, it is because Jesus Christ has redeemed me and lives His life through me. Then let no one suddenly pretend me to be a perfect saint simply because I have ended earthly residence. Let God continue to receive the glory.

As a Christian, I believe in Jesus Christ as the giver of real Life, an existence not limited by time. I believe that after the death of the physical body, the living person is joined in a new way with God in Christ awaiting the final resurrection of the body. Then let nothing be said or done which detracts from this belief.

Freedom from the limitations of the physical body ought to be the cause for rejoicing. But this rejoicing for the triumph of the one who has departed in the Lord dare never deny the rightful place of grief for those who bear the loss of a loved one. It is not necessarily an evidence of Christian faith to refrain from any emotional display. God made us persons with genuine emotions. When we suffer the loss of someone who is close to us, we normally experience grief. Understand, I give no place to a great emotional display just because it happens to be the expected thing to do. But when grief is real, the emotional release should be real also.

If given a choice, I would much prefer a memorial service, following the burial of the body. This would be a worship service, with congregational participation. It would speak strongly of the faith of the church in an eternal Cod. And it would be a witness of the strength of the brotherhood. But if a memorial service would be too strange according to the custom of the church at that time, I would not want to unduly limit the arrangements. If a funeral service with a viewing of the body is planned, then let the viewing be as inconspicuous as possible, certainly not a part of the worship service itself.

For the one who is asked to give the meditation or message, let him be one who has known me well enough in life to be aware of some of the real struggles I have experienced in living a life of faith. Let him not gloss over the realities of Christian living. Again, no eulogizing, please.

A funeral service (or memorial service, if you please) for a Christian should give simple testimony of a life, lived to the glory of Cod. The songs, words, Scriptures should gather up something of the personal faith of the departed one, and then should direct the worshipers to think deeply of God and their own commitment to Him.

My support goes for more Christian funerals.

-Millard Osborne, in Missionary Evangel.

High on Saturday

The Sunday driver has long been the target of jokes, but according to a survey by The Travelers Insurance Companies, the Saturday shopper may be more of a menace.

More fatal accidents occur on Saturdays (21.6 percent) than on any other day. Sunday takes "second honors" (18.3 percent)

A Travelers spokesman said drivers should pay attention to traffic—not store windows. "A moment's distraction can cause a lifetime of agony," he added.

More than 52,500 deaths and 4,400,000 injuries were caused by highway accidents last year. Of these, more than 11,000 deaths and 809,000 injuries occurred on Saturdays. Tuesdays recorded the lowest number of deaths and injuries.

Passenger cars were involved in nearly 80 percent of all fatal accidents and almost 90 percent of all non-fatal accidents. Commercial vehicles, driven many more miles per year than passenger cars, were involved proportionately in twice as many fatal accidents as non-fatal accidents. Motorcycles, which constitute less than 2 percent of all registered vehicles, were involved in more than 2 percent of all highway fatalities last year.

CHURCH NEWS

Brazil Church Has Revival

From the flourishing suburban churches of Buenos Aires to the scattered northern Brazilian missions located near Anguacema, revival continues to sweep the churches begun by the Mennonite Board of Missions. The latest report comes from Arlin Yoder.

He reported, "Attendance was beyond expectations. We brought all the benches we could find from the clinic, school, and Sunday school rooms. Up to 400 an evening were packed into our church with people standing inside and out.

"Thirty decisions were registered during the week, including a grandmother of one of the key families in town politics." Yoder also mentioned that many of the converts were in their late teens.

The evangelist was Francisco Heinrichs, a minister of the Mennonite Brethren church in the Curitiba area of Brazil. Blind from childhood, Heinrichs immigrated here from Russia when he was eight years old.

Yoder commented, "I'm convinced that we need our German brethren in our mission program in Brazil. The Araguacema people accepted Francisco as one of them, as a Brazilian." The evangelist has been a naturalized cityen in Brazil for 30 years.

Yoder evaluated his missionary endeavors at Araguacema thus: "We have definitely seen growth in many ways in our church. The church is growing in numbers, in maturity, and in stewardship.

turity, and in stewardship.

"In this year the church has installed a gas lighting system, built classroom tables, plastered its classrooms, and is paying one half the expenses for a monthly trip of a Missionary Aviation Fellowship plane to a nearby village." The church's offerings support these activities.

houses to appease the ancestors. The people of Nghia Khuong, Vietnam, are dying. Death stalks the solemn rows of mud huts. Only steps away a mother wails an ancient

Only steps away a mother wails an ancient chant over the corpse of her daughter, spindly from starvation and dysentery.

A motionless sun blazes hot on the tin roofs of the Nghia Khuong refugee resettlement camp but still, in the quiet of the afternoon, the old people squat around a cooking fire to share cups of steaming tea.

Just beyond, other cooking fires fill the air with the warm aroma of a nourishing mush

with the warm aroma of a nourishing mush of corn meal, soybean meal, and milk. A crowd of tiny children have gathered with dirty bowls and await their daily portion. The children, both tribal Hre and Vietnamese, share a common fate.

These children survive, though help came too late for some of their companions. Hunger and disease had ravaged the village before Vietnam Christian Service began a kitchen here.

But even now, VNCS nurse Tharon McConnell sometimes must stand by helplessly watching the final agonies of someone she cannot help.

Vietnam Christian Service now feeds 5,000 refugees in this district, though what the people receive—one cup of warm porridge per day—is meager by any standards. It is a supplement to their diet, not enough to sustain them.

Five years ago Vietnam was still a major rice-exporter and its Mekong Delta was known as the rice bowl of Southeast Asia. Today that is no longer true. Nearly one million men under arms and one million peasants who have left their fields behind mean that the land is idle. And the rice bowl is emixty.

In Nghia Khuong a shaking hand stretches out with an empty rice bowl. The gaunt face of hunger watches as a village woman employed by Vietnam Christian Service scoops the warm mush into the waiting bowl.

But the old woman, like so many others in her country, is used to a diet of rice. She grasps her chopsticks and wonders how to eat the food the foreigners have brought to her. At her side her grandchild understands. He carries a spoon.

VNCS refugee worker Doug Beane, a former naval officer from Massachusetts, explains that when these refugees were moved from their native mountains a few miles to the west they brought nearly nothing with them. Vietnam Christian Service has helped them to buy their eating utensils, their cooking pots, and, in some cases, their coffins.

Fred Gregory, Earl Martin, Bob Miller, and a new Landrover complete the team that directs and supplies the 24 Vietnamese workers who cook and distribute the porridge of

These men must truck a full load of supplies to these outlying areas of Quang Ngai province nearly every day. And it's a full-time job. They don't always know from day

Central America VS-ers Draw Praise from Unruh

Wilfred J. Unruh, service director for the General Conference Mennonites, Newton, Kan., made the following observations after visits to Mennonite Voluntary Service units in Central America

"These teams of two volunteers each have developed an excellent system of identifying with their communities and living on a scale of life very similar to their neighbors. The living facilities, although rustic, would compare well with the median economic scale of the community.

"Most of the fellows cook for themselves. In fact, the VS unit has developed a cookbook of their own, sharing recipes of wellliked and easy to fix meals.

"They were in good spirits and not only enjoyed their village life, but indicated that they really would not prefer to be living and working any place else than where they are.

"We were impressed with the productivity and the high level of satisfaction the men seemed to have in their assignments. Here was ample living proof that single fellows working in teams of two with frequent contact with each other and their service director had discovered an exciting and very satisfying ministry.

"Persistent questioning on my part did not reveal any basic unhappiness on the part of career missionaries or the fellows themselves with regard to their working pattern. Certainly the service director couple is a key to the workability of this pattern. "Honduras supplied dramatic and exciting evidence that Mennonite single men can perform a unique and highly productive service to the church and community.

"The Conservative Mennonite Conference and the Lancaster Conference have been able to recruit for their programs young men who have real warmth of personality, a genuine interest in evangelism, and a great deal of initiative and maturity.

"Career mission and voluntary service personnel must be in close and vibrant communication with each other at all points of planning and programming. I was impressed with the respect the VS-ers had earned from career missionaries. I was also impressed with the fine and exciting attitudes the fellows had shout the career missionaries."

The Empty Rice Bowl

Gnarled hands guide the crude shovel as it breaks through wisps of dry grass, exposing sterile sand beneath. The hands and soil, both tired beyond usefulness, are linked in a common act. Slowly a pit takes form.

The powdery soil opens to receive a cheap wooden box. Pebbles and sand trickle onto the coffin and then are heaped upon it to make a mound. Sticks of burning incense are pushed into the soil. Perhaps next year there will be grass on the barrow.

The burial mound is one of many. Soon there will be more mounds and more spirit to day just how many children are fed, but they do know that the CSM is available for them.

Gregory, a member of the Oregon Friends, has had enough trouble adjusting to the unfamiliar Vietnamese food to be able to sympathize with the children who get diarrhea from CSM. It is richer food than they are accustomed to, and oftentimes their systems adjust to it only with difficulty.

Vietnam Christian Service has seven workers feeding refugees at Dong Ha, Hue, Tam Ky and Quang Ngai. Bob Miller, an Evangelical United Brethren pastor from Colorado, is the field coordinator of the VNCS refugee feeding program.

receing program.

Miller draws on his experience in each of these areas as he makes his recommendations for the future. "We're able to help these people with some of their basic needs," he said, "but we can't expect to change their basic outdook on life with the little bit of help we re able to give. That will come with time.

"What we can do is get enough good food and medical attention to these children so that death won't claim so many as now."

Next year there will be more burial mounds at Nghia Khuong, but perhaps because of the efforts of Vietnam Christian Service workers there will be fewer children among the dead. With adequate food and medical aid the specter of premature death can be banished from the somber streets of Nghia Khuong—Lance R. Woodruft.

They Use All Means

With smiles on their faces, and holes in their shoes, three young men from Jamaica told me of their experiences in Guyana. Just as the Apostle Paul became all things to all men in order to save some, these three young men had given their time and their shoes that Guyanese might know Jesus Christ.

Guyana is a small, underdeveloped country on the north coast of South America. To many it is known as British Guiana which became Guyana two years ago after gaining independence.

Guyana, with rich natural resources and much available personnel, has also been a land of opportunity for the church to use a combined program of mass communications in giving individuals the opportunity to know Christ

B. Charles Hostetter and David Augsburger, through the Way to Life broadcast, have been ministering to the spiritual needs of many individuals in the country during the past several years.

In a second stage of ministry hundreds of these individuals have continued in their spiritual growth aided by Home Bible Studies courses provided by the broadcast.

Stage three in Guyana was carried out during July and August of 1967. During these months, an every-home distribution plan was carried out in the eastern section of the country. This was a cooperative venture between several organizations involving varied approaches in order to save some.

approaches in order to save some.

Three men sent by the Jamaica Mennonite
Church—George Wright, Sammy and Andy
Barnett—with the assistance of several Guyanese men visited 19,000 homes in the eastern area of Guyana.

The point of contact at each home was the presentation of a packet of free literature provided by Mennonite Broadcasts. Included was an invitation to listen to the Way to Life broadcast each Sunday morning over their local radio station and an opportunity to enroll in a free Home Bible Studies course.

Also the men displayed literature from their colporteur cases and Bibles provided by the Christian Literature Crusade. The profits from these sales were used to support the men while living in the country.

Often their visit opened the door for further conversation on spiritual matters. And this opportunity did not cease when the young men left. Two to three hundred individuals have returned cards to enroll in the Home Bible Studies course.

Many indicated an acceptance of Jesus Christ as their personal Savior. In the coming weeks and months, these individuals will continue to be in conversation with spiritual counselors as they return lessons to the area office.

Guyana is changing rapidly. The prime minister has just issued an invitation to the English-speaking countries in the Caribbean area for mass immigration to Guyana.

An appeal has also been made to Britain to provide transportation costs for individuals from these overpopulated countries to the land of opportunity. For years, Britain herself has had a problem employing many from the Caribbean who have moved to England for economic reasons.

A mass immigration to Guyana with its vast undeveloped areas and natural resources would provide an unusual challenge for the church—Kenneth I. Weaver.

Algerians Administer Agricultural School

The recent transformation of the farm school at Henchir-Toumghani, Algeria, staffed largely by Mennonite Paxmen, into an official agricultural training school of the Ministry of National Education rates as a significant development for the Christian Committee for Service in Algeria.

The creation of a separate agricultural extension team composed of former Henchir unit members is a related development. Operating in the same general geographic area as previously, but detached from the training school base, the extension team will work with local farmers. The agriculture school would not be doing this type of work.

Since summer the major emphasis for the Paxmen has been remodeling the facilities as required before the opening of the school, which includes two divisions, mechanics and animal husbandry.

A French director, in Algeria under his government's program of personnel assistance, was assigned to the farm along with two Algerian instructors. The CCSA will continue to participate in the farm school by supplying several instructors.

On Nov. 2 the school opened, students registered, and the transition was in effect. "This was a big day in our history," John Rohere, MCC director of the farm, writes, "because this means that the ministry of National Education is now responsible for the operation administratively, and very shortly, financially. This working ourselves out of a job has been a good move."

MCC (Ontario) Adopts Budgetary Increase

The fourth annual meeting of MCC (Onnario), held in the Niagara United Mennonite Church set its goal for cash contributions during the coming year at \$150,000. This is an increase of \$18,000 over the direct cash receipts in 1967.

Additionally, the organization anticipates receiving a sizable contribution from the Ontario Mennonite relief sale, which in its first attempt last year brought in over \$31,000.

Most of the contributed funds are used for the MCC's international relief and service program. The provincial MCC, however, also administers a forward-looking program of its own.

William L. Siemens to Lead

William L. Siemens of Pacific College in Fresno, Calif., has been appointed to lead the El Salvador Seminar for the Council of Mennonite Colleges during the summer of 1968.

Professor Siemens is a native of Shafter, Calif., and a graduate of Wheaton College and Gordon Divinity School. He holds an MA degree in Spanish from the University of Massachusetts. He is currently an instructor in Modern Romance Languages at Pacific College.

He is also currently pastor of the Grace Community Church in North Fork, Calif., and previously served as pastor of the Community Bible Church, a Mennonite Brethren congregation in Arleta, Calif.

He is married and has four children. The El Salvador Seminar will begin on

Monday, June 10, 1968, in New Orleans and end Friday, July 19, in New Orleans. Students find their own way to New Orleans but then fly as a group to San Salvador, stopping for several days in both Mexico and Guatemala.

The seminar allows a student to gain six hours of college credit by an intensive study of one country. Outstanding persons in El. Salvador deliver lectures covering the history, art, literature, economics, educational system, government, relations to the United States, religious development of the country, and similar topics. Numerous field trips allow the student to see the country firsthand.

An outstanding feature is the privilege of living as a guest in a home of an El Salvador family. This allows the student the kind of insight that the casual observer seldom has an opportunity to gain.

More information and application forms are available from the dean of any Mennonite or Brethren college.

Hesston College

Singing Christmas Tree

A "Singing Christmas Tree" under the direction of Lowell Byler, head of the music department of Hesston College, sang both sacred and secular Christmas music during a 40-minute presentation, nightly, Dec. 6-12, except Sunday, from 7:00 to 7:40 p.m.

The fifty-nine singers of the College and Chamber Choirs stood on a unique fivelevel, six-sided platform built especially for this annual presentation.

The performance was presented in the city triangle in downtown Hesston, Kan., which is strategically located along U.S. Highway 81.

strategically located along U.S. Highway 81.

The "Singing Christmas Tree" was enthusiastically received by community and friends in its first appearance last year.



College Has Preview

Approximately 500 high school seniors, parents of Hesston College students, and alumni were guests on the campus of Hesston College, Nov. 23-25.

The sixth annual Thanksgiving preview was planned by Hesston College to give high school seniors the opportunity to experience college firsthand. The 135 prospective students who registered for the preview sisted chapel and attended college classes on Friday, Nov. 24.

Parents of Hesston College students came from fourteen states to participate in activities scheduled for Parents' Day on Saturday, Nov. 25. The innety students whose parents were guests served as hosts. A four through the educational buildings gave them the opportunity to see the facilities on the campus and meet the faculty. Open house in all resident halls was also held.

Donation and Drama

The annual Christmas banquet for students, faculty, and staff of Hesston College was served in the dining hall on December 12

As announced by LaVerne Yutzy, Plain City, Ohio, president of the YPCA, contributions were received from students who wished to contribute to the Kenneth Wiebe Memorial Fund rather than purchase a corsage or boutonniere for the banquet.

The memorial fund supports Douglas Hostetter, an alumnus of Hesston College and presently serving in Vietnam in the Pax program. Doug is the son of Pastor and Mrs. B. Charles Hostetter, Harlevsville, Pa.

Following the Christmas banquet, the drama "The Miracle Worker' was presented by the drama department in the Alumni Auditorium. "The Miracle Worker' is a play depicting Helen Keller's struggles and triumph over the handicap of bilndness and deafness through the use of language. Anne Sullivan, who shared her life with Miss Keller as teacher, was primarily responsible for breaking down the barriers of communication.

Focus Is on Ministry

The seminary, following the pattern of previous years, will focus its emphasis on ministers and the ministry for three weeks at the beginning of the second semester.

George R. Brunk, dean of the seminary, announces two programs for ministers. The first, Ministers Week, Jan. 22-26, will feature the Conrad Grebel Lectures on Church Renewal by J. Lawrence Burkholder of the Harvard University faculty.

Topics on the program cover a study of 1 Peter, the minister and various aspects of his vocation, his congregation, and social factors affecting his ministry.

Off-campus speakers are Alvin Kanagy, Moses Slabaugh, Lloyd Hartzler, Norman Yutzy, Paul G. Landis, J. Ward Shank, Edward Stoltzfus, and Lloyd Weaver, Jr.

The second program, a two-week Ministers Course, Jan. 29 to Feb. 2, features a study of Leviticus and Hebrews by J. Otis Yoder. Other lecturers are: Elmer Kolb, G. Irvin Lehman, Myron Augsburger, and Grant Stoltzfus.

Interested persons may write to George R. Brunk, dean of the seminary, for complete information.

Mennonites in Ontario

An attractively illustrated book on the Mennonites in Ontario has just been released by the Mennonite Historical Society of Ontario. The author is Dr. J. Winfield Fretz, president and professor of sociology at the newly established Conrad Grebel College affiliated with the University of Ontario.

The book is written in popular style. Who are the Mennonites? What is their origin? Why are there so many varieties? How are Amish and Mennonites related? What is their attitude toward government? Are they able to resist social change effectively? Will they survive as a separate group or do they face extinction? are some of the questions discussed in this book. The publication is generously illustrated with half- and full-page photographs and original pen sketches. The book sells for \$1.00 and can be secured from the Mennonite Historical Society of Ontario, Conrad Grebel College, Waterloo, Ont.

Five Sponsor CPS Locations

Five new sponsors for Civilian Peace Service locations were announced recently by Jesse Glick, district director of CPS. A sponsor counsels in-service men about matters relating to the CPS experience.

At Michigan State University, Lansing, David Yoder has assumed duties. He lives at 1400K Spartan Village, Michigan State University, East Lansing, Mich. 48823. His phone number is 355-1855.

Donald Opel is the sponsor at Beltsville, Md. His address is 7400 Beaver Dam Road, Beltsville 20705. His phone is 474-4214.

A newly established unit at Fargo, N.D., is being sponsored by Tillman Hershberger, Wheatland, N.D. 58079. To telephone, call 679-4718

Acting sponsor for the Cleveland, Ohio, area is Ervin Stutzman, 2044 Cornell Road, Cleveland 44106. His phone is 229-7490. William Weaver is now sponsor at Dayton.

Ohio. His home is at 4424 Apple Blossom Place, Dayton 45440; phone 426-8638.

Ethiopian Churches Report Growth

Administrator Nelvin L. Horst reported the following summary of growing mission activity in Ethiopia:

As one reads the annual reports from the congregations, he gets the feeling that as a whole there is much activity going on in each place. Sunday schools, Sunday morning preaching, Youth for Christ meetings, and other midweek meetings are conducted everywhere.

A common concern of most of the reports is that there should be a pastor or evangelist who will be more responsible for the work in each congregation. Connected with this, how one can get each person of the congregation to feel his or her responsibility to support the church by more active witnessing, faithful attendance in worship, and contributing to the finances of the church

Most of the congregations have reported some growth throughout the year. Spiritual life conferences were held in many places. Highlights of these meetings were the visits of several brethren from America.

Another very significant event of the year was the Bible Seminar. Thirty-four workers. husbands and wives, spent two weeks in Bible study, workshops in family living, and discussions on the practical structures of the church....

In August, 1966, Ato Getahun Dileho went to America to take a Bible course joined this year by Ato Tesfatsion Dallelew. Plans are under way to send a third person in 1968. This training program will partly fill the need for leaders in our church.

mingham, Mich., and President Myron Augsburger of Eastern Mennonite College will be the speakers. Dr. Riewald, new to the school conducts annually a Marriage and Family Consultation Program, Over 300 ministers in the greater Detroit area are enrolled annually in his workshops.

This year the School for Ministers will open on Monday evening, instead of Tuesday morning, with the first session at Hesston and close on Tuesday afternoon, Ministers and wives are invited to write to the Office of Public Relations, Hesston College. Hesston, Kan. 67062 for more information or to make housing reservations, which are furnished without charge

Albert Buckwalter was the guest speaker at the Argentine Bible Society's annual meeting in Buenos Aires recently. Buckwalter is presently translating the Book of Acts into the Toba Indian language in cooperation

with the Bible Society. about my translation work. So I gave them data on the sound system of Toba as well as something about the way some words are constructed and how they are used in sen-

"The Toba language, as well as other aboriginal languages, is a worthy vehicle of God's Word and extremely capable of ex-

Michael Masts, first-term missionaries to the Argentine Chaco, commented, "At this point our task is twofold. Each weekend we drive into the country to visit one or two Toba churches. There are close to 50 of them, although the number isn't certain. At the best we can visit each place only twice a vear.

"Our second task for a while will be Toba language study. We have been talking and preaching in Spanish, but we realize that this is not sufficient for most of them. We hope to preach in Toba someday.

Delbert Erb and family may be addressed c/o Paul Erb, Mennonite Publishing House, Scottdale, Pa. 15683. They are on furlough from Argentina.

Marie Moyer reported from Dhamtari, M.P., India, "We have plans for decorating the bookstore and reading room. A handbill in both English and Hindi will be distributed via the newsboys in the town and via chaprasis in our church areas distant from Dhamtari

A workshop on personnel management for church employers will be held at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Jan. 19-21. The workshop is sponsored by the Center with Council of Personnel Services. General Conference Ministerial Committee, and Health and Welfare Department of the Mission Board. Leonard Wedel of the Southern Baptist Convention and representatives of the cosponsors will serve as resource persons. Send reservations or address inquiries to Laurelville Church Center, R. 2, Mt. Pleasant, Pa. 15666.

FIELD NOTES

Willard Claassen, executive secretary of Lancaster, Pa., Feb. 17-25, Milo Kauffman the Board of Education and Publication since 1952, submitted his resignation to the board at its annual meeting on Dec. 1. He will continue in office until the sessions of the General Conference in July. Future plans have not been announced. During his term of service, annual receipts for the board have increased from less than \$20,000 to over \$100,000. The net worth of the board which operates Faith and Life Press, three bookstores, and is a partner in Mennonite Press, has grown from about \$70,000 to \$450,956. Current assets are \$588,140. A major achievement during this period has been the publication of the Living Faith Graded Sunday School Series.

Minister's Fellowship for the Conservative Mennonite Conference, Grantsville, Md., Feb. 21-28.

Earl Hartman was installed as pastor of the Leo Mennonite Church Sunday afternoon. Dec. 10. S. Jay Hostetler was in charge of the service.

The Maple Grove Mennonite Church. Atglen, Pa., was razed by fire. Estimated damage is \$70,000. The winter Bible school scheduled to be held at Maple Grove Ian. 15-26 will be held with the same dates and teachers at the Ridge View Mennonite Church one mile north of Intercourse, Pa

Richard Bartholomew, Youngstown, Ohio, accepted a call to become the pastor of the North Lima, Ohio, congregation effective March 1, 1968.

New Every-Home-Plan congregations for Gospel Herald: Carpenter Park Mennonite Church, Hollsopple, Pa., and University-Euclid Church, Cleveland, Ohio.

Fortieth annual Sunday School meeting to be held at the Elizabethtown (Pa.) Mennonite Church the evening of Dec. 31 and the morning of Jan. 1.

New members by baptism: four at Weaver, Johnstown, Pa.; five at Park View, Harrisonburg. Va.; three at Point-O-Pines, International Falls, Minn.

Special meetings: Roy Hostetler, Winston, Ore., at Fairview, Albany, Ore., Feb. 4-11. Lloyd Hollinger, York, Pa., at Mellinger, Hesston, Kan., at Crystal Springs, Kan., Feb.

Change of dates: General Mission Board Meeting from June 19-23 to July 3-7, 1968. Freddie Morrison was given a ministerial license for Big Grassy Indian Mission, Morsen. Ont. Dec. 10. The service was in charge or Elmer D. Hershberger with Eugene Garber bringing the message.

Goshen College's School for Ministers is set for Feb. 6-23 and will include "Studies in Genesis," by Millard C. Lind, "Petrine Epistles," by Erland Waltner, and "Contemporary Theology," by John H. Yoder. Also planned during the three weeks are studies in Dutch-Russian Mennonite history and a course in leadership training, the latter by Weyburn W. Groff and Prof. Edward B. Stoltzfus.

At least two series of special lectures will be given. I. Lawrence Burkholder, of the Harvard Divinity School, will speak on "Church Renewal," and Dean Ross T. Bender will speak on "A Visit to the Far

All Mennonites who live in Tucson, Ariz... or are winter visitors in the city are welcome to attend the Mennonite Fellowship on Dec. 31 at 3:00 p.m., at the home of Mr. and Mrs. Darrell Janzen, 625 South Rosemont

The Hesston School for Ministers will be held Feb. 5-8, at Hesston College and Bethel College, Dr. Arthur Riewald of Bir-

Calendar

Milwood Winter Bible School, Gap, Pa., Jan. 1-12 Winter Bible School, Ridge View Church, Intercourse, Pa., Jan. 15-26. Ministers' Week, Eastern Mennonite College, Jan. 22-26. School for Ministers, Eastern Mennonite College, Jan.

29 to Feb. 9. School for Ministers, Coshen College Biblical Seminary, Feb. 6-23. Spring Church Extension Convention, Sycamore Grove

Church, Garden City, Mo., Mar. 22-24. Rocky Mountain Conference annual meeting, May 3-5 (Place not yet decided)
General Mission Board Meeting, Kidron, Ohio, July 3-7.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Baker has a well-baked idea about the gas-tronomical doings of General Conference. It probably sounds half-baked to those who are on the way to caloric suicide anyway. It is commendable that this criticism comes from within from a delegate. Self-criticism is always the best. Let's hope that those responsible for conference will take note and take the idea in good spirit. The grace of God (plus some antacid tablets) does reach to the Mennonite stomach too. The treasure is in "earthen vessels," you know.

Baker didn't allow for a planned or specified

period of rest during a conference day. Many older people who love to share in the conference need a rest. Why do we have to fill the schedule so full that they must get their siesta while sitting? light lunch, such as Baker suggests, plus a planned rest period would put the whole group into fine shape to battle with all the complex problems that assail the church.—Moses Sla-

baugh, Harrisonburg, Va.

I continue to marvel at the variety of interesting and helpful articles appearing in the Gospel Herald. We are rich in that it is a "weekly in-stead of a "monthly" or "quarterly review." The article that especially impressed me was, "Our article that especially impressed me was, Our Conference Naps, by Robert J. Baker, in the Nov. 21 issue. All of you who are reading this and who haven't read that article, read it. That's why I write this. May the Lord help us to be serious so that others can be Christians too.— Linford D. Hackman, Edmonton, Alta.

After I read the article entitled "Our Conference Naps, by Robert Baker, I decided to see if I could start some kind of ball rolling. I agree with him wholeheartedly in this very real problem of eating too much.

Of course, women are really as much to blame as men, or more, although Baker was very kind to them. For some time now I have noticed frequent references to such ideas as "We ought to take some action . . . " and "Why don't we do

something instead of just talking?

I shall long remember a statement at World Conference by Elmer Neuteld about world needs. He said that if we really want to help, we must give sacrificially, and he suggested, if every family of the entire Mennonite Church would observe even one day per month as hunger day, would this make some impact on world need? It would be expected that the money saved by that one day of hunger would be given toward feeding the

Organizations and periodicals of our church could combine to make a loud call to our people who really want to take some constructive action to observe not only one day of hunger but make it a week or a month of eating one less meal per day, MCC or the mission boards would receive the money saved from not overeating.

Our Sunday school lesson today was on discipline, and we need discipline in these comforts and appetites of ours pertaining to food.-Maude Swartzendruber, Hesston, Kan.

I want to express my thanks and appreciation for John R. Martin's article, "Keeping Christian Values in a Status-Conscious Society," in the Nov. 21 issue. I hope that the emphasis he made on the church being a "servant church" create a greater awareness of our responsibility. We must see man as a total being and be able to minister to the total man-spiritual, physical, and social. If Christ has truly become a part of me and if my fellowship with Him is personal and deep, I cannot remain silent. Thank you, Bro. Martin.

for helping us to search our hearts.-Mrs. Lois Ramer, Wakarusa, Ind.

... I am grateful for "Our Alleged Unity in Christ" (Sept. 5); "Consumer Conscious" (Sept. 26 editorial); "Faith of Our Fathers and Ours" (Oct. 3 editorial); "It's Later Than You Think" and Reflections on Riots" (Oct. 3): emphasis on war in the Oct. 17 issue; "Our Efforts to Escape" Our Problem—Lack of Commitment" (Oct. 24 editorials). Also, thanks for the Hershberger series entitled "Our Peace Witness-In the Wake of May 18"; and Maynard Shelly's reports on a five-day theology conference held in Louisville, Ky. Folks who are too busy to digest such nourishing spiritual tare are indeed too busy.-Titus Lehman, Pottsville, Pa.

I have just read the article from the Oct. 3 issue of the Gospel Herald by Howard Yoder, "Reflections on Riots." This article brought new thoughts to my mind for the first time. I was made to consider carefully the attitudes of Christians to racial violence. But precisely because of the thoughtful and well-informed tone of the writer, I was deeply disturbed by one phrase in the second paragraph which to my mind nearly nullified the whole article. I think I reacted this way because it showed how very deep our unconscious racial feeling always is. It is just so basic that we don't question certain things.

The phrase I refer to is "we whites." Says the For one hundred and fifty years we whites held the blacks in total slavery. if he had said "the whites held the blacks in total slavery," it would have been more correct, and quite innocuous. But written as it was, I re-

Maybe Mr. Yoder classes himself with those known as "we whites," but I refuse to do that personally. I refuse to let the color of my skin determine who I am classed with, Mr. Yoder has determine who I am classed with will love made racial grouping so paramount that he is willing to take unto himself the guilt of the slave traders. I am sure he has done that unwittingly. But it's such a subtle deception.

we are going to make classifications of earth's peoples, I would prefer to see it done along moral rather than racial lines; say, those whose aim is to do God's will versus those who are against Him. In that case, the wickedness of the slave trade does not have to be upon my conscience solely because I am white. True, the slave traders were human beings, and we are human also, but that is starting from quite a dif-ferent point, isn't it? After all, the slave trade could never have succeeded without the help of black, brown, and white. Raiding African tribes captured their rivals and sold them to Arabs, who sent them across the sea in European ships.

If race isn't the basic division—and God does say He has made us all of one blood—then persons of any skin pigment or hair type can be included in our "we" grouping. If we can break out of our own mental prisons through education and/or Christian insight, all kinds of possibilities open up. Then, persons of similar convictions can call us "brother." We could mention names like We could mention names like Aggrey, King, Huddleston, and Paton to whom those from many backgrounds are indebted. In our personal experience, we note Dr. Kenneth D. Kaunda, president of the country which is our present home. (The day we and our children met this man and shook his hand was a great one for us.) We feel worlds closer to the thought and feeling of this Christian leader than to many white people we've met—those who, just like many black people, have not yet begun to be freed from the sin of racialism.-Connie Y. Lehman, Zambia, Central Africa.

Regarding John E. Lapp's Nov. 7 article on the work of the Peace Committee, I have this comment. My father, S. G. Shetler, named by Lapp as a member of the 1921 Peace Committee, had been one of three bishops sent to Washington in 1917 by General Conference, then in session, to contact the War Department in behalf of our boys, who were undergoing severe tests in the army camps. The result of this initial contact is now part of our peace history.

My father, with numerous other church leaders. became very unhappy through the years at the officials. I recall many remarks of his in this connection. If you will carefully compare the 1921 and 1927 statements, you will note the change already reflected. The earlier statement simply laid before our government our position and pleaded for consideration from "that honorable body" of those who had "religious convictions" against militarism. The 1927 statement was already a kind of political document, giving advice to the government on such specifics as the "crusier building program," "movement of troops in China," buildprogram," "movement of troops in China," ing of "less [sic] warships and gunboats, Reflecting, perhaps, the social gospel and post-millennial optimism of the times, it spoke of outlawing war," and achieving "permanent peace," through international understanding. Jesus' explicit teaching had been that there would be wars among nations until the end of time, although to be sure, in His kingdom, His servants would not fight.

Recent statements and writings have tended to underscore this unbiblical approach, with our constant praise of humanistic efforts by those who demonstrate against this (Vietnam) war, and who are making shalom and social justice their gospel. It is the grave concern of thousands of Mennonites that today, under the spell of "resolutionits," and under the guise of "witnessing to the state" or "assuming the prophetic role," we are assuming a stance that is neither Christian nor Anabaptist. is interesting to note that the same people who for years have been chiding certain religious groups for fleeing to the Old Testament to prove the rightness of participation in war, now do the called prophetic role. That there has been a shift in our peace theology is evident. Sanders, in Protestant Concepts of Church and State (Holt, 1964), notes this shift. He refers to the historic Anabaptist church-state position as being classic among Protestants and says it would be tragic if this position were lost. One thing is clear: an objective history of the Mennonite peace position has not yet been written.—Sanford G. Shetler, Hollsopple, Pa.

I am sorry that I need to write this letter. I have been enjoying your editorials most of the time. But the Nov. 7 issue of the Gospel Herald ("Our Condition and Challenge") was terribly shocking to me. The first four paragraphs were the truth. But the suggestions you gave to have services through the week instead of on Sundays are ridiculous. Now these services would be good plus a Sunday morning preaching service. Where does the Scripture come in, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"? You would suggest that your work, pleasure seeking, weekend outings, recreational spots, sports activities have priority to the Lord God. My Bible teaches that we are even to deny father, mother, brother, sister, self, yea, and all that we have, or we cannot be a disciple of God. Where could you have a congregation doing it this way? Where could the preaching come in? How could you have communion services? You know, brother, what would happen; it would likely turn into a card party or a dozen other things.

This is not going to change me, only to make me more jealous for our God; but for the weaker brother and the young generation? You have told them the church is for leisure time services, and they can think of a hundred excuses not to assemble at all. I know we need a change and that is to get back to God. The Mennonite Church has traveled so fast that the spiritual part is almost

gone. Many have closed the prayer meetings, and the Sunday evening meetings are on the way out. I tell you, we need to repent. What about Heb. 10:25? It does not surprise me that our youth want to change all the time when we suggest it all the time. We are making our youth disobedient to the Bible. May God have mercy upon us.

—Emanuel J. Hochstedler, Kokomo, Ind.

As one who is actively involved in nursing education, I would like to commend Mr. Bender and the Gospel Herald for the insightful and relevant series of articles dealing with nursing education which have recently been released. It is gratifying to know that such an accurate and fair discussion of the type of programs available and their respective purposes has been brought to the attention of our constituency. It can only be hoped that it has filtered down to those who are currently considering a future in the health field .- Vida Jane Swartzentruber, Harrisonburg, Va.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Dintaman—Myers.—Philip J. Dintaman, La-grange, Ind., Shore cong., and Judy Myers, New Paris, Ind., Church of the Brethren, by Edgar Petry, Aug. 12, 1967.

Greene—Armstrong.—Howard Greene, Leslie, Mich., Baptist Church, and Joan Armstrong, Archbold, Ohio, Tedrow cong., by Carl V. Yoder, Nov.

Miller-Atkinson.-David Eli Miller, Howe, Ind., Locust Grove cong., and Dorothy Atkinson, Quakertown, Pa., Haycock cong., by Willi-

am Wickey and Stanley Beidler, Nov. 25, 1967 Mills—Helman.—Roger Mills, Warfordsburg, Pa., Black Oak cong., and Carol Helman, McCon-nellsburg, Pa., Methodist Church, by Michael M.

Horst, Dec. 2, 1967. Peck—Stover.—Robert G. Peck, Phoenix Ariz, Church of the Brethren, and Evelyn L Phoenix, Stover, Blooming Glen (Pa.) cong., by David F.

Derstine, Jr., Nov. 25, 1967 Weaver-Herr.-David L. Weaver and Dawn E. Herr, both of Lancaster, Pa., South Christian Street cong., by James M. Shank, assisted by Les-ter T. Weaver, father of the groom, Dec. 2, 1967.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beiler, Melvin L. and Carol Jean (Yoder), Gordonville, Pa., second child, first son, Bradley Dean, Nov. 20, 1967.

Bennett. Robert and Verda (Smoker), Denbigh, Va., second son, Joseph Dale, Nov. 26, 1967.

Derstine, Kenneth L. and Catherine (Hunsberger), Souderton, Pa., fifth child, fourth daughter. Jennifer Sue, Nov. 28, 1967.

Dyck, David and Gladys (Nace), Telford, Pa., fourth daughter, Vena Gave, Nov. 17, 1967.

Fisher, Orlo and Dorothy (Gingerich), Talcum,

Ky., third child, first son, Myron Duane, Nov. 11, 1967 Geiser, Kenneth and Bonnie (Swanson), Wooster,

Ohio, first child, Lisa De Anne, Nov. 25, 1967. Gingerich, David F. and Judy (Thompson), To-

David and Stephanie Ruth, Nov. 7, 1967.

peka, Kan., first son and second daughter, Stephen Hart, Dervin and Charlene (Esch), Blue Ball, Pa., first child, Valerie Denise, Sept. 13, 1967.

Hershberger, Warde and Patricia (Yoder), Woodburn, Ore., second daughter, Mary Kathleen, Nov. 28, 1967

Horst, Allen and Norma (Eby), Hagerstown, Md., second child, first son, Kevin Allen, Nov. 13, 1967. Hostetler, Norman L and Fern K. (Baker), Westover, Md., third child, second daughter, Lenora Fern, Nov. 29, 1967.

Miller, Cletus and Freida (Hostetler), Middle-bury, Ind., third son, Stuart Ray, Nov. 18, 1967. Reinard, LeRoy and Helen (Heimbach), Selins-

grove, Pa., second child, first daughter. Margaret Ann, Oct. 19, 1967. Smucker, Richard and Hazel (Steiner), Dalton, Ohio, sixth child, second son, James Richard, Nov.

Steiner, Clayton and Ruth (Geiser), Goshen, Ind., first child, Kevin Lamar, Oct. 4, 1967.

Strite, Nelson L. and Doris L. (Hege), Hagerstown, Md., fifth child, second son, Roger Dale, Nov. 5, 1967.

Wyse, Elmer and Deloris (Kropf), Goshen, Ind., first child, Cynthia Rene, Nov. 22, 1967.

Yoder, Joshua and Rebecca (Glick), Belleville, Pa., sixth child, first daughter, Ruby Jane, Nov. 25, 1967.

Obituaries

May the sustaining grace and comfort of our Lord

Bohrer, Margaret (Bowers), Warfordsburg, Pa., vas born Sept. 28, 1903; died suddently at her home, Sept. 25, 1967; aged 63 y. 11 m. 28 d. She is survived by one daughter (Helen Miller). 3 sons (Ellsworth, Clifton, and Franklin), 10 grandchildren, 2 sisters (Reba Bishop and Freeda Faith). and 3 brothers (Walter, Raymond, and Earnest). She was a member of the Black Oak Church, Funeral services were held at the Grove Funeral Home, in charge of Michael M. Horst: interment in

Black Oak Cemetery. Bontrager, Simon M., son of Mr. and Mrs. Moses Bontrager, was born at Ingram, Wis., Mar. 2, 1922; died at Elkhart, Ind., from an accident due to electrical shock, Nov. 26, 1967; aged 45 y. 8 m. 24 d. On Aug. 15, 1948, he was married to Kathryn Marie Miller. On July 23, 1965, he was married to Donna Jean Unger, who survives. Also surviving are 5 children (Vernon R., Gary A., Kevin L., Diane K., and Barbara J.), his parents, grandmother (Mrs. Anna Lehman), 3 brothers (Abraham, Jacob, and Reuben), and 6 sisters (Mrs. Erwin Mast, Mrs. Edna Beil, Mrs. Clarence Stein haus, Mrs. Reuben Klein, Mrs. William Etter, and Amelia). He was a member of the Belmont Church, where funeral services were held Nov. 28, with Ray Bair and Nelson Kauffman officiating; interment in Prairie Street Cemetery.

Brenneman, Elnora, daughter of John and Mary Thut) Hilty, was born in Hancock Co., Ohio, Oct 5. 1884: died at Lima (Ohio) Memorial Hospital. Nov. 13, 1967; aged 83 y. 1 m. 8 d. On Feb. 15, 1911, she was married to Rhuda Brenneman, who died Mar. 26, 1961. Surviving are 2 sons (Leland and John M.), 2 daughters (Marjorie-Mrs. Ora Richer and Mary Florence), one sister (Mrs. Clara Neiswanger), and 6 grandchildren. She was a member of the Central Church, Elida, Ohio, where fu-neral services were held Nov. 16, with Walter Smeltzer officiating; interment in Salem Cemetery

Burkholder, John David, son of A. B. and Nancy (Weaver) Burkholder, was born near Har-risonburg, Va., Aug. 10, 1873; died Nov. 23, 1967; aged 94 y. 3 m. 13 d. He was married three times: to I. Dora Humbert, to Lomie Cline, and to Mary Catherine Barbe, who survives. Also surviving are 2 daughters (Bertha—Mrs. Paul Bender and Nellie -Mrs. Newton Weber), one sister (Mrs. Leon Davis), 2 brothers (Perry A. and Amos H.), 9 grandchildren, and 27 great-grandchildren. Two children preceded him in death (Lena—Mrs. Harry A. Brunk and John D., Jr.). He was a member of Weavers Church, where funeral services were held Nov. 26, with Mahlon Blosser, Daniel W. Lehman, Daniel Suter, and Dewitt Heatwole offi-

Gerber, Susie, daughter of Adam and Sarah (Welty) Schumacher, was born in Wayne Co., Ohio, Aug. 26, 1895; died at Wooster Community Hospital as the result of a pulmonary embolism, Dec. 2, 1967; aged 72 y. 3 m. 6 d. On June 23, 1918, she was married to Earl Gerber, who survives. Also surviving are 5 children (Grace-Mrs. Dennis Lehman, Paul, Frank, June—Mrs. James Bixler, and Doris), 11 grandchildren, 2 brothers (Homer and Henry), and one sister (Mrs. Lydiann Zimmerly). She was preceded in death by 2 infant sons and one infant daughter, 3 brothers (John, David, and Menno), and 2 sisters (Lizzie and Rhoda). She was a member of the Kidron Church. where funeral services were held Dec. 5, with Bill Detweiler, Reuben Hofstetter, and Isaac Zuercher officiating.

Geyer, William F., son of Julius and Bertha (Zilkey) Geyer, was born at Johnstown, Pa., Jan. 9, 1894; died of a heart attack at Johnstown Memorial Hospital, Dec. 5, 1967; aged 73 y. 10 m. 26 d. He was married to Bessie Stutzman, who preceded him in death. Later he was married to Edith Kaufman, who survives. Also surviving are one brother (Walter) and 4 sisters (Mrs. Elizabeth Polca, Mrs. Pauline Dreier, Mrs. Minnie Vickroy, and Mrs Mildred Miller). He was a member of the First Mennonite Church, where funeral services were held Dec. 8, with John H. Kraybill and Aldus J. Wingard officiating; interment in Thomas Church Cemetery

Good, Viola H., daughter of Eli and Hettie Hurst) Good, was born in East Earl Twp., Pa., Feb. 11. 1911; died at Reading (Pa.) Hospital, Dec. 4, 1967; aged 56 y. 9 m. 14 d. She was married to Amos G. Good, who died in 1959. Surviving are her mother, 8 children (Roseine-Mrs. Keller Sensenig, Amos B., Viola Mae-Mrs. Robert Hostetter, Marlin R., Carl D., Lorraine, Charlotte, and Darrel L.), 21 grandchildren, one brother (Mahlon), and 6 sisters (Mrs. Emma Messner, Katie-Mrs. Levi High, Alice—Mrs. Harvey Zimmerman, Anna Mary—Mrs. Paul Musser, Maggie—Mrs. Leroy High, and Elsie-Mrs. Raymond Good). She was a member of the Bowmansville Mennonite Church, where funeral services were held Dec. 6, in charge of H. Z. Good and Wilmer Leaman.

Hackman, Joseph W., son of Joseph F. and Sophia (Wile) Hackman, was born in Lower Salford Twp., Pa., Feb. 12, 1884; died at Grand View Hospital, Sellersville, Pa., Nov. 23, 1967; aged 83 y. 9 m. 11 d. On Dec. 9, 1905 he was married to Katie L. Derstine, who died in March 1960. Surviving are 6 children (Linford, Wilmer, Susan -Mrs. Edwin Moyer, Verna-Mrs. Ernest Moyer, Walter, and Dorothy-Mrs. Paul Martin). 26 grandchildren, 27 great-grandchildren, one sister Mrs. Katie Moyer), and one brother (Morris W.). He was a member of the Franconia Church, where funeral services were held Nov. 28, with Leroy Godshall, Floyd Hackman, and Curtis Bergey officiating.

Miller, Naomi Susan, daughter of George and Susan (Hiser) Cook, was born Nov. 15, 1888; died at Rockingham Memorial Hospital, Dec. 4, 1967; aged 79 y. 19 d. She was married to Charles Miller, who died in 1958. Surviving are 3 sons (Raymond, Roy, and Paul), 4 daughters (Mrs. Ethel Miller, Mrs. Earl Miller, Mrs. Clory Southerly, and Mrs. Paul Whetzel), one brother (John F.), 29 grandchildren, 40 great-grandchildren, and one great-great-grandchild. She was a member of the Hebron Church. Funeral services were held at the Riverside EUB Church, Dec. 6, with A. T. Rollins and Donald Bare officiating; interment in Whitmer Cemeters

Mills, Theodore Harry, Jr., son of Harry and Wava (Stotler) Mills, was born at Warfordsburg, Pa., Sept. 3, 1940; died in an automobile accident, Nov. 5, 1967; aged 27 y. 2 m. 2 d. On June 18, 1962, he was married to Nancy Lee Forsythe, who survives. Also surviving are his parents, one daughter (Malinda Kay). 4 brothers (Harold, Gerald, Rodger, and Wilbur James), and 7 sisters (Peggy McCalister, Allice Younker, Edna Knable, Judy Truax, Susan Black, Mrs. Geo. Wong, and Mrs. John Dueilla). He was a member of the Bethel Church. Fuel Control of the Warfordsburg Presbyterian Chund. Wow. 8, with Michael M. Host officiating.

Reist, Albert B., son of Simon and Wilshmina (Kalblieisch) Reist, was born at Glen Allan, Ont, Nov. 25, 1899, died at the Listowel Memorial Hospital, Nov. 14, 1967, aged 77 y. 11 m. 14 d. On Sept. 20, 1916, he was married to Mary Cherrey, who died in August 1935. Surviving are 2 sons (John and Netson), 5 daupthers (Sarabs—Mrs. Norman Selbarter, Carries—Mrs. Mervin Good, Winson Selbarter, Carries—Mrs. Mervin Good, Winson Selbarter, Carries—Mrs. Mervin Lebold I, 4 brothers (Clarence, Wilfred, Sydney, and Norman), 2 sisters (Rashel and Ivie), and 19 grandchildren. One brother preceded him in death. He was a member of the Moorefield Church, where funeral services were held Nov. 17, with Anno S. Martin and Elvon D. Burkholder with Anno S. Martin and Elvon W. Ma

Schweitzer, Phillip Lee, son of Lester and Jeannine (Oswald) Schweitzer, was stillborn at St. Francis Hospital, Grand Island, Neb. Nov. 22, 1967. Surviving, besides the parents, are 4 brothe cry (Ronald, Donald, Jonaldan, and Alan), 3 sisters (Sharon, Rebecca, and Jewel), and grandparents (Mr. and Mrs. John Schweitzer and Mr. and Mrs. Jake Oswald). Crawside services were held at the Wood River Cemetery, Nov. 24, in charge of Willis Roth.

Smith, Brenda Darlene, Linda Kay, and Kathy Lynne, daughters of Junior D. and Barbara (Ruppenthal) Smith, of Hancock, Md., were killed Nov. 27, 1967, in an automobile accident on their way home from a Christmas program

praetice at Black Oak Mennonite Church, ages 17, 14, and 7 years. Surviving, besidest heter parents, are one byether (Bichard), 3 steers (Jacquellie, Addline, and Kimberly Ann), function (Conreal and Oeda Smith and Ledle Ruppenthal). They were attendants at the Black Oak Church Funeral services were held at Warfordsburg, Pa, High School, with Michael M. Horst and Clyde Mosemann officiating; interment in Black Oak Cemetery.

Stoner, Sabina, daughter of Martin and Mary (Kendig Harmish, was born in Lancater Co. p. 2a, Oct. 21, 1891; died at the Oreville Mennonite Home, Sept. 9, 1967; aged 73 y. 10 m. 19 d. On Apr. 24, 1924, she was married to Daniel Stoner, who died Mar. 9, 1929. Surviving are one daughter (Buth—Mrs. Norman Hertzler), one stepson (Paul), 5 grandschildren, one stepgrandshild, 2 stepgreat grandschildren, one steprandshild, 2 stepgreat grandschildren, one steperandshild, 2 stepgreat grandschildren, one steperands of stepser descriptions of the stepton of the step-step of the stepton of the step-step of the stepbel Sept. 12, with Clayton Keener and Clyde Hostetter officiations.

Stover, Edwin A., son of Edwin L. and Mary (Althouse) Stover, was born at Tellord, Pa., Apr. 19, 1908; died of a heart condition at Grand View Hoopital, Sellenville, Pa., Nov. 28, 1907; Wew Hoopital, Sellenville, Pa., Nov. 28, 1907; Wew Hoopital, Sellenville, Pa., Nov. 28, 1907; Stover, Stover

Items and Comments

Hozie L. Achols, a lay preacher in the Missionary Baptist Church, is fighting to get out of the army on the grounds a recruiting sergeant promised he would be a chaplain.

The army charged him with failing to obey an order last August when he refused to handle a gun in connection with a riot control drill. He was placed in the stockade, remaining there until Sept. 22, when he was released to work in the chaplain's office and restricted to the base. His religious beliefs prohibit use of guns.

-San Francisco Examiner.

After six years of study and the expenditure of \$1 million, a commission on the study of alcoholism which was established under a federal grant has come forth with its recommendations. Here are some of them:
—Make alcoholic beverages available to

young persons at adult-supervised church gatherings.

—Permit liquor advertisements to show al-

cohol being consumed by the whole family including children, in a family setting.

—Lower the legal drinking age immediate-

ly to 18, as a start for permitting persons of all ages to purchase liquor.

The major goal of the commission recommendations, according to United Press International, is to permit individuals to control their own drinking rather than have society attempt to place restrictions upon them.

To back its contention that self-control would be the best way to eliminate problem drinkers, the commission pointed out the few incidents of alcoholism found among American Jewish families where drinking is treated casually but drunkenness strongly disapproved.

The study quickly received endorsement from the National Council of Churches. The Reverend Dr. John L. Regier, associate general secretary of the council, said solutions to drinking problems "will tend to be wet rather than dr."

An Ethiopian diplomat told the Advisory Council of the American Bible Society in New York that he knew of "no book of proclamation which has been more influential in shaping the development of Africa" than the Bible

Ambassador Lij Endalkachew Makonnen, permanent representative of Ethiopia to the United Nations, delivered one of the major addresses during the meeting which brought representatives of 65 Protestant and Orthodox groups, eight church-related agencies, and Roman Catholic observers together to consider the work of the Society. In addition to the ancient national churches like that in Ethiopia, Ambassador Makonen said that the newer churches and missionary efforts have rendered service "by spreading the message of the Bible and the spreading the Bible as the basis for education and spiritual development."

Most hippies regard organized religion as only a notch above organized crime. Yet in their own far-out way they are unmistakably religious.

Harvey Cox in his book, *The Secular City*, says the hippy movement, with its love-thyneighbor credo, is essentially a religious syndrome, and possibly one of the most significant social forces of our time.

The hymns of this new religion are the peace and protest songs sung by Bob Dylan and Joan Baez.

Its sacraments are LSD and marijuana, which promise the true believer a trip to heaven—although sometimes he gets rerouted to bell.

Its worship is the love-in. Its churches are parks and the great outdoors in general—when the weather is good.

Hippies reject most of traditional religion—its structures, dogmas, and priests. In some ways, however, they are very much like Christians of the first century, especially in their opposition to war and violence and in their indifference to material things.

They may be against many things, but they are not against Jesus Christ.

"Jesus was a beautiful man," says one hippy, but the church today is unchristian. A bishop is about the furthest from God I can imagine anyone being. You didn't see Jesus walking around in velvet robes while people starved."

An estimated half a million boys and girk under 18 ran away from home last year. In Los Angeles alone law enforcement agencies picked up about 10,000 runaway juveniles, an increase of 15 percent over the previous year. The trend this year appears to be record-breaking.

The Christian and Missionary Alliance has bought a 38-acre site in Nyack, New York, overlooking the Hudson River, for a new international headquarters. The present headquarters in New York City vill be sold. The church has had its headquarters in New York since 1889.

Too often we are ready to believe the worst. And the worst is usually promoted to advance certain ideas. During the recent peace demonstration in Washington, impressions were left that it was a movement of hippies, beatniks, and kooks. Facts point out that of the 50,000 or more who staged the peace demonstration in Washington, only about 500, or one percent, were misbehaving hippies or kooks. There are usually more than that percentage of disorderly pessors

among the alumni at a homecoming football

Evangelist Billy Graham announced that an Asian Congress on Evangelism will be held next year in Singapore. He made the announcement during his crusade in Tokyo, Japan, when he addressed over 3,000 Japanese pastors and church leaders.

Dates of the Congress are Nov. 4-12, 1968, and he said that some 800 delegates from nearly every country in Asia, as well as Australia and New Zealand, are expected to at-

Dr. Graham, who was honorary chairman of the 1966 World Congress on Evangelism held in Berlin, Germany, said this was the first official regional follow-up to the world meeting. Over 1,200 participants from 100 countries attended the Berlin gathering.

He said that Dr. Mooneyham, coordinating director of the Berlin Congress, will serve in a similar capacity in Singapore. Mooneyham is vice-president of international relations for Billy Graham Evangelistic Association.

Mooneyham told the Japanese pastors that the Congress will be planned and administered by Asian committees. He said members of three committees-Sponsoring, Executive, and Program-are now being selected. He also said that two Asian church leaders will be named shortly as co-chairmen of the Con-

One hundred and eighty-one young men surrendered draft cards in New York City as part of a protest against the war in Vietnam. The protest demonstration at Foley Square

in front of the Federal Court House was one of several held the same day (Oct. 16) by a loosely organized group called Resist.

In addition to those who gave up their draft cards, nearly 500 persons-including women and men over draft age-filed "antidraft certificates" expressing sympathy and "complicity" with those who returned their draft cards.

Among the men returning cards were 28 students from Union Theological Seminary, headed by Bruce Tischler, president of the student body.

In a statement, the students said their move was "an act of conscience based on opposition to our government's unjust involvement in Vietnam, and to the present inequities of the draft."

A partial rehabilitation of the Bible has been permitted by Soviet authorities on the grounds that "the Old Testament is an impressive source of artistic inspiration."

This evaluation was made by a communist literary critic who recently reviewed in Novu Mir a Polish version of the Old Testament, now translated into Russian under the title of "Biblical Tales.

The reviewer, A. Kashdan, a frequent contributor to the Soviet atheistic journal, Nauka i Religiya (Science and Religion), told his readers that the Bible is based on "historical truth." He praised the appearance of the book in Russian translation as a "break in the conspiracy of silence" which in the USSR

(Continued on back page)

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The "Biblical Tales" collection was initially published in Poland in 1963. Last year, the Soviet authorities put on sale 100,000 copies of a Russian translation. According to foreign observers in Moscow they were sold out almost overnight. The author of the book is Zenon Kosidovski.

The Federation of Spanish Evangelical Independent Churches adopted a resolution at its annual meeting in Madrid strongly opposing the "registration" section of Spain's new religious liberty law.

Approved by the Spanish Parliament in June—after 11 years of debate and study, the law guarantees freedom of worship to non-Catholic groups officially recognized by the government.

Recognition, however, depends on the registration of non-Catholics with the Ministry of Justice on the same basis as any civil organization. Religious groups registering as "confessional associations" receivi juridical status and are permitted to worship publicly.

A record world membership of 1,690,407 in the Seventh-day Adventist Church was reported as of June 1967, representing an increase of 84,525, or 5.26 percent, over last

Jesse O. Gibson, statistical secretary, told the denomination's annual Autumn Council in Washington, D.C., that the percentage of Adventist growth since 1960 has been about double the percentage of world population gains.

He said world population increased 13 percent between 1960-66, while church membership during the same time gained 24.1%.

Last year's membership growth occurred mostly in South America—up 9.7 percent and in Southern Asia—9.6 percent. But North America remains as the largest Adventist district with 395,778 members.

The Council of the Evangelical Church in Germany (EKID) approved a statement in Berlin deploring the continued persecution of Christians and churches in various parts of the world.

It specifically pointed to Nigeria, communist China, North Korea, and the Sudan. Concerning Nigeria, the Council said," Within the last few months tens of thousands of Christians were murdered without the world having taken notice." It asserted that this "testifies to the unbearable indifference of the moral conscience."

The Council said it would compile contemporary history of religious pensecutions. For use in the appropriate manner," and stressed that the Christian community cannot ignore such attacks against churches if it wishes to remain true to itself and the world.

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Fifty-three Cents, Or, Where Did All the Money Go? Glenn H. Asquith

Cover credit: "Courtesy Scholastic Photography. Awards sponsored by Eastman Kodak Company."

JOHN M. DRESCHER, Editor
Boyd Nelson, Contributing Editor
J. C. Wenger, Ellrose D. Zook, Consulting Editors

The Gopel Hereld was established in 1908 as a successor to Gopel Winess (1905) and Hereld of Truth (1864). The Gopel Hereld is a religious periodical second Tuesday of Perbury and the Tuesday following Thankgriving Day, Subscription price (in U.S. dollini): \$5.00 per year, three years for \$13.25. For Every Home Perbury and the Control of the Control